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The WATCH TOWER
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VIEW FROM THE TOWER
"A FAITHFUL WATCHMAN"

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."—Ezekiel 3:17.

In these words does the Lord appoint Ezekiel to be a watchman over Israel after the flesh; and Bible Students have learned that antitypically these same words apply to that faithful man of God who for over forty years past has served as watchman to spiritual Israel, "the Israel of God"—Charles Taze Russell. How few people, even of the professedly religious, realize that God always has his special servants, whose work is to serve as watchman, to give special heed to the Lord's Word and to sound out the warnings as these are necessary. This is exactly the meaning of our text. Faithfulness is required on the part of all who would serve as the Lord's watchmen; for they must give an account of their stewardship. As the Apostle suggests: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief." (Hebrews 13:17) But, alas! The Scriptural records reveal the fact that a majority of watchmen are unfaithful.

It might be asked: "What should these watchmen be watching for?" The Prophet answers this question quite plainly in these words: "I will stand upon my watch, and set me upon the tower, and will watch to see what he shall say unto me, and what I shall answer when I am disputed with." (Habakkuk 2:1) Their watching, then, consists in watching to see what the Lord will say and what answers they will give. If ever any man was faithful in this work it was Pastor Russell. We note again that every faithful Watcher has always been the object of envy and jealousy on the part of the unfaithful watchmen, leading on eventually to persecution and violence.

WATCHMEN FAITHFUL AND UNFAITHFUL

Prior to the time of Jesus, the faithful watchmen were Moses and the prophets. The unfaithful watchmen of the same period were the Scribes, Pharisees and the doctors of the law, who persecuted the faithful watchers, and for a pretense made long prayers on the street corners, gave alms publicly to be seen of men, thanked God that they were not as other men, gave tithes regularly (and particularly of their mint and cummin), but at the same time devoured widows' houses. They constituted the class who our Lord declared were hypocrites, and to whom he said: "Ye blind guides, which strain at a gnat and swallow a camel!" Since our Lord's time the faithful watchmen have been the Apostles, John Wycliffe, Martin Luther, Pastor Russell and others. The unfaithful watchmen have been the money-loving, pleasure-loving, honor-seeking clergy class, who instead of listening to the Lord's words and declaring his message, have been preaching for doctrines the commandments of men. Speaking of the faithful watchmen the Prophet said: "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord returns to Zion." But of the unfaithful watchmen he said: "His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter."—Isaiah 52:8; 56:10, 11.

How ardently this latter class hated Pastor Russell! How much they threatened and persecuted! How diligently they tried to stop the message, and how signally they failed! Hear the Word of the Lord on this point: "But the house of Israel [nominal spiritual Israel] will not hearken unto thee; for they will not hearken unto me; for all the house of Israel are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant harder than flint, have I made thy forehead; fear them not, neither be dismayed at their looks; for they are a rebellious house."—Ezekiel 3:7-9.

PASTOR RUSSELL'S MISSION

Pastor Russell was commissioned of the Lord to warn the wicked that they should surely die. If the watchman would faithfully give this warning, he would deliver his soul; but if he were not faithful in this respect, God would require the blood of the wicked at his hands. (Ezekiel 3:18, 19) The unfaithful watchmen, on the contrary, told the wicked that they would not surely die, but they they would live on forever in fiery torment. See also Genesis 2:17; 3:3-5.

Furthermore, Pastor Russell forewarned that we are living in the end of the Gospel age, that a new age is about to be ushered in, that the end of the age would be accompanied with a great time of trouble, distress and perplexity. He foretold that Christ's kingdom would be established by force during this troublous period—the force of the Iron Rule. Years ago he foretold the federation of churches and a tacit union between Protestants and Catholics, and pointed out that each would hate the other even while co-operating one with the other. He also foretold the return of the Jews to their own land. Moreover, he warned the people that all these events were but incidental to the overthrow of Satan's kingdom and the establishment of the kingdom of Christ. He forewarned the religious systems, both Catholic and Protestant, of their final and complete overthrow unless they repented of their sins and changed their course. But his message went unheeded, except that many scoffed and ridiculed the ideas which he presented, seemingly unawares that even their scoffing had been foretold.—2 Pet. 3:3, 4.

True to the teachings of the Scriptures and to the word of God's faithful watchman, a federation of Protestant churches and a closer affiliation of Protestants and Catholics began to take place a few years ago. Gradually the two ends of the ecclesiastical heavens (Catholic and Protestant) have been drawing together, until less than a year ago it would seem that the affiliation was complete, and that the two great religious bodies—federated Protestantism and federated Catholicism—had rolled together as a scroll. (A scroll rolls together from both ends) For years this affiliation with each other had been sought; and negotiations to this end had been secretly carried on by those high in authority in both sides. So secretly was this work done that the great majority of the members of the Protestant sects did not know, and have not yet found out, that they have been delivered over to the Papacy by their religious leaders. But the Papacy understood the situation well; for the whole scheme had been concocted by her.

Many of God's prophets, writing from two thousand to four thousand years ago, had foretold just such a union, and had warned of the consequences. (Genesis 3:15; Isaiah 8:12-15; 34:4) The Apostle Peter, as the Lord's mouthpiece, very clearly pointed out that when the union was complete the symbolical heavens would come to an end. (2 Peter 3:9-12) Still another prophet had foretold that these two ends of the religious heavens, while outwardly affiliating and co-operating, would hate one another, each a thorn in the other's side. (Nahum 1:10) During the past few years the tendency toward affiliation and co-operation has been very manifest, and seemingly the ancient hatred was forgotten. But this was merely how the matter appeared, and really was a deception. The word of the prophet Jeremiah, written over two thousand years ago, was true. The old hatred still existed; they were indeed "folded together as thorns."

GETTING THEIR EYES OPEN TO FACTS

Recent events are revealing these ancient foes as enemies still; and Protestants are just awakening to the knowledge that they have been duped again. The editors of various denominational journals are gnashing their teeth with rage at Papacy; and it now looks as if she has passed the zenith of her power, and that the doom foretold by the Apostle nineteen

hundred years ago is about to be fulfilled upon her. (Revelation 17:16) Meantime, Papacy keeps on uttering her "great, swelling words" and making her boastful claims.—Daniel 7:9, 11, 20.

The matter was brought to a head during the great war-chest drive beginning November 11, in which seven organizations participated. It was then that these editors awoke to find that Papacy had herself on the list for $30,000,000, and that all Protestant bodies were excluded. What a howl went up from the Protestant press, even though the Protestant clergy had assisted Papacy into this very position of prominence! We quote:

"There is, of course, widespread dissatisfaction with the arrangement—most especially because the Catholic War Council, which includes the Knights of Columbus, will receive $30,000,000. The position is taken by those who object to the united budget that the Knights of Columbus, as an organization, has no more right to cantonment and trench privileges than have other secret societies, and that the Catholic church should have no privileges in the camps and on the field that are not extended to other religious bodies. With this objection we agree. Why should either the Catholic church, the Jewish church or the Salvation Army be elevated above the Methodist, Baptist or any other church? If it is the privilege of one religious body to look after the welfare of soldiers of its own faith, or to do general humane and religious work in the army, why should it not be the privilege of all?

"When the war is over, and people buckle down to sane thinking, irregularities, indiscretions and political plans and acts upon the part of many will be held up in the limelight and looked at in a way which will clear the atmosphere and start far-reaching and valuable reforms. The Catholic church, in particular, will stand out in the open as a political organization which, during the entire length of the war, left no stone unturned to advance papal interests. The sentiment against the Roman hierarchy, checked by the war, will come forth anew, and with greater vigor than ever before in our country's history. And among the charges to be preferred against the Catholic church after the war will be her peculiar participation in cantonment and trench privileges, and the mandatory method by which she secured a place in the war chest." The Apostolic Review. Nov. 19, 1918.

PROTESTANTS IN AN EMBARRASSING POSITION

The Christian Index, organ of the Baptists of Georgia, in the issue of September 19, says:

"Many Baptists will either have to walk over their own consciences or not contribute at all in the November [war chest] drive. They want to give liberally to the Y. M. C. A., because they believe in the work it is doing, but they do not want to give a penny for the support of Roman Catholic work among the soldiers, especially when they are deprived of doing work among the soldiers as Baptists, even at their own expense. The Unionists or Roman Catholics, or both, are responsible for putting the Baptists in this embarrassing situation."

Under the caption, "Protestants Awake," The American Protestant, a southern Presbyterian journal, says:

"The writer has just learned of a shrewd form of Romish propaganda among our Protestant young men at the army cantonments in this country, and probably abroad. Rome ever exhibits the proverbial wisdom of the serpent in her efforts to proselyte among Protestants, and is willing to serve in the most humble capacity if thereby a pervert can be secured for her idolatrous system. She blows no trumpets, makes no proclamations, offers no resolutions, nor appears to be engaged in gathering converts, but quietly and unobtrusively she makes impressions by her works, which, to those ignorant of Romish practise, history and doctrine, give her the appearance of an angel of light. In this instance she is engaged in a form of good works, which Protestants seem to ignore, and having a monopoly of this kind of service for our troops, she is reaping a rich reward."

A SCATHING CRITICISM

Perhaps the severest criticism is found in The Christian Leader of November 5. It cites the percentage of denominational increase for the past ten years, as follows: Baptists, 28 per cent; Methodists, 24.8 per cent; Disciples, 25 per cent; Episcopalians, 24 per cent; Presbyterians, 23 per cent; Congregationalists 12.8 per cent; Lutherans, 12 per cent; and Catholics, 10.8 per cent. Then it calls attention to the fact that there are 15,700,000 Catholics as against 81,000,000 Protestants and their adherents (U. S. religious census for 1916), and adds:

"The Roman Catholics claimed membership increased in the ten years covered 1,531,000 or 10.08 per cent. In the same period the eight larger evangelical bodies made a combined increase of 24.1 per cent. In other words, the evangelical bodies are growing more than twice as fast as the Romanists. The hold of the hierarchy upon the press enables them to get themselves advertised much. But the danger of Romanism is not in its numbers, but it is in its manipulation of politics in the interest of a foreign autocratic sovereign. This indicates strikingly that Roman Catholicism can not flourish in this republic as an indigenous religion. This is well. It does not deserve to flourish, for it has cursed every country in which it has come into dominance, and is even now making itself despicable in America to every patriotic citizen who has his eyes open.

"How do the priests figure it out that they have 40 per cent of the soldiers in the armies of the country? The direct and adequate answer is that they do not so figure it. They claim it, but they must know that it is untrue. It is absolutely clear that the ratio of Catholic soldiers to evangelicals is approximately one out of six. How could it be otherwise? It took the assurance of Romanism to make that claim.

"We have come to a dangerous pass in America when these priestly adherents to and sponsors for a foreign hierarchy, which arrogantly claims sovereignty over its members in civil as well as in spiritual matters, can so browbeat and frighten the newspaper press of this free country that they can use their columns freely to flaunt before the public eye the most absurd and ridiculous claims. These papers get and must get the large majority of their support from people whose religious faith is misrepresented, and whose sense of justice is outraged by the insolent and untrue emanations of Rome.

"The palpably misleading and boastful claims of the Roman hierarchy as to its relative membership in America seem to have been adopted by our Government in the allotment of chaplains. While the five times more numerous evangelicals are allowed two-thirds, Rome's proportionate population would give her one chaplain in six. She got one in three.

"With the few notable exceptions, the American secular press, except country weeklies, is blind, deaf and dumb to the most palpable outrages against common justice, if Rome is the instigator. The simple truth is that the available evidence indicates that the priests have nearly all the daily papers muzzled. This speaks well for Rome's political acumen, but is unspeakably vicious as a matter of principle or policy in this American republic. Not even in the South, where the papists are hardly more than two per cent. of the population, can evangelical religion get a square deal in most of these papers. It is a shame.

"There is little danger in Catholicism, so far as its ability is concerned to win the people in an atmosphere of free and unhindered Americanism, but it is dangerous because it is subtle and unscrupulous; because with it the end justifies the means, if the end is the exaltation of the hierarchy; because it is in politics and gives fealty to a foreign potentate, who claims spiritual as well as civil sovereignty. We do not object to the Catholic having a spiritual sovereignty at Rome, if that is what he wants, but we do object to his mischievous and selfish political activity, in which, led by his priests, he engages in the service of a spiritual lord, who claims the right to dominate governments and nations.

"Thank God, Romanism is having a rough time trying to grow in America, for all its boastful claims. May evangelical religious bodies grow in power and grace, leading America forward in the freedom which is in Christ. We are not giving our sons to bleed and die in Europe with the idea of allowing freedom of America's soul and political life to be ensnared by the servants of a spiritual autocracy which claims also political sovereignty. We are not scotching the writhing snake of Hun autocracy in Europe with the idea of giving our nation up to be 'dominantly Catholic' after the war.

"Let Rome see to it. When this war is over there is going to be a close scrutiny of influences in America which are not one hundred per cent. loyal and American. Often as the autocrat of the Tiber has through his servants insolently sought to break down Americans without receiving effective rebuke, he will face and ought to face a new and aroused American patriotism after the war is over, and not all the subtlety and astute diplomacy of the Vatican will be able to save him from the demand to accept American principles or else get out of America."—Journal and Messenger.

A WELL KNOWN FACT

It is a well known fact that the papal sympathy in the recent great war was secretly with the Central Powers, until she saw which way the wind was blowing; and that then she openly espoused the cause of the Allies in order that she might be on the winning side, might claim the glory of the

victory and have a voice in the final settlement, hoping thereby to save herself from destruction. It is amusing now to see her charging the war to the Protestants and arrogating to herself the credit for the victory. The subjoined quotations are interesting:

"London, Nov. 25, '17.—The Vatican is accused in an editorial in the Morning Post of being implicated in the propaganda which the newspaper says was largely responsible for the recent Italian reverses. Reviewing what it describes as Vatican machinations, the Post declares that its political activities during the war 'can by no sophistry be regarded as consistent with the principles of neutrality.'"

The Gaelic American of April 8, 1916, a Catholic journal, says:

"The smashing of wholly Catholic Austria and of partly Catholic Germany—between them the largest aggregation of Catholics in the whole world—would be a great misfortune for the Church. [The Roman Catholic, of course] And as the crushing of the Central Powers would be disastrous to the Catholic church, so the defeat of the Anglo-French-Russian Alliance would in the same degree be beneficial."

Commenting on the above the Apostolic Review of July 23, 1918, under the caption, "The Allies' Victory—the Pope's Calamity" says:

"The preceding was written a year before America entered the war, but if the smashing of the Central Empires was not then desired by the papacy it stands to reason they are yet of the same mind, and are doing what they can to avert their overthrow. The Russian situation is about what the papists desired. As we know, the Russians profess a religion (the Greek orthodox) that opposes the pope, and papists desire to see it overthrown. What I cannot understand is that knowing that the papacy is really in favor of Germany and Austria, our officials will persist in appointing to high responsible positions subjects of the pope! It is a fact that many of our high officials are either Roman Catholic or at least favor them greatly. Wake up, sleepy Protestants!"

A SERIOUS BREACH OF ETIQUETTE

Protestants are also waking up to the fact that the sinister power of Papacy was manifested in the order sent out a few months ago excluding Methodists, Baptists, Presbyterians and Episcopalians from army cantonments, while admitting Catholics, Jews and Mormons. The Richmond (Va.) Times-Dispatch of Sept. 9 contains protests from seven different Baptist ministers in both South and North. We quote a few criticisms:

"Some time ago a committee was appointed, but not by the churches, composed of six men, to arrange religious affairs in the camps. This committee of six had one Jewish rabbi (Rev. Cutler), one Roman Catholic priest (Father Burke), and Drs. Brown and Perry, of the Federal Council, with Dr. John R. Mott representing the Y. M. C. A. I am certain that this committee does not officially represent the Protestant denominations of this great country. The above order was issued upon the recommendation of this committee.

"I respectfully submit that this order is entirely out of order in this 'land of the free and home of the brave.' It is in essence the very same sort of pernicious thing we are fighting on the 'other side.' It is almost unbelievable that such an un-American species could be trotted out upon our free soil.

"2. It is hardly fair to permit the Roman Catholic church to denominationally safeguard its boys in the army as well as have a free hand in the propagation of its doctrine in the camp through its own distinct organization and at the same time shut out all other religious bodies from a like privilege.

"3. I hold it as a serious breach of etiquette, to say the least, for a committee, one-third of which is made up of Jewish and Roman Catholic members, to administer affairs for our government concerning the method in which the Protestant religions shall be conducted in relation to the hundreds of thousands of Protestant boys in our camps."

The New York Evening World of Nov. 30, 1918, says the Pope desires to attend the peace conference in order that he may gain some "temporal power," and adds that the Vatican is seeking to establish a private telegraph office in the Vatican with private wires to all governments, so as not to have to use the Italian telegraph lines.

ROMAN CATHOLIC VIEWS

Now listen to Papacy as she charges Protestantism with the great world war, and appropriates to herself the glory of the victory. The following excerpts are from the Catholic Truth for Nov. 1, 1918:

"Only a few years ago non-Catholic writers were claiming that 'the most progressive nations in the world today, foremost in civilization, are the Protestant nations.' Up to September, 1914, Germany was admitted by Protestant writers to be the most Protestant country on earth. The 'home of Protestantism' and 'the birthplace of Protestantism' Carlyle called Germany. Prussia (where the world war was hatched, and where another important event was hatched in the sixteenth century) stands out in front, Number One, in the Protestant world. It is amusing now to read some of the books and speeches written and delivered by English and American Protestant controversialists prior to the fatal year of 1914. In most of them you will find Germany pointed out as leading in civilization because she was Protestant, and held up as an example to the Catholic countries of Europe.

"Go through the files of non-Catholic newspapers and magazines published in 1870 and 1871, and read of the delirium of insolent joy in anti-Catholic circles when the news of France's humiliation was published. Protestant publications in the United States hailed the 'good' news as a victory for Protestantism.

"We wonder if the anti-Catholic forces to whom 'Valerian' refers realize that Marshal Foch is a fervent Catholic, and a brother of one of the most distinguished Jesuit priests in Europe. Do they know that on his shoulders now rest our fate and that of civilization? He commands the largest army the world has ever known, at least 10,000,000 soldiers, two-thirds of whom are Catholics. Is it not sickening to know that while the German legions are once more reeling under the blows of this great Catholic soldier, wretched 'patriots' in Alabama, Florida and other states are endeavoring to persecute his coreligionists? Is it not an outrage that in these trying times anti-Catholic bigots are asking our soldiers seeking promotion, and even applicants for responsible positions in certain munition plants the cowardly question: 'What is your religion?'

"Elsewhere in 'Truth' we publish . . . Luther did more than any other one man to enslave religion, to make it subservient to politicians, to weld the Church into an instrument which might be used for tyranny in the hands of a Bismarck or a William II. When Luther revolted against the authority of his superiors at Rome, he appealed to the German electors to support him. It was an appeal to national prejudices. He skillfully played upon the fact that Rome was foreign, and the electors, seeing their opportunity, eagerly availed themselves of the opening. Today we can see that the Church in Germany simply changed masters. She gave up the comparatively mild rule of Rome in exchange for the blood and iron of Prussia. If we go back far enough into the roots of history to trace the causes of this war, we shall place the responsibility upon Luther. He was not an apostle of liberty, but he has really made necessary this awful struggle of democracy against autocracy.

"And so far from freeing religion Luther enslaved it. Luther made it subject to the whims and passions and intrigues of petty German princes until the Hohenzollerns succeeded in dominating the whole Teutonic group of peoples. It had been better for the world if Luther had never been born. It had been better for the world if Luther had died before his revolt. What was the freedom he gave religion? The freedom of Prussian tyranny. What was the freedom he gave the world? The freedom of a violated Belgium, of a crushed Roumania, of a ruined Serbia, of a desolated Montenegro. What were the triumphs of civilization we owe to Luther? The sinking of a thousand men and women and children in the Lusitania, a warfare of frightfulness on sea and land, submarines, poison gas, liquid fire, ruin, havoc, rapine, spread systematically over the whole continent."

FORBIDDEN PUBLICATIONS

The same issue (Nov. 1, 1918) of the same Catholic journal (The Truth) contains the following clipping, which explains why Catholic prelates have forbidden their people to read the Bible; namely, because it is "dangerous to faith and morals." We quote:

"It is noted that the War Department has listed books which are considered dangerous for the soldiers to read at this time; these books are excluded from the camp libraries. Among them we find the book entitled 'Ireland's Case,' written by Seumas MacManus. The only reason we can see for placing this work on the list is that it might lessen the esteem of our soldiers for our co-belligerent, Great Britain. It might do this, of course, because it tells the truth. There are times when it is deemed the part of wisdom to withhold the truth from the youthful mind, for a while.

"In placing the ban upon certain books that are considered dangerous reading for the men of our army at the present time, the War Department of our Government is following the example of the Holy See, which forbids the reading, by Catholics in general, of books dangerous to faith and morals. The

'Index Expurgatorius' is the name by which the Church's list of forbidden publications has been known for centuries, and the wisdom of the Holy See in prohibiting certain books has furnished one of the stock arguments of enemies of 'Rome,' who say that our Church is tyrannical and seeks to obstruct education and enlightenment. Every wise and loving parent is a 'tyrant' and prevents the 'enlightenment' of his child when he excludes from the family library and reading table books and other literature that are dangerous for the child's immature mind."

We remember a tract put out by Pastor Russell over twenty-five years ago, entitled "Protestants Awake." It called attention to the encroachment of Papacy, as outlined above. Bible Students will do well to read again pages 358-361, Vol. 2, STUDIES IN THE SCRIPTURES, written twenty-eight years ago, and dealing with this very subject.

THE INNER SANCTUARY

There is a calm, a hallowed spot
Deep, deep my heart within,
A refuge from the tempter's art
And from myself and sin.

O blissful haven of my soul!
O presence pure and sweet!
No shadow there can follow me,
A calm and sure retreat.

No enemy can enter in;
No evil thing defile.
While hidden there, my spirit is
A spirit without guile.

Without a fault before the throne
I stand in light arrayed,
Beneath Jehovah's searching eye
Fearless and undismayed.

This is the picture he hath drawn,
Himself in his own Word,
Of his elect, his hidden saints,
As in the sight of God.

In the clear glass of that blest Word
Behold thyself, my soul;
See all thy being lost in him,
In him made fair and whole.

Then go thy way, forgetting not
How he regardeth thee,
But revelling in his light and love,
Exultant, grateful, free.

"Clothed with the sun," on high remain,
"The moon beneath thy feet";
Thy changing moods regarding not,
In him always complete.

WHO IS HE THAT CONDEMNETH?

[This article is a reprint of that published in issue of August 1, 1902, which please see.]

THE LIGHT OF LOVE

Love will not discuss the weakness of another;
Love will raise the estimation of a brother.
Love will rest not on past labors of her hands;
Love anticipates the pleasure from commands.

Loving deeds to the unthankful count not loss;
Think how Jesus bore the burden of his cross;
Think how God disperses sunshine over all
And let your light so shine, beloved, though 'tis small.

God is Love. We shall be like him, Love divine!
What a high and holy calling, yours and mine!
God has called us to be copies of his Son;
So let us then in love and patience heavenward run.

IN WHAT SENSE GOD RESTS FROM HIS WORK

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made."—Genesis 2:2.

God is not now judging the world. He judged the world more than six thousand years ago in father Adam. The result of that judgment was the sentence of death on Adam and all of his children. In due time God made preparation for the redemption of Adam and his race and sent forth his own Son Jesus, to be their Redeemer. In the divine plan, the death of Jesus was designed to be the offset for the sin of Adam; so that "as by one man [Adam] came death, by one man [Jesus] should come the resurrection from death."

God has not yet finished the outworking of this plan through the Son. Its operation began more than eighteen hundred years ago, but has not yet progressed to the place where it is dealing with mankind. During this present age God's dealings have been only with the church; his dealings during the Jewish age were only with the Jews; and during the Millennial age, his dealings will be with the entire world of mankind, through the Jews. God's dealing with the church during the past eighteen hundred years has been to select some from every nation, people, kindred and tongue to belong to the new nation, the spiritual seed of Abraham. This work has not yet been completed. This Gospel age, therefore, is not yet quite finished. When this work shall have been completed, the present age will have ended.

The completion of the church is the resurrection change; and then the church with Christ will constitute the great spiritual seed of Abraham, which God declares is to be "as the stars of heaven." (Genesis 22:18) This spiritual seed of Abraham will begin immediately to bless "all the families of the earth." As the blessing was to the Jew first in the opening of the Gospel age, so it will again be "to the Jew first" in the opening of the Millennial age; for the Bible assures us that to Israel will come the great blessing, favor with God, under Messiah's kingdom, and their eyes will be opened to see that God is again graciously dealing with them. The New Covenant is to be made with the Jews. They will have learned certain lessons from the cast-off condition in which they have been for nineteen centuries, and they will become the leading people of the world. Other nations will flock to them. (Isaiah 2:2, 3; Micah 4:1, 4) God's dealings from that time on will be with the whole world; no longer with the church; for these will be glorified.

This matter is distinctly stated by the Apostle Paul, who declares that "God hath appointed a day in the which he will judge the world in righteousness." (Acts 17:31) God is not now judging the world, but is preparing the church to be sharers in the work; as the Apostle again says: "Know ye not that the saints shall judge the world?" (1 Corinthians 6:2) The world's judgment is not yet begun. They are all still lying "in the Wicked One." (1 John 5:19) Although Christ has died for all men, he has not yet taken possession of them. They have not yet been turned over to him. They are still under condemnation.

With the close of this age and the glorification of the church, will come the inauguration of the New Covenant which God promised through the Prophet Jeremiah, in these words: "The day cometh, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah," etc. (Jeremiah 31:31-34) This covenant is to go into effect as soon as the spiritual Israelites shall be complete, and the New Covenant will be with Israel and with Judah—"all the house of Israel"—and will extend through them to all the families of the earth, until the whole world shall have been blessed through Abraham and his seed—spiritual and natural.

During the six thousand years since man was created, the nations of the world have been permitted to do as they pleased with respect to criminals and others, except as they would have gone too far. If these should undertake to go too far in the work of criminality they would be restrained, as in the case of the Canaanites. We remember that the Lord declared to Abraham that before he would bring the children of Israel into the land of Canaan there was to be a certain delay, because the Amorites had not yet come to the full of their wickedness (Genesis 15:12-16), indicating that there was a

limitation toward which they were going rapidly; but that God would not cut them off, or permit them to be especially cut off, under his supervision, until their iniquity had reached a certain degree of fulness. See also 1 Kings 21:25, 26.

Now with the world in general, nations have risen which indeed have been very wise. God permits them to do largely as they please. Only when their plans interfere with his does he limit them. Thus far shall they go and not further. And so they put people to death, sometimes righteously and sometimes unrighteously, sometimes justly and sometimes unjustly, under one pretext or another. The manner of their death makes no matter so far as God is concerned; for all these people are under the sentence of death and have been since they were born. Sentence was passed upon them in Adam. Whether they are killed in one manner or another does not matter at all so far as the divine sentence is concerned. God does not interfere. He rests the matter for the present.

The Apostle Paul says that God is resting from his works. He has rested in the sense that he has not been taking an active part in any of these affairs of the earth. He rested after he had made man perfect; and he is now permitting man to work out his own schemes as he may please and to learn certain great lessons and have many wonderful experiences under the reign of sin and death. However, God does not purpose that this shall be the everlasting condition. He is resting; for he has committed all this matter to his Son, the great Mediator of the New Covenant, the antitype of Moses. The Messianic kingdom is to be set up, and the world is to be judged in righteousness by this kingdom, blessing all those who seek to do the right and punishing all those who take the wrong course, thus giving them instruction and judgment. The incorrigible will be destroyed in the second death.

At the end of that reign, the Bible says, Jesus the great Mediator, the antitype of Moses, will deliver up the kingdom to God, even the Father—after he shall have put down all sin, all insubordination and anarchy. The whole world, thus delivered over to the Father, will be perfect, and ready for their final test. So, then, the Father rests for seven thousand years; six thousand years under which sin and death have prevailed, and then another thousand, the Messianic reign for the uplifting of mankind, the Father operating through our Lord Jesus for that thousand years.

THE PASSOVER

[With the exception of the paragraphs below, this article was reprinted from article entitled, "Some Plagued—Some Passed Over," published in issue of May 15, 1907, which please see.]

One after another ten great plagues came upon the Egyptians in order to compel them to let the Israelites go. We can readily see that God could have made the matter much easier for the Egyptians even in their wrong condition of heart. He could have raised up to the throne a man of weaker character, one who would have readily yielded; but on the contrary the Scriptures inform us that God raised to the throne a man of that particular character which would be strong in resistance. Of Pharaoh we read: "For this very purpose have I raised thee up, that thou might show forth my power." By this we do not understand that God had effected in Pharaoh a bad character, had compelled him to be obstinate. Rather we are to understand that among the various heirs to the Egyptian throne God so ordered, through the death of some of the intervening members of the royal family, that this particular Pharaoh should come to the throne because he had such an obstinate character that his fight against God and Israel would justly call for the plagues. These plagues had been foreordained of God not only as a mark of his favor toward Israel, but also as in some measure a foreshadowing, an illustration of the plagues with which this Gospel age will end—the first three and "the seven last plagues."—Revelation 8:13; 15:1.

ISRAEL CROSSING THE RED SEA

[In this article, paragraph 6 was a reprint from article, "Crossing the Red Sea," published in issue of July 15, 1913. Paragraphs 5, 7, 13 and 14 were reprinted from article entitled, "Crossing the Red Sea," published in issue of December 1, 1901. The remainder was reprinted from article entitled, "The Salvation of the Lord," published in issue of May 15, 1907. Please see the articles named.]

INTERESTING LETTERS

A REMARKABLE CONFIRMATION

DEAR BRETHREN:

In a recent magazine article concerning the overthrow of the ancient Babylonian empire I note a very interesting fact which confirms the length of the "times of the Gentiles" as given in STUDIES IN THE SCRIPTURES, Volume 2. The writer explains that the four words which appeared in letters of fire upon the palace walls at Belshazzar's feast; viz., "MENE, MENE, TEKEL, UPHARSIN," are Chaldaic terms taken from the Babylonian table of weights, and being translated from the ancient cuneiform in which they were written, would read: A mina, a mina, a shekel, a half-mina. The table of weights is as follows:

20 gerah = 1 shekel.
50 shekels = 1 mina.

A mina, therefore, equals 1000 gerahs. Hence, "a mina, a mina, a shekel and a half-mina," or two and a half minas plus a shekel, reduced to gerahs, yields the number 2520. Thus, when Daniel pointed to this handwriting on the wall and said unto the Gentile monarch, "God hath numbered thy kingdom and finished it; thou art weighed in the balance and art found wanting; thy kingdom is divided and given to the Medes and Persians," we know he alluded not alone to the literal kingdom of Babylon, nor to the literal Medo-Persian empire, which succeeded it. Rather, he was prophetically declaring, "After 2520 years of supremacy the Gentile lease of power will expire, and the rulership of earth will then be divided and broken up and given to a two-fold empire"—the heavenly and the earthly phase of the Messianic kingdom. Gentile supremacy began, as we all know, with the overthrow of Israel's last king, in 606 B. C. Just 2520 years later, or in 1914 A. D., the process of dividing began, in exact accordance with "the handwriting on the wall."

It is further observed that this number 2520 is distinctive in that it is the least common multiple of all the digits in our system of numbers; that is, it is the least possible number into which 1, 2, 3, 4, 5, 6, 7, 8, 9 may each and all be divided. Thus in a special sense it is an all-comprehensive number. No other number could be more appropriate for spanning the whole period of Gentile lease of power; and it is, at the same time, exactly seven symbolic years in duration. Who indeed could doubt but that our chronology is correct! And do not present world events corroborate it in every sense? We now behold the dividing of earth's kingdoms. It began exactly on time. The Messianic kingdom is the next thing in order after the present dividing work is complete. Let us be patient a little while longer, and soon we shall see the salvation of the Lord.

Yours in the bonds of the Gospel, W. F. H.—*N. Y.*

STAND BY THE SHIP, WHATEVER COMES

MY DEAR BRETHREN:

Since we are all "men of like passions" and susceptible to the same besetments and experiences that come to all of us, a word or two of sympathy and appreciation from an interested one may be proper. It is not a displeasure to have THE WATCH TOWER coming to us again from Pittsburgh; it seems according to the fitness of things. I first saw the TOWER in 1884, and straightway became a subscriber. We have not parted company since then; and, please God, may our friendship last to the end, the very end!

Meanwhile we have had our trials; we are having them now; we expect to have them to the end of the way. But through it all the Lord has led me and has helped me. He has supplied me with his Word, the Bible. He has supplied me with his key to his Word—the Watch Tower publications. Thus equipped, it is enjoined upon me to "prove all things and to hold fast to that which is good." Thus the Lord's last message has been flowing to me through this channel. I need no other; I use no other.

We cannot, dear Brethren, express in words our deep appreciation of your sacrificing, enduring efforts to serve faithfully and loyally THE WATCH TOWER and its Society. Your progressive conservatism, or conservative progress, is assuring, so in keeping with the fitness of things. Your "View from

the Tower," for Nov. 1, 1918, is solid ground. I have read it twice. Here are my heart and my hand, trusting that we shall all stay in the ship, storm or no storm, until we reach harbor. His hand is on the helm. His voice is speaking peace to the warring elements. How very good to have him with us, to be with him, to be his, his forever!

In a general way the Lord's family, while yet in the flesh, resemble a natural family in some things. We manage by the grace of God to hang together. It takes much grace. So to speak, we hug and scratch, we kiss and make faces; but we are trying to be good. I believe that the dear Master loves us dearly; for his grace hides our imperfections. We do not always do so, and it hurts. But the sea is rough; the ship rolls and is tossed; the passengers are jostled. But it is safe to stay on board.

Your brother by his grace, J. P. M.—*Ohio.*

AN EXPRESSION OF LOVE AND CONFIDENCE

DEARLY BELOVED BRETHREN IN CHRIST:

At a convention of Associated Bible Students assembled in East Palestine, Ohio, on Dec. 1, a motion was made, which carried without a dissenting vote, to send you an expression of our love and confidence. The resolution follows:

RESOLVED, That we, Associated Bible Students here assembled, hereby renew our pledge of loyalty and support to our brethren in charge of the work at the offices of the Watch Tower Bible & Tract Society. We believe THE WATCH TOWER is being used of the Lord today as much as at any time in the past. It is indeed "meat in due season" to all who abide in the "Holy." Be assured, dear brethren, of our continued prayers that the Lord will direct and uphold you in the work he has placed in your hands. God bless our Society and ALL the faithful co-laborers! COMMITTEE.

GLAD TO SEE HARMONY

DEAR BRETHREN:

Loving greetings to all the dear ones at the Watch Tower Office. We appreciate more and more the loving service of the dear ones whom the Lord is using to give us the food. I was so glad for the little visit to Pittsburgh and glad to see the harmony there. May the dear Lord keep you all humble servants, worthy of a place in the kingdom. How foolish to let a little pride and desire for honor shut us out from our eternity of honor and glory!

With sincere love to all, we beg to remain
By his kind favor, Brother and Sister J. G. T.—*Ohio.*

APPRECIATING THE LORD'S PROVISIONS

DEAR BRETHREN:

I wish to express my appreciation for the meat in due season and things new and old provided by our Lord through THE WATCH TOWER for the household of faith. My earnest prayer is that God may fill you with his holy Spirit and overrule and direct your actions to his praise and glory forever. Surely our faith should multiply and we should put forth double effort in overcoming the world, the flesh and our adversary, and in perfecting holiness as we see the unmistakable signs of the end of the age and the inauguration of the kingdom of Jesus Christ. May love abound in the bonds of peace, and may we be filled with the joy that no man taketh from us. Your fellow-laborer, C. F.—*Md.*

A FEW WORDS OF KINDLY GREETINGS

DEAR BRETHREN:

Just a line to greet you at the new offices of the Society, and to assure you of my warm Christian love for you all and of my hope and trust to continue faithful to our Lord, the truth and the brethren, not only in great matters, but also in the little things of life. We still continue to remember you all in our daily prayers. With warm Christian love, I remain

Sincerely your brother in the Lord, G. B.—*Ont.*

THANKFUL FOR INCREASED LIGHT

DEAR BRETHREN:

While our Society, like its Lord and Head, is moving about doing good, we are joyous to know that we are absolutely in harmony with its management, its movements, its sayings and its doings. We are indeed happy to know that those who represent the Society in the true sense of the word know, backed by Scriptural evidence, what the mark of the beast is. So beautifully was this matter explained in connection with a discourse delivered by our dear Brother Thorn on last Sunday, that many of the dear brethren who heard it acknowledged to him their mistaken ideas re this matter. Thank God for the increased light now shining!

Your brother and fellow servant, R. H. J.—*Texas.*

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LORD, TEACH US TO PRAY

[Paragraphs 12 and 13 were reprinted from article entitled, "Pray Without Ceasing," published in issue of April 15, 1904. The remainder was reprinted from article entitled, "Lord Teach Us to Pray," published in issue of July 1, 1906. Please see the articles named.]

THE LORD WILL DIRECT THE ISSUE

It is as important as ever to keep before our minds the thought of our Lord's personal relationship to every feature of his work. If the early church were to remember his words, "Lo, I am with you always, even to the end of the age," the thought of the Lord's personal presence now in the harvest should be still more impressive to us. If he kept a supervision or control of all the affairs of his people throughout the age, does not the thought of his second coming and still more intimate association with every little detail of what is planned make us rejoice to be more careful, more zealous? To the extent that we are able to keep this clearly before our minds, it will make us happy in respect to right fighting and right doing. For instance, should the adversary make suggestions to us of discontent or dissatisfaction with the manner in which things pertaining to the Lord's people have been progressing, let us answer him that we know he is mistaken, for the Lord himself is present and is supervising his work. If at any time matters seem to be going contrary to our hopes or expectations, let us not think the Lord has neglected the supervision of his work and is allowing the Adversary to dash it to pieces. On the contrary, let us establish our hearts in the fact that the Lord is too wise to err and is as able as he is willing to make all things work together for good to us, and to all the called ones, according to his purpose. If tempted to intermeddle with matters that the Lord has put into the hands of another, let this thought restrain us and counsel us to give closer attention to that which the Master has committed to our care, and to remember that "to his own Master each servant stands or falls" and that it is for him to approve or disapprove. It is not, therefore, for us to grasp management or control or in any degree to force our views upon others, but rather to do our part as faithfully as possible and to leave the results to the Lord.—Z. '09, p. 5.

ANNUAL MEETING OF SHAREHOLDERS

In view of events which have taken place during the past year, the dear friends everywhere have taken the keenest interest in the annual meeting of shareholders of the WATCH TOWER BIBLE & TRACT SOCIETY, which was held in the Soldiers' Memorial Hall in Pittsburgh, Pa., on Saturday, January 4th, 1919. With eagerness has every Bible Student the world over looked forward to the events which would transpire there, and countless prayers have ascended to the throne of heavenly grace that the will of the Lord might be clearly manifested at this meeting. We are sure these prayers were answered; and the unanimity with which the results were received by all present seems unmistakable evidence that the same Mighty One who has directed the affairs of his church throughout the centuries still stands guard over the interests of his little ones, and that no weapon formed against them shall prosper, for this is the heritage of all the servants of righteousness. (Isaiah 54:17) How comforting and reassuring is our year text for 1919 in this regard!

FOUR DAYS OF SWEET FELLOWSHIP

Preliminary to the shareholders' annual meeting of Sat-

urday, January 4th, the thousand or more friends who had gathered from all parts of the United States and Canada were privileged to enjoy a two days' feast of spiritual good things spread by our present Lord and served to us faithfully by various Pilgrim brethren. This program was also continued on Sunday following the business sessions. It was indeed good to be there; and the sweet spirit of the friends, especially manifest on the last day of the gathering, was an inspiration and a stimulus to each and all, and has proved a great source of encouragement to every member of the Watch Tower office force in particular. Many bitter trials have been the portion of the church during the year just past, and these seem to have whetted the appetites of the dear friends to participate more fully in the spiritual food which the Lord has so graciously provided us. The discourses of the Pilgrim brethren throughout the convention were timely and helpful, and the need for greater scrutiny of our footsteps during the remainder of our journey to the kingdom was vividly brought to our attention. The zest with which the friends participated in the Prayer, Praise and Testimony meetings showed that it was the determination of all of them to please the Lord above all things else, and to press forward for the great prize that awaits the faithful.

Friends from all parts of the United States and Canada brought to the convention the same encouraging message of love and zeal for the cause so dear to our hearts; and the sweet spirit of loving devotion to our Master was never more manifest than at this convention.

THE ANNUAL MEETING

The shareholders' meeting, convened at 10:30 o'clock on the morning of January 4th, opened by song and prayer. Vice-President C. H. Anderson addressed the assembly briefly, calling attention especially to the peculiar situation existing by reason of the incarceration of our president and seven other officers and members, whose case is shortly to be argued in the Appellate Court. The following resolution was unanimously passed by the shareholders assembled, and was also enthusiastically participated in by the hundreds of spectators in the rear of the auditorium and in the galleries, without a dissenting voice being heard. The resolution reads:

WHEREAS, seven of the principal officers and leaders of this Society, to-wit: J. F. Rutherford, President; W. E. Van Amburgh, Secretary-Treasurer; A. H. Macmillan, R. J. Martin, F. H. Robison, G. H. Fisher and C. J. Woodworth, were sentenced on June 21st, 1918, to a term of twenty years in the Federal Prison at Atlanta, Ga., for alleged violation of the Espionage Act; and G. De Cecca, a clerk, sentenced to ten years in the same institution on the same charge; where they are now confined without being admitted to bail; and

WHEREAS, it appears from the assignments of error, upwards of one hundred in number, appearing in the records of the court, that the judgment of conviction will likely be reversed upon appeal; and

WHEREAS, there was no evidence that any of these defendants was moved by any intent or purpose to injure the government in the prosecution of the war or otherwise; and it was a fact, conceded by counsel for the government that he could point to no vindictive spirit against the government existing in the minds of these brethren;

BE IT THEREFORE RESOLVED: That we, the shareholders of the Watch Tower Bible and Tract Society, in general annual convention assembled this 4th day of January, A. D. 1919, hereby express unanimously our confidence in the integrity of these eight defendants and in their loyalty to the government and people of these United States, as well as their loyalty to the Lord, and our utmost confidence that judgment will be reversed, and that they will be completely vindicated when all the facts are fully and impartially reviewed by the Appellate Court.

BE IT FURTHER RESOLVED: That we recognize the imprisonment of these our brethren to have been permitted by divine providence for an all-wise purpose in the outworking of his designs in connection with the church in this evil day; and that they are our exemplars in suffering for Christ's sake —a sweet savor unto God. We also express our confidence that their incarceration and future release may result in a world-wide witness for the Truth on a hitherto unprecedented scale when all facts connected therewith are made publicly known; and we pledge ourselves as a body to co-operate in all lawful ways to aid in their release from bonds to the end that this witness might result.

BOARD OF DIRECTORS ELECTED

The legal aspect of the situation created by the absence of the Society's President and Secretary-Treasurer was discussed in detail, it being the thought of some that new officers should be elected to all positions, but that this may in no way be understood to be a reflection upon our imprisoned brethren in any sense. Others were of the opinion that such action on the part of the shareholders might be misconstrued in some way by the public generally as being a repudiation of these brethren. All seemed desirous of doing only the Lord's will; and every speaker expressed the fullest confidence in the loyalty of the imprisoned ones, and believed they would be completely vindicated when all the facts in their case are reviewed. After a prolonged discussion, therefore, as to the advantages and disadvantages of postponing the election pending the decision in the Appellate Court, it was considered proper to proceed with the election of officers and directors in the regular way.

The Society's Charter requires that at first a Board of Directors of seven members be elected, and that from the seven elected the officers of the Society shall be chosen. As soon as the motion for postponement of the election was withdrawn, Brother E. D. Sexton, who had been appointed by the Vice-President as chairman of a nominating committee, took the platform and placed in nomination for directorship the following seven brethren:

Brother J. F. Rutherford	Brother C. H. Anderson
Brother C. A. Wise	Brother W. F. Hudgings
Brother W. E. Van Amburgh	Brother E. J. Coward

Brother R. H. Barber

Other nominations were then presented by various shareholders as follows:

Brother W. E. Spill	Brother G. F. Kendall
Brother E. H. Thomson	Brother H. H. Riemer
Brother J. F. Stephenson	Brother E. F. Crist

It was then moved and seconded that the nominations be closed, and that the ballot be taken. Seven brethren were appointed by the chair as inspectors of election, each of whom took and subscribed to the required oath to perform their duties as judges and inspectors with fidelity. It required about four hours to check up all the proxies and certificates and to count the votes. At about 8:30 p.m. the result of the ballot was announced, as follows:

J. F. Rutherford	112,000	C. H. Anderson	70,113
C. A. Wise	111,712	E. J. Coward	59,917
R. H. Barber	97,828	H. H. Riemer	53,134
W. E. Van Amburgh	88,307	J. F. Stephenson	52,081
W. E. Spill	84,148	E. H. Thomson	48,410
W. F. Hudgings	75,942	G. F. Kendall	1,769

The seven who received the highest number of votes cast and who were declared by the judges of election as having been duly elected members of the Board of Directors of the Watch Tower Bible and Tract Society for the ensuing year, were:

J. F. Rutherford	W. E. Van Amburgh
C. A. Wise	W. E. Spill
R. H. Barber	W. F. Hudgings

C. H. Anderson

ELECTION OF OFFICERS

The next order of business was the election of a President, a Vice President and a Secretary-Treasurer. The chairman of the nominating committee then placed before the assembly the names of the following brethren:

For President—J. F. Rutherford
For Vice President—C. A. Wise
For Secretary-Treasurer—W. E. Van Amburgh

There being no further nominations, the shareholders by unanimous rising vote directed the chairman of the judges of election to cast all the ballots for the above mentioned persons as officers of the Society for the ensuing year. Thereupon the chairman declared the three brethren mentioned to have been elected by unanimous vote to the positions named.

When the announcement of the election of officers was made, Brother C. H. Anderson, the retiring Acting President, called Brother C. A. Wise to the platform and introduced him to the assembly as his successor. Brother Wise was received with applause and then spoke briefly, expressing his thanks for the confidence shown and his belief that he would have unanimous support from the members of the Society throughout the world, as well as the Lord's blessing upon our united efforts to serve him to the best of our ability in these trying times.

CLOSE OF THE CONVENTION

The annual business meeting was then closed by prayer. Many were the expressions of gratitude and love one to another as the dear friends acknowledged the overruling providence of the Lord as manifested in the outcome of this annual election. There was not an expression of dissatisfaction to be heard on the part of any shareholder present; and it was manifest that all were determined to work shoulder to shoulder during the months that are before us in carrying forward the

great work which we believe the Lord in his providence has for his church to do ere their exaltation to heavenly glories beyond the vail of death. The outstanding thought entertained by the brethren throughout the convention, and particularly at its close, seemed to be that the Society's work in the future will be blessed to the spreading of the truth on a hitherto unprecedented scale, and that the numerous thousands of sleeping Christians, "foolish virgins," shall be aroused from their slumbers to a recognition of the presence of the Lord and the establishment of his kingdom upon the ruins of the existing order.

As always, those present said that it had been the best convention they had ever attended, and that never had they seen the spirit of unanimity more manifest than at the close of this annual meeting. This is, of course, what should be expected when we realize the fact that we are standing upon the very threshold of the Messianic Kingdom, and that soon the Lord shall be pleased to take us home, if we have developed his spirit and proven faithful to him and to his cause through all circumstances and conditions. With calmness and sobriety let us press forward, doing the work that the Lord has for his people to do, and above all showing his loving spirit toward one another; and we shall shortly have the blessed privilege of being ushered into the eternal glories of immortality.

MARAH AND ELIM

Today 'tis Elim, with its palms and wells
And happy shade for desert weariness;
'Twas Marah yesterday, all rock and sand,
Unshaded solitude and bitterness.

The same desert holds them both; the same
Soft breezes wander o'er the lonely ground,
The same low stretch of valley shelters both,
And the same mountains compass them around.

So is it with us here on earth; and so
I do remember it has ever been;
The bitter and the sweet, the grief and joy,
Lie near together, but a day between.

Sometimes God turns our bitter into sweet;
Sometimes he gives us pleasant watersprings;
Sometimes he shades us with his pillar-cloud,
And sometimes to a blessed palm-shade brings.

What matters it? The time will not be long;
Marah and Elim will alike be past;
Our desert-wells and palms will soon be done;
We reach the city of our God at last.

O happy land! beyond these lonely hills,
Where gush in joy the everlasting springs!
O holy Paradise! above these heavens,
Where we shall end our desert-wanderings!

OBTAINING MONEY UNDER FALSE PRETENSES

Letters are coming into the office indicating that the friends everywhere are being imposed upon by professed brethren who are soliciting money upon various pretenses. Several times in the past we have warned the friends of the unwisdom of giving money to those who solicit it, working on the sympathy of the friends by using as an argument their connection with the Society or the record of past service.

We suggest that all letters soliciting money be submitted either to the home class of the one asking assistance or to the Watch Tower Bible & Tract Society.

THE LAW OF DEVELOPMENT

[This article was a reprint of that published in issue of December 15, 1895, which please see.]

"LOVE AS BRETHREN, BE PITIFUL, BE COURTEOUS"

"*We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*"—Rom. 15:1.

It would appear that in the original Greek this text has the thought of bearing with, sympathizing with, being merciful toward the infirmities, imperfections of the weak, especially the weak among the Lord's people. Some who come to Christ are very weak according to the flesh, and others are strong. Some of God's people are stronger spiritually in that they have been longer in the good way or have made more rapid development than have others. But the fact that God has accepted any as his children is sufficient indication that we should accept them as brethren; and if they are brethren we should act accordingly; that is, in a brotherly way—sympathetically.

If we see that certain ones are weak in some respects, we are not to be harsh, unsympathetic, not to hold them in contempt. "Take heed that ye despise not one of these little ones." (Matthew 18:10) We might be naturally inclined to draw away from these and to say to ourselves: "I will not associate with those people. I prefer those who are stronger, better looking or better educated, etc., for my associates, my friends." We might feel an impulse hardly ever to speak to the others, or if at all, in a patronizing way. This would not be bearing with the infirmities of the weak, but pleasing ourselves, our flesh, doing the things that naturally we would prefer to do, keeping company that naturally we would prefer to keep, separating ourselves from the weaker, the humbler, etc.—living for self.

The Apostle points out that this is not the proper course. Even if we are stronger than some others of the members of the body, the fact that they are real brethren in the Lord, accepted into our Father's family, is an all-sufficient reason why we should recognize them, why we should sympathize with them, be helpful, bear with their infirmities. Those who are deficient in various ways realize that they have an infirmity in these respects; and those who are naturally fastidious have an opportunity of demonstrating how much of the Master's spirit they possess. These have an opportunity of bearing something in this connection, in that they will speak to the others, fellowship with them as brethren in Christ, when they are not very popular, not very influential, when to be known as their friends would seem to be rather a compromise in standard from a natural viewpoint. For "there is neither Jew nor Greek, bond nor free, male nor female; for ye are all one in Christ Jesus."—Gal. 3:28.

This does not mean, necessarily, that we are to forsake all the most highly intellectual friends of the truth, all the educated, or all the comely in appearance, and associate only with those who are lacking in these respects. But it does mean that we should bear with the infirmities of the weak ones, that we should be sympathetic, merciful and kind-spirited, should love them as brethren. We are to love all who are Christ's, loving them in proportion to their manifestation of the spirit of the Master, and not to think merely of what would be most pleasing to ourselves in a natural way. Our Father in heaven, who searches the heart, esimates each of us according to our development of the precious fruits of the holy Spirit, and not according to social standing or color of skin or outward comeliness; and we are to follow his example to the extent of ability.

God has left open before us various doors of opportunity for service to the brethren; and the degree of our love for them is measured in his sight by the zeal with which we endeavor to use in that service the talents in our control. Therefore let this thought nerve us to greater energy and faithfulness in the joyful service of the Lord; for our love, zeal and devotion for the brethren testify to the Master the degree of our love and zeal for himself.

THE GIVING OF THE MANNA

[The first paragraph of this article was a reprint from article entitled, "Give Us This Day Our Daily Bread," published in issue of July 1, 1902. The remainder was a reprint from article, "Led By a Way That They Know Not," published in issue of June 15, 1907. Please see articles named.]

"PARTAKERS OF THE HEAVENLY CALLING"

Holy brethren, chosen by the sovereign Voice of Might,
See your high and holy calling out of darkness into light!
Called according to his purpose and the riches of his love,
Won to listen by the leadings of the gentle heavenly dove!

Called to suffer with our Master, patiently to run his race;
Called a blessing to inherit, called to holiness and grace,
Called to fellowship with Jesus by the ever faithful One,
Called to his eternal glory, to the kingdom of God's Son.

Whom he calleth he preserveth; and his glory they shall see.
He is faithful who hath called you; he will do it, fear not ye!
Then, holy brethren, onward! Thus make your calling sure;
For the prize of the high calling bravely to the end endure.

JETHRO'S COUNSEL

[The last three paragraphs of this article were reprinted from Chapter III, Volume I of Scripture Studies. The first two paragraphs were reprinted from article entitled, "God's Covenant at Sinai," published in issue of August 1, 1913. The remainder was reprinted from article, "God First—in the Decalogue," published in issue of July 1, 1902. Please see articles named.]

"BE THOU FAITHFUL UNTO DEATH"

Faithful when with tears thine eyes are dim,
Faithful when Joy's cup o'erflows its brim;
Faithful when God seems to veil his face,
Faithful when he crowns thy work with grace.
Faithful, though thy loved ones turn aside,
Lips that praised thee once, with harshness chide;
Faithful though success enwreathe thy brow,
Faithful should the world before thee bow.
Faithful till hath fled life's fleeting breath,
Eager hands lie folded still in death.

THE TEN COMMANDMENTS

[Paragraphs 4 to 7 of this article were reprinted from article entitled, "God's Ten Commandments," published in issue of August 1, 1913. Paragraph 8 was reprinted from an article entitled, "Who Is My Neighbor,"-published in issue of same date. The remainder was reprinted from article entitled, "This Doth God Require," published in issue of June 15, 1907. Please see articles named.]

LETTERS FROM AFIELD

A MESSAGE OF GRATITUDE

TO THE DEAR FRIENDS EVERYWHERE:—

Grace, mercy and peace be multiplied unto you!

Am taking advantage of an opportunity to dictate this note to extend to all the dear friends throughout the United States and Canada my heartfelt thanks for the great love bestowed upon us and manifested in the numerous Christmas presents which I and my associates have received, as well as cards, letters and messages of love. May the Lord bless you one and all!

I am unable to write you personally, and so am asking that this general message be given you. I am overwhelmed by your expressions of love, dear brethren. May the Lord reward you richly!

Your brother and servant by his grace,

J. F. RUTHERFORD.

CONVINCED OF HIS MISTAKEN ACTION

DEAR BRETHREN:—

It is with deep regret for my action taken about a week ago that I humbly write this letter, acknowledging that I have made a grievous mistake in supposing for one moment that THE WATCH TOWER was no longer being guided of the Lord. I attended a meeting of opponents, at which were some hitherto prominent brethren. Their arguments were so convincing that upon my return I immediately sent the copy of the letter to you, without any meditation or without looking to the leading of the Lord in the matter.

However, since that time I have meditated very much over the matter, looking up various Scriptures. Now I am fully convinced of my mistake, and beg to apologize for being so hasty in such an important matter and for any inconvenience or trouble I may have caused there. Hoping that my name will again be placed among the readers of THE WATCH TOWER, and also as a member of the International Bible Students' Association, I remain

Your brother in the service of the Lord,

G. W. V. B.—*Wash.*

OUR PASTOR'S WORDS AS TRUE NOW AS EVER

DEAR BRETHREN IN CHRIST:—

The TOWER is certainly grand; and we believe the words of our dear Pastor are just as true now as they ever were (See F 658) and that THE WATCH TOWER will be used of the Lord in the future as well as in the past. (Luke 12:37; Revelation 8:3; 14:18) The "Mizpah" of Jeremiah seems to teach the same thing, Mizpah meaning "watchtower."

We ask an interest in your prayers that we may stand ever faithful, and assure you of ours in harmony with the Vow.

Yours in the one hope. Bro. and Sr. K. F. B.—*Ohio.*

THE FATHER'S BOUNTIFUL TABLE

DEAR BRETHREN:—

We just want to tell you something about our appreciation of the last two issues of THE WATCH TOWER. We feel sure we have never enjoyed a TOWER as we have that of Nov. 1st, particularly the first article and the reproduction from one of the old TOWERS—"Divine Providences." We have read and re-read these articles, and it seems to us they are just about the finest we have ever had the good fortune to see, and we are grateful to our heavenly Father for his abundant and delicious spread. Every article in the TOWER of Nov. 1st is a gem; and the issue of Nov. 15th is also fine as far as we have read, particularly the first article. The dear Father is certainly setting a most wonderful and bountiful table before us, and it seems that the food gets better as the end of the way draws nearer.

Be assured that it is our daily prayer that our heavenly Father will guide and direct you in the work you are doing; and we ask also that you remember us in your petitions.

Your brother by his grace, P. A. G.—*Tenn.*

COULD NOT MAKE DEAF EARS HEAR

DEAR BRETHREN:—

How may I become a member of the Church of Present Truth? I was converted to the belief last winter when a copy of one of your publications was placed in my hands; and I believe that it was by divine providence that I received the volume. I had long struggled with and argued against theories on the Bible as expounded by the Sunday School journals of various churches, until at times I was ashamed of myself, and thought that perhaps the devil was inspiring me to argue against God's Word. But now I see that I was blindly struggling for truth and light.

At the time when I got the volume I was teacher of the men's Bible class in the First Methodist Church here. I realized that it taught me to leave the erring church; but I was so desirous of bringing the light to those whom I had learned to love that I continued to teach the class, discarded theories of the journals and substituted as much present truth as I knew. I was the president of the Gospel Team; and I gave it to them there and tried to lead them to the real truth. But this was all in vain. In a little while I despaired and quit. So at last I have given up all hope of making a deaf ear hear. I am "done." Have you any advice for me?

Sincerely yours, A. E. J.— *Kans.*

GRATEFUL APPRECIATION OF THE TOWER

BRETHREN BELOVED IN THE LORD:—

Grace and peace be multiplied unto you! Many times have I had in mind to write to you to tell you of my deep love for you, and of how much I appreciate what you are doing for me in the way of strengthening my faith and increasing my joys in the Lord through THE WATCH TOWER; but I have refrained from so doing because I know that you are all quite busy. But when I read the last TOWER (Dec. 1st issue) I could refrain no longer, as it contained just the subjects that I have been considering for the past three months, using the same references—the back numbers of the TOWER. From the TOWER of 1911, pages 180-182, the article on "The Rewards

of Sacrifice," together with the subject, "The Two Parts of the Harvest," I am fully assured, dear brethren, that the Lord is using the same channel in giving the necessary food for the upbuilding of his people. Our prayers have been, and are yet, on your behalf that the dear Lord may continue to guide and direct your work and labors of love to the praise of the God of all grace. In the Nov. 15th issue the article on "Self-Denial"—in fact, all the articles are excellent; and we feel that we could not do without the "meat in due season," "things new and old," from the storehouse.

With love to all at the Watch Tower office, I remain
Your brother in Christ, J. C.,—*Ohio.*

BAIL DENIED—APPEAL PENDING

Application for bail in the case of Brother Rutherford and associates was denied by the Circuit Court of Appeals on December 3rd last, probably without a full review of the facts and circumstances by reason of the near date of argument. The case is expected to be reviewed in the Appellate Court within thirty days, and an early decision is anticipated.

NEWSPAPER CLIPPINGS REQUESTED

The Society would be pleased to receive newspaper clippings bearing upon the subject of general Amnesty for political prisoners, and particularly anything in reference to the case of J. F. Rutherford et al. Please mark the name and date of the paper from which the clipping is taken.

RESOLUTIONS OF LOVE AND LOYALTY

So many resolutions of loyalty to the Society and pledges of co-operation have been received from classes within the past few days that it is impossible to publish them all. We ask that the dear friends accept this as acknowledgment of any such resolution and pledges, with the assurance of our deepest appreciation therefor. Publication of as many as possible will be made from time to time in THE WATCH TOWER columns.

A CORRECTION

An unfortunate reference to "a Brooklyn sister," whose name however was not given, appeared in the second paragraph of a circular letter sent out from this office under date of Dec. 12th. We now learn that our information was inaccurate; and so far as we are aware no Brooklyn sister is responsible for false reports as described. We are glad, therefore, to make this correction at this time.

VOL. XL PITTSBURGH, PA., FEBRUARY 1, 1919 No. 3

VIEWS FROM THE WATCH TOWER

Now that the great war has come to an end and the definite conclusion of peace seems to be a near reality, the year 1919 appears big with possibilities from practically every viewpoint. Men who have been grappling with momentous problems, and who have often been on the verge of complete despair during the four years' struggle just ended now take new courage as they emerge from the world chaos and look out into the immediate future. Notwithstanding this happy aspect, however, serious-minded statesmen of all nations seem conscious of the fact that the greatest precautions must be taken in the manipulation of the world's affairs at this juncture, lest there arise international jealousies, suspicions and misunderstandings, and a general discontent on the part of the masses that may lead to grave difficulties in all lands. Bolshevism is a terror to every conservative statesman the world over. Particular concern is being expressed in the public press of England and also of America that delay in dealing liberally with political prisoners now being held in penitentiaries and disciplinary barracks beyond the period of hostilities abroad may breed such wide-spread dissatisfaction as would prove detrimental to the best interests of the state.

We quote from *The New Republic* (N. Y.) of Jan. 11, 1919, as follows:

"In England there is already on foot a movement for the release of all persons held in prison for conscientious refusal to do military service. It is not a radical movement. Nor is it a sentimental movement. Among the signers of the petitions for amnesty we find such names as those of Viscount Bryce, Viscount Morley, Sir John Simon, Lord Buckmaster, etc. These men have been wholehearted supporters of the war and of the measures necessary to render England's war policies effective. They would be among the last to urge any action that would be prejudicial to the good order of the state. They recognize that no civil purpose is advanced in the least by further penalties inflicted upon conscientious objectors. Therefore why not set them free?

"No free state can possibly make a crime out of refusal to serve in war when such refusal is actuated by sincere conscientious motives. We may consider such an attitude illogical, absurd. . . . But we have passed beyond the point of barbarism. To attempt by threats and penalties to force such a man into military service would be tyranny as hideous as that of the Roman proconsul who slew the seven brothers and their mother because they refused to eat swine's flesh.

"The conscientious objectors in disciplinary barracks or in jails represent nothing but a part of our machinery of conscription. That was a hideous bit of machinery to use, but we were at war and did not stick at means. But now the war is over, and we have scrapped the rest of our machinery of conscription, is there the slightest reason why we should keep this least defensible part of our machinery in motion? Is there the least ground for subjecting to further privations and tortures the men who have committed no crime against the state?

"No crime? But how does it come that they are serving penitentiary terms of ten, twenty and twenty-five years? That is a result of the infinite stupidity of our war policy, which we ought not to seek to justify, but for which we ought to make amends.

"Men have been manacled, confined for outrageous periods in solitary confinement, thrust into a dangerous condition of physical debility, driven insane. To what end, in God's name? In order to strike terror into the hearts of draft evaders outside: that was the only plausible reason. But then, why were not these tortures conducted in the open, where they might have exerted their supposed salutary effect? Why did not Mr. Baker's War Department bulletins run something like this: 'The Department reports with satisfaction that C. O. John Smith has been so successfully harried that he is now a raving maniac, and the chances are excellent that he will never recover'?

"Let us forget it, grant amnesty to ourselves for it; we were only stupid, not depraved. . . . Let us not leave it to the radicals, the sentimentalists, the sympathizers with doctrinary pacificism, to make the first move in the matter. This is not a radical issue, but an issue as old and as respectable as political liberty."

From the same publication, under date of Jan. 4, 1919, we quote the following:

"The fighting is over. America is asking the nations to consent to a peace resting upon justice. With what possible grace can we appear before the conference table as a champion of liberty when some 300 conscientious objectors and more than 1,000 prisoners under the Espionage Act are confined in abominable prisons under sentences of five, ten, twenty or thirty years for no other crime than loyalty to conviction? Surely when Americans know the truth they will demand an amnesty as the only possible proof of our sincerity in waging a war for the right of men everywhere 'to choose their way of life and obedience.'"

Thus while statesmen and journalists are discussing these matters from the standpoint of expediency as well as of justice, the Lord's people are in a position to view matters from an additional angle. We are able to see that the present crisis of history is exactly that which was foretold by the prophets of Israel centuries ago. The war and its attendant sufferings have been depicted in the Old Testament writings,

and Bible Students have been apprised of these facts for the past forty years through the writings of Pastor Russell. Even the discontent which would follow the war, and the numerous complications in world politics, have been pictured by the holy prophets, as well as the glorious kingdom of Messiah, which is to be established on the ruins of the present order.

Incident to the great time of trouble in which we find ourselves at the present moment, the Lord's people are called upon to undergo special trials and tests along with the rest of the world. But while the worldly-minded ones chafe under their experiences, the Lord's people have the blessed assurance that all things shall work together for their good, and that no weapon formed against them (as new creatures) shall prosper; for this is their heritage as servants of the Lord.—Isaiah 54:17.

Among the numerous conscientious objectors and political prisoners now in confinement will be found many members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION. They have consecrated their all upon the altar of sacrifice, and are accepting the cup which the Father hath poured for them in the true spirit of the Master.

In considering the various articles now appearing in the newspapers and magazines on the subject of Amnesty for political prisoners, and its possible effect upon the release of our own brethren in bonds, we are reminded of the experiences of Jeremiah in the days of Israel's last king. He was imprisoned for his convictions and teachings, and was later released through the agitation caused by the radical element of that time. He was lifted from the dungeon by means of rags. Whether all the features connected therewith are typical we would not venture to say; but there are many things involved which make the general circumstances pictorially interesting. Who knows but that it may be through the newspaper agitation of the country that the release of all political prisoners may be shortly brought about, and particularly those of the Lord's people who have been incarcerated for conscience's sake?

We quote from *The Scrantonian* of Scranton, Pa., under date of December 15, as follows:—

"TIME TO PARDON 'THE FINISHED MYSTERY' EDITORS

"A New Jersey paper of recent date has the following, that is worthy of the consideration of every man who believes in justice:

"TIME TO PARDON 'THE FINISHED MYSTERY' EDITORS

"'About one of the first things that President Wilson should do is to pardon the followers of the late Pastor Russell, who were sentenced to long terms of imprisonment for alleged violation of the Espionage Act. Some people think these men are more sinned against than sinning.'

"That the administration will seriously consider this hint if the matter is properly presented at Washington there can be no doubt. It seems to conservative people that the imprisonment of the Russellites was a mistake that bordered on injustice. It will be remembered that a number of men, two of them from this city, engaged in the work of completing a book that was being written by Pastor Russell at the time of his death. Certain passages in the book, which in the main is a jumble of references to the Bible, denounced war on general principles.

"When the attention of the editors was called to what seemed disloyal utterances they quickly withdrew the 'FINISHED MYSTERY' from circulation and offered to re-write it, or suppress it entirely until the end of the war with Germany. They declared that they had no thought of committing a disloyal act.

"When the Russellites were sentenced several months ago it would have been useless for any one to attempt to secure modification of their punishment. Public sentiment was too warm against anything that looked like an attempt to hamper the Washington government. But it is different today. And it seems time to make reparation for the error of classing these honest and loyal men, who might perhaps be religious fanatics, with red-handed criminals who for money secured from the German government stood ready to stir up dissension, burn buildings and commit murder in the interest of their employers.

"*The Scrantonian* has no interest in the sect formed by the late Pastor Russell and cares nothing for the teachings of the late Bible exponent. We have no affiliation with the cult, or whatever it may be called. But *The Scrantonian* believes in fair play, and conservative people everywhere who are conversant with the proceedings beginning with the arrest of the 'FINISHED MYSTERY' editors and followed by their trial, conviction and sentence, must admit that the alleged offense did not call for any such punishment as was meted out."

ROME IN POLITICS

Bible Students are familiar with the teachings of the Scriptures which indicate that the Catholic Church would figure very largely in the political affairs of the world. For a brief period at the end of this age, the Revelator, referring, we believe, to the Papal system as a world power, says: "And when he cometh he must continue a short space." (Revelation 17:10) Students of prophecy are therefore interested to learn with accuracy the views of the Pope on the coming "League of Nations." The habitual interest of Papacy in the politics of the country is well expressed in the following extract from *The Christian Leader* of January 7, 1919:

"It is no new thing that the Church of Rome seeks to control the political movements of any country in which it is strong enough to make it worth while to try. In the early history of our country, Rome was too weak to make itself felt, except in a small way in two or three of the states. But of late it thinks of itself somewhat as Germany has been doing—able to control the government and derive its own nourishment from the life of the nation. Usually it proceeds very slyly, and rarely publishes its purpose to the world; but occasionally it forgets discretion and allows its inward thoughts to escape. One of our contemporaries has lighted upon an article credited to *The National Catholic Register*, which lets fall statements of facts and purposes which may well open the eyes of our people. The paper referred to congratulates itself and its readers in such paragraphs as the following:

"'It is God's plan that the Holy Father of Rome should be the temporal and spiritual head of His Kingdom on earth. It is the same today as in the time of the first pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, a Knight of Columbus of the 33rd degree, wields the greatest political power of any man in America; and as a true Catholic he is exercising the greatest trust which God has given into his hands for the glory of the holy church. Through his tact and holy zeal he has created a warm friendship between the Catholic Church and President Wilson. This is the first time in the history of the country when the President and a great political party have openly sought an equal and honest alliance with the Catholic Church. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines shall be under control of the Catholic Church; and that religious activity in the great American army shall be under the direction of the Knights of Columbus. This means the addition to the church of one million of the country's best and bravest young men, or at least their strong preference and sympathy for the Catholic Church.'"

SATAN'S SNARES AND DELUSIONS

"Surely he shall deliver thee from the snare of the fowler."—Psalm 91:3.

Throughout the Bible Satan is pictured as a great fowler setting snares for the feet of the unwary; and in this work he has the co-operation of a host of unseen spirit beings, all actuated by one common purpose, namely, that of hindering the Lord's people from making their calling and election sure. These evilly inclined beings are variously referred to in the Scriptures as "devils," "unclean spirits," "wicked spirits," "lying spirits," "seducing spirits," "the angels that sinned." (Deuteronomy 32:17; Matthew 8:28; 12:45; Mark 1:23; 2 Peter 2:4) They obsess or possess human beings, using the tongues and the voices of these unfortunate persons to utter their own lying deceptions. (Matthew 4:24; Luke 8:2) Satan is repeatedly declared to be their "prince" or leader. The Bible further declares them to be the author of many of the false doctrines extant, and asserts that by believing and teaching these false doctrines the Lord's people may be unwittingly fellowshiping with these devils. This fact alone should be a sufficient reason why the Lord's people should be on their guard against such fellowship.—Matthew 6:24; Ephesians 2:2; 1 Timothy 4:1; Revelation 16:14; 1 Corinthians 10:20, 21.

The only successful way to resist these evil spirits is to be armed with the truth on all doctrinal points. (Ephesians 6:11-13) The Scriptures still further teach clearly that these evil spirits approach the human mind by using cunning, crafty suggestions couched in Biblical language, often quoting Scrip-

ture itself, professing great piety and much love and sympathy, and claiming to be representatives of the Lord. (2 Corinthians 11:13-15) Sometimes these messages are spoken in the ear, so that no other person can hear them. At other times they are given by a series of impressions or suggestions made on the mind, either directly or through another person.

VARIOUS TRAPS TO ENSNARE THE UNWARY

A successful fowler must conceal his snares; and so Satan hides his deceptions under a cloak of piety. We remember well the record of his attempt to deceive our Lord by suggesting to Jesus' mind certain Scriptures and at the same time giving also a distorted interpretation of these texts. But our Lord was so thoroughly armed with the truth that he could easily discern the deceptive arguments, and thus was able to answer with another text that bared the false interpretation suggested by Satan.

For the ignorant and curious, Satan and his associates use the cruder forms of deception, through rappings, table tipping, hypnotism, mesmerism, spiritism, clairaudience, clairvoyance, jugglery, black art, the planchette and the ouija board. For those of more esthetic tastes and more religiously inclined, he has a still more subtle snare in Christian Science, Theosophy, New Thought, faith cures and divine healing. The bait is physical healing, and the snare lies in the deception that the healing comes from the Lord. These appeal to a class who crave occult power over others. It gratifies this ambition and appeals to their vanity. Conscious of this supernatural power, persuaded that it must be God-given, they are not aware that the Bible explicitly declares that Satan will be permitted to cast out Satan—that is, Satan will have power to heal his own sick. Ignorant of the Bible teaching on this point, they are not prepared to see that Satan and his ministers will appear as "an angel of light," bringing blessings of health and prosperity.

When the truth on this subject is brought to the attention of this class, they are so completely ensnared in the error that they "resist the truth," "reprobate concerning the faith." (2 Timothy 3:8) They may not be reprobate in morals, however. Many of our best moral citizens are thus ensnared. This device of Satan is especially designed for a class who hold to a high standard of morals. Hence we find among its votaries, scholars, professors, teachers, the refined, the educated and the aristocratic. This snare is so cunningly hidden that it is very difficult to discern. Extremely few are willing to admit that Satan can be the author of any good work. This erroneous idea helps to conceal the snare.

GIFT OF HEALING IN THE EARLY CHURCH

Then, too, there are some Scriptures that lend plausibility to the thought of "divine" healing. It is argued that Jesus and the apostles healed the sick. But the deluded ones fail to note that these healings were instantaneous and complete, and that the healer always spurned the proffered reward. Again, they fail to note that the gifts bestowed upon the early church were not alike to all. Some could heal; some could speak with tongues, etc. (1 Corinthians 12:8-10, 28-30) They also fail to note that our Lord and the apostles never healed one of the disciples, but always one of the multitude; and that they did not heal all of the multitudes; for Jesus passed by the pool of Bethesda, where there was a multitude of impotent folk. But the Master healed just one and then went his way. —John 5:1-9.

The special gifts bestowed upon the early church served a good purpose at that time. The New Testament had not yet been written, and the disciples needed some credentials; else the public would not listen to their message. And so, the Apostle tells us, these gifts were for a "sign to the unbelievers." They were not intended for a sign to the believer, the Christian. Notice how positively this is stated. Prophesying (teaching) is the method used and intended to instruct and convince; and teaching is expressly declared to be of more importance than are gifts.—1 Corinthians 14:5, 22-24.

THE CHURCH TO DO "GREATER WORKS"

Another thing which lends color to these deceptions, and which is nearly always quoted as "proof," is the text found in Mark 16:17, 18. "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This is supposed to be incontrovertible evidence that the Bible is authority for "divine healing." But the argument falls flat when it is known that all of the last chapter of Mark from verse 9 to verse 20 is spurious, added by some priest or monk, long after the Bible was completed and after Mark's death. Nevertheless, those ensnared in this doctrine of divine healing are so thoroughly rooted and grounded in the error that they will not investigate when this matter is brought to their attention and when investigation can be made with little effort. On the contrary, it is quite generally thought that the possession of these powers of healing evidences a very close relationship with God.

We notice that our Lord told his followers that they would do greater works than he did. (John 14:12) Jesus healed the sick and performed many wonderful works. We might therefore ask: "What could be a greater work than these?" The Bible gives the answer. Opening the eyes of those who are blind to the truth, unstopping the ears of those who are deaf to the truth, healing soul sickness and satisfying heart hunger —these are the "greater works" which the church is privileged to do. It is a far grander and more notable work to perform spiritual healing than to heal physically. The latter is at most only a temporary matter, affording temporary blessing. The former affects the eternal, future welfare.

Satan's snare is to get people so infatuated with the idea of physical healing that they will spend their time and their money to this end—a selfish one—rather than in study, meditation and prayer. While the bait of physical healing is quite effective, and is ensnaring more people than is any other bait that Satan is using, yet he has other varieties also. None of the snares above mentioned would catch the Lord's people, the truth people. Satan could not use this bait with them. Therefore he must needs use a different kind, some error more subtle than any we have heretofore described. He is a wily fowler, never at a loss to know just what to do. Besides, he has a great advantage in that he knows not only our thoughts, but our weaknesses also, yea, better than we know them ourselves. He is well aware that the truth people cannot be caught in any of the ordinary snares mentioned above. Therefore he has designed something still more subtle and deceptive for them. This is a great scheme, and it works to an amazing extent among those who are not on guard.

TWO METHODS OF ATTACK

There are two methods of attack, both of which appeal to fleshly weakness. Either of these methods seems to be successful with some who could not be ensnared in any less subtle way. They are:

(1) Satan suggests to the mind something which will flatter the vanity or will bring his victim into the limelight of popularity. This is the easiest way to catch the unwary, for the reason that the majority of people have the organ of approbativeness or that of self-esteem very largely developed, and therefore vanity or ambition or pride makes them an easy prey.

(2) Another very successful method of attack is to suggest to the mind something in the nature of an appeal to sentiment, sympathy—passion. This snare is always the more dangerous if the sentiment relates to someone who is especially dear to us by ties of blood or of friendship. The sympathy or emotion being aroused, the victim will not listen to reason, but is led to believe that there is a "principle" at stake, when really he is actuated purely by passion—sentiment. In other words, Satan sets before the mind a false standard, and hoodwinks us into believing that it is a principle. This is a very common snare which Satan sets among the people of God. The snare consists in the fact that we find ourselves fighting for principle when there is no principle at stake; and the bait is sympathy for one whom we love.

It is always those less developed in character and spiritual attainments who are most liable to attack and who are most liable to fall. Yet these are a class who credit themselves, and who are credited by others, with possessing a larger degree of spirituality and character development than the average. Those who have natural graces of mind and body, who are better born, who have inherited more of Adamic perfection, are most liable to fall into this snare, because less on guard along these lines. They, and others, are apt to mistake the natural graces of kindness, gentleness, benevolence, etc., for the fruits of the holy Spirit, and thus credit themselves with a greater spiritual development than they really possess.

THE PHILOSOPHY OF THE MATTER

This well illustrates the Scriptural teaching that "man looketh on the outward appearance, but the Lord looketh on the heart." (1 Samuel 16:7) It also explains why those who fall are usually those who we felt quite sure would stand. Those who are susceptible to these more subtle temptations of the adversary are, from the standpoint of fleshly desires, usually very sensitive, easily offended, and become indignant if the truth on this subject is brought to their attention, ever ready to disfellowship or to withdraw with little provocation. They fail to perceive that what they consider the strongest element of their character is really the weakest. They are only "babes in Christ." At times it is a source of astonish-

ment to see some who seemingly have loved and served the truth for years fall under such trials.

The Bible indicates that these subtle delusions of the adversary will be especially strong in the end of the Gospel age. "Even him whose coming is according to the energy of the adversary, with all power and signs and wonders of falsehood, and with every deception of iniquity to those who are perishing, because they admitted not the love of the truth in order that they might be saved. And on this account God will send to them an energy of delusion, to their believing the falsehood; in order that all those may be judged who believed not the truth, but approved the iniquity." (2 Thessalonians 2: 9-12, Diaglott) In view of this fact Brother Russell wrote the fourth paragraph of the Vow:

"I vow to thee that I will be on the alert to resist everything akin to spiritism and occultism; and that, remembering that there are but the two masters, I will resist these snares in all reasonable ways, as being of the adversary."

"Everything AKIN to spiritism and occultism"; that is, everything related to either of these subjects, everything that savors of either. To be able to detect quickly and surely that which borders on spiritism and occultism requires a large degree of spiritual development. as well as an accurate knowledge of the operations of evil spirits. It is always possible for the Lord's people to be informed as to the methods followed by Satan and his cohort of fallen spirits; for, as the Apostle says, "We are not ignorant of his devices." If Satan appear as an angel of light, mercy, truth, what marvel that his ministers or agents, whether human or angelic, will also thus appear!

Again, we are told that the special mission of Satan and his assistants is to "blind the minds." Those who have the largest measure of the holy Spirit are of "quick understanding," that is, quick to perceive these snares of the adversary. Such do not find it necessary to judge after the sight of the eyes nor the hearing of the ears; for they have a far better way of judging, and their accurate knowledge of the methods used by the demons is an aid in the judgment. Others can judge only by what they see and hear. (Isaiah 11:3) Should any one try to point out to the ensnared one the danger to which he is exposed, his efforts are almost always misunderstood, and will almost invariably bring down on his devoted head the wrath of the one thus controlled by the demons.

SOME PRACTICAL ILLUSTRATIONS

That we may all be more on guard against "everything akin to spiritism and occultism," we wish to give some practical illustrations which have come under our notice. We have come into contact with several friends who seemed to be obsessed with the idea that God was especially indicating to them that they should go into their closet and pray for some brother or sister far away, who was in special danger. The thought would flash through the mind, and they would take it as from God. To them the thought of being especially chosen to pray for another in danger would be pleasing; for it would flatter the vanity and magnify their own importance. Some have become so ensnared in this error that it has been impossible to get them to see that God is not thus dealing with his saints now, but that he gives them his message through his Word of truth. He does not use mental telepathy to transmit his messages. He does not send them by wireless. We still must do as our Lord Jesus did. "In the volume of the book it is written of me." This error is something "akin to spiritism and occultism."

Our observation is that as a rule those who are thus ensnared are not favorably inclined toward that paragraph in the Vow, and that they seem also to have an antipathy to the exposition of the seventh chapter of the Revelation. Since that exposition has appeared in print, some of these deluded brethren are in antagonism to it. Such are nearly always very sensitive on this subject. This very fact of touchiness and resentment is one of the best evidences that they are getting their information from a wrong source. We note that such friends act on their own impulses. The question, "Is this in harmony with the teachings of God's Word?" seems never to occur to them. They are ruled solely by passion, feeling, emotion. This class need to examine carefully the distinction between passion and principle as set forth in THE WATCH TOWER for 1917, page 176, col. 1, par. 3.

OTHER ILLUSTRATIONS OF SPIRITUAL PRIDE

The great adversary is wily, and at all times is quick to appeal to passion. He persuades some that they must take a radical stand against some secular work or activity, and to proceed at once to disfellowship others who cannot conscientiously take this same stand. Somehow they seem to think that their radical stand entitles them in a very special sense to divine favor and blessing. This attitude leads them to violate principle in various ways: (1) By judging and condemning others who do not see as they do; (2) By refusing to fellowship those who still believe in the ransom, the restitution, the high calling. In other words, they make this special work or activity in which they cannot engage a test of fellowship. This class seems to be afflicted with a kind of spiritual pride and somehow to imagine that they are superior to others. They need to be more "on the alert to resist everything akin to spiritism" and demonism. A few of this class have persuaded themselves of their superiority to such an extent that they can no longer fellowship the Society nor endure the visits of THE WATCH TOWER, even though it still holds and teaches all the fundamentals exactly as Brother Russell has done.

Another perverted view which we believe to be of demon origin is held by some who seemingly think that their prayers are more effective than those of others, that they are in closer touch with the Lord than are others. This conceit leads them to hold themselves up as examples in this matter. This condition is the result of spiritual pride. Often when another brother is asked to lead in public prayer, this pride prompts its possessors to whisper a little private petition of their own, the thought seemingly being either that their own prayer is more efficacious than that of the brother who had been asked to lead in prayer or else that God will hear their petition in preference to the brother's. The proper thought should be that the brother asked to offer prayer is the representative of all, and that for others to interrupt at such a time with a personal prayer would, to our mind, indicate a lack of reverence and an over-abundance of self-esteem.

Usually those ensnared in this manner are unapproachable on the subject of which we are speaking; for their spiritual pride prejudices them against reason. Here again we sound the warning in the words "akin to spiritism."

VIOLATION OF PRINCIPLE OF JUSTICE

Spiritual pride manifests itself in still another way. Some brother in whom we have had great confidence and whom we especially love, will tell something detrimental to another brother or to the Society. If we accept this story as true without giving the accused person or persons an opportunity to explain or to correct the matter, we thereby demonstrate that our minds are closed to reason, that we are prejudiced.

To illustrate: Prominent brethren have persistently circulated the story that the Society has invested in Liberty bonds $10,000 of money donated to the tract fund. This story is not true. The Society would have no right to use for bonds money which had been donated for another purpose. A very few of those who have heard this story have assumed that it is true, that the executives have betrayed a trust; and they have written to us asking that their names be removed from the TOWER list. Their love for some brother leads them to violate the Scriptural principle of justice which reads: "If thy brother trespass against thee, go and tell him his fault between thee and him alone." (Matthew 18:15-17) No one should believe an injurious or a scandalous story except on the word of two or three witnesses. No one should condemn another without giving the accused person an opportunity to defend himself. After one has taken a stand and has condemned another unheard, all future explanations and denials are usually of no avail. He is permitted to believe the lie.

NECESSITY OF A PROPER CONSECRATION

When will the Lord's people learn the lesson that to believe a story detrimental to another brother or to the Society without proper proof and without permitting the accused to defend himself is a violation of principle, is forbidden by the Word of God? Yet we know of harmful statements and letters which have been scattered broad-cast, and of some who have had the truth for years sitting down gleefully to type these falsehoods and to scatter the poison still further. How successfully the demons have blinded the minds of such to the simplest of Bible truths—common justice!

Some dear friends were very loyal to the truth, to the Society and to Brother Russell as long as he lived; but as soon as he had gone to his reward they deserted the Society and demanded the return of all the money which they had put into the work. This class was also controlled by passion. Their consecration was to Brother Russell. They loved the man, not the work; and the demons had persuaded them that their love for the man was "principle." Any consecration which will serve only as long as the one whom we especially love is carrying on the work is an improper one.

We have heard some of the friends make statements like this: "I go to the Thursday night meeting because I like Brother So-and-so, who leads it; but I do not especially care for the other elders." Such a motive for attendance at meetings is purely selfish. Such a consecration cannot be pleasing to the Lord. Such a person is controlled purely by passion,

and not by principle. Here is a fertile field for demoniacal suggestion. The unseen adversaries persuade others of the Lord's people that they can get just as much spiritual benefit by reading the volumes at home as they can get in class study. This is another appeal to the flesh, spiritual pride, self-esteem. By following this course such disobey positive and plain teachings of the Word of God; and yet their conceit leads them to think that they have the divine approval.

FOUR IMPORTANT POINTS

Sometimes the demons suggest to one elder that he ignore the wishes of the other elders or of the class and override these, making him believe that he is standing for principle when no principle is involved except his own conceit. When any one person in an ecclesia attempts to disregard the will of a majority, such a person has cast aside all true principle and is controlled solely by his own passion, sentiment; and when passion controls, common sense and reason, as well as the Bible teaching on the subject, get scant recognition. Such conduct brings unnecessary trials on the classes and causes division. Those who do these things are like a horse that takes the bit in his teeth and runs away. There is sure to be a wreck soon.

Our Lord describes this condition of mind in Matthew 13:13-15: "They seeing see not; and hearing hear not, neither do they understand. . . . . For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed." Satan and his agents have succeeded in fast closing their minds. Elsewhere the Bible says, "Blinded their minds." (2 Corinthians 4:4) This same class is evidently referred to by our Lord in the parable of the sower: "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved."

The various anarchistic movements among the truth people indicate that the demons are more energetically active now than ever before; and experience teaches that it is impossible to reason with those who have come under their influence. This class seem determined to "believe the lie" and to prefer to do so. Alas! We fear that some are not heeding the Apostle's injunction: "I would not that ye should have fellowship with devils." (1 Corinthians 10:20) We fellowship devils when we believe and teach their doctrines, when we have and manifest their spirit or when we join with them in opposing the Lord's people or the Lord's work; and it does not take long to reach the point where we justify ourselves in doing these things.

We could wish that we had a million tongues and were so able to sound out the warning that all of the Lord's people could hear it. Never before have the demons been so active. Never before have so subtle temptations been put forth. Never before have they been so successful as now. And what about the future? The Bible suggests that the future holds still greater tests along these lines. Consequently we are to expect the demons to be increasingly active, and along new and still more subtle lines. How can we be on guard against these dangers? There is only one way; and the Apostle suggests it in these words: "Put on the whole armor of God." This is the divine method of delivering us from the snare of the fowler.

Let us keep four thoughts in mind: (1) That there are only two masters, and that every unscriptural suggestion comes from demon sources; (2) That the Bible foretells that at the end of this age the demons will be granted special power to deceive (2 Thessalonians 2:9-11; Revelation 7:1-3; Jude 6); (3) That the saints are the special objects of attack (Matthew 24:24; Ephesians 6:10-13); (4) That the mind is the battle ground.—Romans 1:28; 2 Corinthians 4:4; Volume 5, page 189.

CONCLUDING SUGGESTIONS

Let us con over and over again these words: "I vow to thee that I will be on the alert to resist everything akin to spiritism and occultism; and remembering that there are but the two masters, I will resist these snares in all reasonable ways as being of the adversary."

From the experiences of the past thirty years we are convinced that those who refuse to join with the adversary in any of his assaults on the Society and its work are thereby to a large extent safe-guarded; and that those who are ready to believe reports which are detrimental to the Society and its work have not yet "put on the whole armor of God," and as a consequence are in great danger. The Word of God teaches us that we have no right to believe slanders against the Society, or against any individual saint, without the confirmatory evidence of two or three witnesses; and these witnesses must be those who have a positive knowledge of the facts in the case. To do otherwise would be to fall into Satan's snare.

Finally, let us remember the Apostle's words: "I write not these things to shame you; but as my beloved sons I warn you."—1 Corinthians 4:14.

"HE KNOWS, HE LOVES, HE CARES"

How sweet to feel that God doth always know
About the things that wound my poor heart so;
That he hath planned each path my feet must trace,
And will supply his all-sufficient grace!

How strange that he should heed my faintest cry,
And keep me as the apple of his eye;
That he should love me as he loves his Son,
The altogether lovely, perfect One!

How precious is the thought he still doth care
When clouds hang heavy, as when skies are fair;
That he will never let me lose my way,
Nor from his tender watch-care ever stray!

"He knows, he loves, he cares," is always near
To bless and keep. Ah, then, why should I fear?
And oh, the glorious hope! I soon shall rest
My weary head upon his loving breast.

INTERESTING QUESTIONS

"THE MARK OF THE BEAST"

Question.—What is the "mark of the beast"?

Answer.—A clear understanding of what constitutes the beast is necessary to a correct answer. In Bible symbology the word beast often refers to civil governments. (Daniel 7:3-6) But in connection with the "mark of the beast" of Revelation it refers not to a civil government, but to a religious system; viz., Papacy. Brother Russell so interprets it in all of the following instances: Revelation 13:4, 12, 14, 15; 15:2; 16:2, 10; 19:20.—Comments.

Brother Russell interprets the "mark of the beast" as follows: In Revelation 16:2, "characteristics"; that is, characteristic teachings of Papacy, such as eternal torment, trinity, immortality, incarnation, clergy, lordship, etc. (Comments) In Revelation 13:17 he refers to this mark as the "orthodox stamp of approval." It should be noted that it is non-Catholics who are marked. Some accept the mark through "fear" of loss of name, fame, wealth or influence; others accept the mark because they are in "sympathy" with these teachings. Some actively support these doctrines with their influence and means. Such are said to receive the mark in their right hand. Others mentally endorse or publicly profess, without actively supporting. Such are said to receive the mark in their foreheads. (Comments, Revelation 13:16) The majority of Protestants are thus marked. Indeed, ever since the Protestant Reformation began in the sixteenth century all Protestants who have believed and taught these doctrines have been thus marked. Volume 1 of SCRIPTURE STUDIES, published in 1886, is referred to in Revelation 16:2 as a vial poured out on the earth. This verse tells us that there were some "men" (clergymen and others), who were marked at that time. This conclusively proves that the mark does not consist in participation in certain governmental activities, as some have inferred.

Revelation 13:14-17 points to a future period, when the "image of the beast" (Protestant federation) will attempt to mark or stamp or brand everybody not already marked. Doubtless laws will be enacted to make the matter compulsory. At this time it seems that the "beast" and the "image" will be related to civil governments, as Herod, Herodias and Salome. —Mark 6:17-26.

"Should this prove to be a type by its fulfillment in antitype, the fulfillment will probably be on something like the following lines: (1) There will be a partial re-union of church and state. (2) Then it would become the duty of the true church to reprove the civil powers, as well as the nominal church systems, and to declare their union unlawful—contrary to the Word of God. (3) The effect of this would pretty surely be to awaken the animosity of both civil and religious powers; but it would draw out especially the animosity and venom of the latter. (4) The church nominal in her false position would be anxious to stifle the reproofs to destroy the reprovers, and the effect would be that the civil powers would be induced to pass such legislation as would restrain the liberty of the faithful ones, and hinder them from public utterances—as John was hindered by imprisonment. Herodias'

daughter (united Protestantism) will become the tool for the destruction of the most loyal servants of God."—Z '98-95.

"So popular will federated churchianity become that to even criticize it will be a crime worthy of crucifixion in some form —socially and financially, if not physically. Politicians will quickly realize that their bread is buttered on that side, and be ready to enact legislation of any kind desired by the federation."—Z '06-6.

"None may be recognized as having any right to teach or preach or baptize or administer the emblems of our Lord's death, except those licensed by some orthodox member of the image."—Z '80-1, 2.

UNIVERSAL REDEMPTION VS. UNIVERSAL SALVATION

Question.—Do the Scriptures teach universal redemption or universal salvation or both?

Our Lord Jesus has become the Redeemer of the Adamic race, having provided for their purchase by laying down his life on Calvary. He has not yet accomplished the work of purchase fully, however: for the application of the merit of his sacrifice is to follow his second advent, when the church shall have been completed. As soon as this purchase shall have been effected, the cancellation of the sin of the whole world will be made. Then the world will be turned over to Christ, freed from the penalty of original sin; and thereafter for a thousand years each individual member of the Adamic race will have a full opportunity, or trial, or judgment, to determine his real character, his real intention, his real attitude toward right and wrong, toward righteousness and sin, toward God and Satan. This will affect the living nations first; and then gradually those individuals in the tomb, as they shall come forth. (John 5:28, 29) This is universal redemption, or deliverance, from the Adamic death penalty, universal purchase from death. But it is not universal deliverance to life everlasting, which will be conditional.—Acts 3:19-23.

In speaking of this great trial day, this judgment day for the world, the Apostle Paul says: "God hath appointed a day [future] in the which he will judge the world in righteousness by that man whom he hath ordained." (Acts 17:31) The word "man" in this case is evidently used in a figurative way to represent Jesus the Head of the Christ, and the church the body, who for a thousand years are to constitute the great Mediator between God and men, for the purpose of giving all mankind a full release from the Adamic penalty and a full opportunity to return to God. Then, "whosoever will" may have that opportunity, and by improving it may be found worthy of life everlasting. By the end of one thousand years he may demonstrate that he is both able and willing to keep the divine law, able because then he will be perfect, willing because he will have right heart intentions. All who reach this condition will be granted life everlasting by the Father.

Adam was on trial in Eden for this life everlasting; but although perfect he failed at the very outstart of this trial. The world of mankind will enter upon their individual trial in a different way, however. They will start imperfect; but under the covering of Christ's work—not granted as an individual imputation, but through the operation of the mediatorial reign—they will be permitted to rise up, up, up out of sin and death conditions. Meantime, while having this privilege, they will be permitted to demonstrate their real character—whether their will is determined for good or for evil. All who shall demonstrate that they love righteousness and hate iniquity shall receive life everlasting. But all who evidence that they prefer iniquity to righteousness shall be cut off in the second death.

BEAR THOU ME UP

Bear thou my burden, thou who bear'st my sin;
Both are too heavy, Lord, for me to bear.
Oh, take them, call them thine—yes, thine though mine—
And give me calm repose in hours of fear and care!

Let me not fret because of evil men;
Smooth thou each angry ripple of my soul;
Reviled, oh, let me not revile again,
And ever let thy hand my rising warmth control.

Let not my peace be broken when the wrong
Conquers the right; but let me still wait on;
The day of right is coming late, but long—
Long right beneath the sway of the all-righteous One.

When truth is overborne and error reigns,
When clamor lords it over patient love,
Give the brave calmness which from wrath refrains,
Yet from the steadfast course declines one foot to move.

When love no refuge finds but silent faith,
When meekness fain would hide its heavy head,
When trustful truth, shunning the words of wrath,
Waits for the day of right, so long, so long delayed;

Beneath the load of crosses and of cares,
Of thwarted plans, of rude and spiteful words,
Oh, bear me up, when this weak flesh despairs,
And the one arm which faith can lean on is the Lord's!

MOSES PRAYING FOR ISRAEL

[The first fourteen paragraphs of this article were reprinted from article entitled, "Worshipping the Golden Calf," published in issue of July 15, 1902. The remainder was reprinted from article entitled, "Keep Yourselves From Idols," published in issue of July 1, 1907. Please see the articles named.]

THE REPORT OF THE SPIES

[The first eight paragraphs of this article were reprinted from article entitled, "Guided in a Long Journey," published in issue of August 1, 1907. Paragraphs 9-11 were reprinted from article entitled, "Reporting from Two View-Points," published in issue of August 15, 1907. The remainder was reprinted from article entitled, "We are Well Able to Overcome It," published in issue of August 15, 1902. Please see the articles named.]

JOSHUA, PATRIOT AND LEADER

[This article was a reprint of that entitled, "Be Strong and of Good Courage," published in issue of September 15, 1907, which please see.]

ENCOURAGING LETTERS FROM BRETHREN

CAREFUL STUDY REVEALS NEW BEAUTY

DEAR BRETHREN:

In the name of him who loved us and gave his only Son that we might have the privilege of coming into close relationship with him through that Son, our Redeemer. It is now some months since I sent my answers to the V. D. M. Questions for your consideration; and after a time I received a letter from you telling me that you had examined them but were withholding your decision until I had considered the last volume of the series, as you would like to hear my views upon it.

It is now some time since I received that letter; but I trust that you will excuse me for not answering more quickly. Circumstances have so arranged themselves that I have been compelled to take up another occupation. The work has filled the time, and the adversary has placed numerous obstacles in the way. But we have read carefully and prayerfully, and have studied it, thankful to the heavenly Father for the wonderful provision made for his children. We had read the books of Revelation and Ezekiel before, but never with the same understanding that we now have. The more we study this volume, the more we see the beauty of the contents and the more we thank the heavenly Father for the great, grand privilege which is ours. Trusting that this will prove satisfactory to you, I humbly remain

Yours by his grace, T. M.—*England.*

OPPOSITION A PART OF THE SUFFERINGS OF CHRIST

DEAR BRETHREN:

Last week at our praise, prayer and testimony meeting, after having received THE WATCH TOWER for Dec. 1, the church here voted as a whole that the Secretary write you, expressing our continued love for each one of the Society's office force, and assuring you of our full harmony with you and our full confidence in their loyalty to the Master and to the work given them to do, and also telling you that we experience no difficulty whatever in still recognizing the Watch Tower Bible and Tract Society as the channel through which the dear Lord is pleased to feed us with "meat" as it is due and needed by the church. Although opposition may arise from various quarters and the purity of your motives be much called into question, yet we trust that you will all experience that the Master is well able to make up in peace and quietness more than enough to offset all the attacks of the Evil One. As a help in this direction, remember that this is but a part of the sufferings whereunto ye were called. As ever,

Your brethren in Christ,
E. S. L. ECCLESIA.—*Ill.*

"NOT IGNORANT OF SATAN'S DEVICES"

DEAR BRETHREN IN THE LORD:

May grace abundant be yours at this special time; for the adversary is especially active now. But let us never forget that the Lord is guiding and keeping his people; and that as long as they remain his people, trusting him daily—yea, hourly—for promised grace and strength, he will not permit the "stronge delusion" to have power over them. Satan is now posing as an angel (messenger) of light and mercy; and late developments indicate that he is endeavoring to deceive if possible the very elect through a system of imitation.

Praying that the Spirit of the Lord may dwell in you richly, and that the coming election may rebound in his honor, glory and praise, and that we may soon reach "home," that convention of conventions, "the general assembly of the first-born" ones, I am

Yours in the Master's service,
G. L. E.—*W. Va.*

PRESENT SUFFERINGS VS. FUTURE GLORY

DEAR BRETHREN IN CHRIST:

Loving greetings in our dear Redeemer's name. How we rejoice in the wonderful hope set before us; and what a privilege it is to walk in this narrow way, which leads not only to eternal life, but to immortality, as an heir of God and joint-heir with his dear Son! I have been wonderfully blest through THE WATCH TOWER. Surely it contains sweet and comforting words from above!

While we are striving to make our calling and election sure, and while we long to be in the presence of him with whom there is fulness of joy and pleasures for evermore, yet each day here grows sweeter and brighter because we are nearing home. We look beyond the shadow of death, and rejoice to see not only ourselves blest, but all the families of the earth; for "the blessing of the Lord maketh rich, and he addeth no sorrow therewith."

Dear Brethren, keep yourselves in the love of God, and remember the Apostle Paul's words that the sufferings at this time are not worthy to be compared with the glory that shall be revealed to us. May the Lord bless all who have made a covenant with him by sacrifice and all whose hearts love righteousness, is the prayer of

Your sister in Christ, M. G.—*Pa.*

GRATEFUL FOR THE BLESSINGS OF THE TRUTH

DEAR BRETHREN:

This being our first letter to the Society, I cannot refrain from just a word of gratitude for the wonderful blessings vouchsafed us. Through acquaintance with a good brother I can see something of the light which is now shining for us more and more toward the perfect day. I am humbly thankful for the grace bestowed, more especially because my wife and two others of the household are also now rejoicing in the truth—all within the past year. I thank the Good Father on behalf of Brother Russell, whom I have not met; and I pray always for the welfare of those active in "the channel." May all our loves abound to the praise of the Lord!

Your brother by his favor, C. E. C.—*Ohio.*

APPRECIATES THE TABLE OF THE LORD

DEAR BRETHREN:

At this time I would like to express my appreciation and gratitude to my heavenly Father for the rich blessings which have come to us through his channel. I do not believe that the truth has ever been so precious to me as it is now. Surely the bounties which have come from our Father's table have been both invigorating and strengthening. How many times have we been lifted up almost into his very presence!

We would like to say that we know that the Society is still the official channel through which the Lord is dispensing his truth; and that it is our determination to remain faithful to this channel as we would remain faithful to him. We remember you daily before our Father's throne, and ask an interest in your petitions.

Your brother in the one hope, F. M.—*Ohio.*

THE LORD WILL PROVIDE

DEAR BRETHREN:

Greetings in the name of God our Father and of our Lord Jesus Christ. The Wausau church has unanimously voted to send their Christian love to you at this time of special trial. It is our prayer that those in direct charge of the work continue to exercise the spirit of a sound mind at all times, and that they may be guided by the unerring council of the Lord in the breaking of the bread of life to the household of faith. We remember his promise that he will never leave us nor forsake us.

The church here have decided to "abide in the ship," remembering that the Lord is able to make full provision for all those who are true to him, and that he will do so. Our Wausau Ecclesia, seven members, was reorganized a few weeks ago. All of these appreciate THE WATCH TOWER very, very much. It is requested that Pilgrims be sent us whenever they are routed this way.

Yours in his service, B. F. Q.—*Wisc.*

LEARNING TO NOTE DIVINE PROVIDENCES

DEAR BRETHREN:

When I was a Methodist I prayed more than I watched; and hence the providences of God and the possible answers were practically lost to me. But immediately upon coming into the truth I began to notice God's providences throwing into my hands such articles as would answer my questions or make clearer a subject of particular interest, both in Towers and Manna, as well as in STUDIES. Moreover, I was surprised to find that others had similar experiences.

Now for the last four months I have been reading four years of old Towers published before my time; and I am almost startled to see how every new issue of the Tower recently sums up and emphasizes those points of most prominence and interest which I have culled from the old Towers.

We also find the same experience in class. The very subject that comes up for discussion the following Tower will read as if it had taken notes of the discussion. Indeed, the Lord is using the Tower, and the spiritually hungry can not mistake it. For this we are truly thankful.

Yours in the Lord, SISTER J. H. N.—*Texas.*

THE WATCH TOWER EDITORIAL COMMITTEE

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

During the absence of the four members first named, and at their request, the following are serving as substitutes; namely, C. A. WISE, W. F. HUDGINGS, J. HUTCHINSON and H. H. RIEMER.

[This was the first appearance of this paragraph in this form.]

THE NAME OF THE SOCIETY

Many inquiries have recently been received in respect to what name the Society shall continue to use. Some of the ecclesias are using the names of ASSOCIATED BIBLE STUDENTS, WATCH TOWER BIBLE & TRACT SOCIETY and INTERNATIONAL BIBLE STUDENTS ASSOCIATION. We would advise that the name which the Lord has been blessing the Society under so effectually in the past years be continued; namely, INTERNATIONAL BIBLE STUDENTS ASSOCIATION.

VIEWS FROM THE WATCH TOWER

With the great Peace Conference actually in progress and with the League of Nations a virtual reality, Bible Students are in a position to see more in these two world-events than mere evolution of human thought and action. They are but the strides of divine Providence in this "great day of Jehovah." Blind indeed are all who cannot appreciate that this is the day of preparation for Messiah's kingdom, in which a perfect League of Nations will exist, yea, a binding together in common interest of all kindreds and peoples, and in which the Golden Rule will be the law supreme. While the Lord's people are tremendously interested in the outcome of the present Peace Congress and in the League of Nations which may there be born, nevertheless we look with still greater longing to the time foretold by the prophets of Israel when the kindreds of earth shall say one to another: "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths," at which time "nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah 2:2-4; Micah 4:1-4.

We cannot but admire the high principles embodied in the proposed League of Nations, formulated undoubtedly by those who have no knowledge of the great plan of God. This fact makes all the more wonderful the ideals which they express. For instance, it has been made plain by President Wilson and the advocates of his ideas that the proposed League of Nations is more than merely a league to enforce peace. They would not have us consider it too exclusively from the standpoint of politics or of military relations. It should be considered as fully from the economic and social points of view. The President's idea seems to be that the League of Nations which he proposes should stand for world service rather than mere world regulation in the military sense, and that the very smallest of nations shall be participants in its every arrangement. In other words, his idea undoubtedly is that the league shall not be established merely for the purpose of promoting peace by threat or coercion; but that its purpose, when put into operation, will be to make of all nations of earth one great family, working together for the common benefit in all the avenues of national life. Truly this is idealistic, and approximates in a small way that which God has foretold that he will bring about after this great time of trouble.

"MEN'S HEARTS FAILING THEM FOR FEAR"

Bible Students are not alone in their realization of impending events, although they certainly have a clearer insight into the future because of their knowledge of the "more sure word of prophecy," which is as "a light that shineth in a dark place until the day dawn." (2 Peter 1:19) Nevertheless it is true that "men's hearts are failing them for fear and for looking after those things which are coming on the earth," as the Master foretold. (Luke 21:26) We quote the words of a well-known newspaper editor, Henry Watterson, as published in a special dispatch which he sent to the *New York Herald* and the *St. Louis Globe Democrat* under date of January 18, 1919. Under the caption, "Bolsheviki on the Way," he said:

"This is a world of sin, disease and death. Permanently nothing can change or correct it. Twice it has gone to the dogs. May it not be a third time on the way? Assuming that the life of nations is mortal, even as the life of man, has not our world reached the top of the acclivity; and, pausing for a moment, may it not be about to take the downward course into another abyss of collapse and oblivion?

"Society and politics are jointly and equally at fault. Under the pretense of 'liberalizing' the Government, its organic matter is being sacrificed to whimsical experimentation. The folly of the man is recruited by the folly of the woman. Leaders of femininism would abolish sex. To what end?—Civil war in America—universal hara-kiri; the dry rot of wealth wasting itself in self-indulgence. Then a thousand years of total eclipse.

"But the whirl goes on; the yachts sweep out proudly to sea; the auto cars dash madly through the streets; more and darker and deeper do the contrasts of life show themselves. How long shall it be when the mudsill millions take the upper ten thousand by the throat and rend them as the furiosos of the terror in France did the aristocrats of the regime ancient? As the Bolsheviki are overrunning Russia and, presently, all Europe, the issue between capital and labor is full of generating heat and hate. It is, in truth, an irrepressible conflict. Who shall say that, broken loose in the crowded centers of population, it may not any day engulf us all?"

A POSSIBLE POLITICAL STORM CENTER

One of the leading subjects now being discussed in the newspapers and magazines of Europe and America is that of the status of political prisoners who are being held in prisons beyond the cessation of hostilities. Not merely is amnesty being urged by the radical press, but conservative papers have taken up the agitation. Indeed the constitutionality of the Espionage Law, under which the political prisoners in this country have usually been incarcerated, is being attacked in both the Senate and the House of Representatives; and there is clearly a division of sentiment in both houses of Congress as to whether that law should not be immediately repealed, now that the war is over. Others hold that unwarranted discontent on the part of the laboring classes will result because of the prolonged imprisonment of political prisoners, and that from the standpoint of expediency alone immediate steps should be taken toward their release. This class reason, and we think their reasoning sound, that there are already sufficiently serious problems of state to be solved without the creation of new ones.

The Scriptures show that the conflict of masses and classes will be irrepressible, and that every possible step should be taken to avoid the further widening of the breach. The prolonged imprisonment of such persons as may have been sentenced for what in peace times would have been called heterodoxy may in national opinion tend to make martyrs of idealists, who thereby may become the centers of agitational activities such as would interfere with the handling of after-the-war problems. Moreover, many of these political prisoners now behind prison bars would be a real contribution to the general welfare if released.

We quote from the magazine, *The Mirror*, of St. Louis, Mo., as follows:

"The world cannot be made safe for democracy so long as freedom of speech is denied the people. No man can be free who has not freedom of thought; and freedom of thought is impossible without freedom to express thought. Yet here in this great exemplar democracy of ours we are keeping men and women in prison for exercising freedom of thought and expression. There can be no law under our Constitution denying freedom of speech. This means that in peace freedom of speech is restored automatically. The offense of the people sentenced under the Espionage Act under special conditions was political, not criminal. They were not disloyal. They stood on the principle of freedom of speech, a principle which every American endorses. The right is held to be a sacred one. It is an abomination that they should be penalized for exercising that right. They are being persecuted for opinion's sake. That is abhorrent to democracy, which is government by discussion. The punishment abolishes discussion. It denies democracy. That cannot be a crime which is in accord with the fundamental principle of our government. To be democratic cannot be treason in or to a democracy. Such being the case, punishment for free speech is punishment for non-existent offense. Such punishment is unlawful. Therefore the people who are being punished therefor should be set free. The President should issue a proclamation of amnesty to all such.

"We are not going to wreak vengeance upon the foe we have defeated. Why should we wish to wreak vengeance toward those of our own household who did no more than exercise their freedom of speech? There is nothing such persons can do now to obstruct the government, if they should be absolved of their special wartime offenses. There would be something fitting, something in felicitous conformity with the ideals for which we entered war, in giving liberty to individuals who held out for individual self-determination of their principles. A general amnesty for such would comport well with the armistice and with the peace to which that armistice is but the preface."

A SINGULAR PROCEEDING

Notable among the thousand or more political prisoners now being held in confinement in this country are officers and members of our own Society. During the trial of Brother J. F. Rutherford and the seven brethren indicted with him, the Government's counsel admitted that he could point to "no vindictive spirit" against the Government in the minds of any of these defendants. It is therefore indeed singular that these members of the INTERNATIONAL BIBLE STUDENTS ASSOCIATION have been denied bail pending the appeal of their case, notwithstanding the fact that others more seriously involved, seemingly, in violation of the Espionage Act, leaders of movements of the most radical order, secured bail with ease. Being consecrated children of the Lord, they can rejoice in tribulation and can rest in the confident and blessed assurance that all things shall work together for their good because they love the Lord. But even St. Paul, when imprisoned,

appealed unto Caesar and declared his rights as a Roman citizen. Likewise we wonder why such decisions as the following in the United States Supreme Court would not apply in a case of this kind:

"In Hudson vs. Parker, 156 U. S. 277, the Supreme Court said:

" 'The Statutes of the United States have been framed upon the theory that a person accused of crime shall not, until he has been finally adjudged guilty in the court of last resort, be absolutely compelled to undergo imprisonment or punishment, but may be admitted to bail, not only after arrest and before trial, but after conviction and pending a writ of error.' "

NOTABLE FULFILLMENTS OF PROPHECY

Careful Bible Students have no difficulty in recognizing the fact that the prophet Ezekiel types Pastor Russell. It has been suggested that the period of Ezekiel's dumbness, one year, five months and twenty-six days (Ezekiel 33:21, 22, Comments), during which he could give no new message, might have an antitypical application beginning with Pastor Russell's death, Oct. 31, 1916, and ending with April 27, 1918. Just as at the end of Ezekiel's dumbness a public proclamation was made to the effect that the city was smitten, so in the antitype Christendom would be smitten with the onslaught of revolution on April 27, 1918, and the tidings of the event would be flashed throughout the word at about that date. A brother sends us another confirmation of this thought. We herewith reprint his letter:

"THE CITY IS SMITTEN"

"I wonder how many have noticed Ezekiel 33:21, which relates to Christendom's being smitten by the onslaughts of revolution, and have realized that the word of the fulfillment of this prophecy might be expected to flash throughout the world on or about April 27, 1918, a date which is one year, five months and twenty-six days after the death of God's great watchman? As Ezekiel 24:27, this would be a sign, an indication to Christendom of the truth of Pastor Russell's commission from the Almighty.

"In April, 1918, I watched the papers closely for an indication of the fulfillment of this prophecy. Not until April 29 did I read anything which seemed important. What I then saw was a dispatch reading as follows:

HUN PRISONERS OF WAR IN RUSSIA FOR REVOLUTION

" 'Moscow, April 27, 1918.—(By the Associated Press)—A congress of war prisoners, representing all nationalities of the Central Empires, has been in session here for the last few days. There are several hundred members, all internationalists, whose aim is preparation for a social revolution in Western Europe and the establishment of a soviet republic.

'No reply has been made to the German government's demands sent by wireless to Foreign Minister Tchitcherin concerning the status of war prisoners. The German note said that information had been received that war prisoners in Siberia were forming revolutionary committees and stripping their officers of rank, that prisoners' committees at Omsk had decided to seize the Trans-Siberian railway station to prevent the return of prisoners to Germany, and that similar measures would be undertaken by the congress of war prisoners at Moscow.

" 'Germany urgently demanded disarming of the Omsk prisoners, the placing of Russian troops in charge of the camp, the segregation of Germans and Austrians, measures to insure the free return of prisoners from Siberia, and action by the Russian government to prevent the meeting of the Moscow congress. The arrest of the prisoners' committee and an immediate report also are demanded.'

"This was the beginning of the Bolshevik movement in an organized way; and true to their aim, as stated in the above dispatch, when the armistice was signed, November 11, 1918, between the Allies and Germany, the Bolshevik movement made its presence quickly felt in Austria and Germany, having already been propagated in several European countries, especially the two just named. At this date, as we all know, Bolshevism is spreading like a dark cloud over Europe; and the seriousness of impending consequences is being more and more impressed upon responsible statesmen.

"An Associated Press dispatch from Stockholm, dated October 23, 1918, said that verified stories of scenes at Moscow and Petrograd prisons eclipse descriptions of the barbarism of the middle ages, and make the cruelty of the French Revolution seem almost humane. Only such a revolution could fulfill the tribulation of Matthew 24:21, and certainly in the earthquake referred to in Revelation 8:5.

"A later dispatch from Paris, dated December 14, 1918, said that Bolshevik troops, consisting of 11 infantry divisions and cavalry and artillery, were marching toward Central Europe on a front of 400 miles, from the Gulf of Finland to the Dneiper river, according to dispatches from Rome. The advance began November 11, the day the German armistice was signed.

"At an official inquiry into the activities of the U. S. troops in Russia, in the U. S. Senate, January 9, 1919, Senator King, of Utah, asked Senator Borah if there was no obligation upon the Allies to act in Russia when the Bolsheviki were releasing and arming 300,000 German prisoners and endeavoring to capture the Czecho-Slovaks. This confirms the first dispatch above quoted.

"Another dispatch from Berlin (Associated Press, January 11, 1919) states that Bolsheviki are slaughtering the Germans in the sections of the Baltic provinces which have recently come under Bolshevik control according to Herr Winning, the former German minister to those provinces. He reported last Thursday extremely bad conditions at Riga and other parts of Livonia and Courland now in Bolshevik hands with the Baltic Germans the object of the attack, recalling the historic St. Bartholomew's night, on the part of the Bolsheviki and their local Russian supporters.

"In the January, 1919, American Review of Reviews, Frank H. Simonds in 'Problems of Peace' is reported as follows:

" 'Meantime behind all the discussion rises the shadow of Bolshevism, which may yet dissolve the Congress of Versailles as Napoleon's return from Elba ended the Congress of Vienna. If Europe east of the Rhine and north of the Alps and the Carpathians falls into anarchy and chaos, new military operations may become inevitable; and the first task of the League of Nations, if then constituted, may be to wrestle with the new enemy, which is daily gaining strength in Germany, while retaining a firm grip upon unhappy Russia. Therefore it is at least possible that the Congress of Versailles may be unable to restore peace in the world, however sincere its efforts; and it may well be that the failure will not be due to the rivalries of the nations represented, but to the consequences of the storm which Germany loosed four years and a half ago.'

"All of the above confirms October, 1917, as the divinely appointed time for the war phase of the great time of trouble to merge into the revolution phase of that trouble. See Z 1915, p. 254, col. 2, lines 11-14. Note also that Volume G is posthumous in a very special sense, as is so clearly proved by interpretations of Ezekiel commented in THE WATCH TOWER for December 15, 1917, pp. 378, 379."

"PEACE, PEACE, WHEN THERE IS NO PEACE"

A significant editorial appears in the *New York American* of January 9, 1919, from which we quote:

"Every dispatch which comes from Europe emphasizes the perils and perplexities of the real situation. While the potentates and diplomats are wasting time in politics, three menacing and terrible figures are looming larger and larger upon the horizon of events. Foremost of this trio go Hunger and Cold and behind them stalks Revolution, with the Red Flag held high in its defiant grasp.

"Long ago *The American* predicted that revolution would be the certain result of a conflict prolonged beyond the endurance of Europe's masses. And here stands the prediction fulfilled to the letter.

"The censorships still keep from Americans all the unpleasant facts that can possibly be suppressed, but in spite of them some inkling of the truth peeps out between the lines of correspondence intended to be published, while private information conveys to those who receive the news that the public does not get—and the consensus of all this information is that revolt and revolution are everywhere in evidence in Europe. It is the French Revolution all over again, upon a stupendously greater scale. The common peoples of Europe have become so weary of war, they have been subjected to such sufferings and such horrors, the burdens heaped upon their backs have been so intolerable, that they are everywhere in an ugly and mutinous temper. Also they everywhere know their own strength and how easily they can overthrow the pillars of the ancient edifice of society.

"The revolutionary feeling is running high at this very moment in France and in Italy; and if Germany goes the way of Bolshevism, there is a strong possibility of the Latin nations going the same road. There is a dangerously widespread sentiment of revolt in England, too, made very evident by the fear or inability of the Government to punish the mutinous troops who have defied orders at Dover, Folkestone and even in London during the past seven days.

"It is quite within the possibilities that if the Peace Conferance puts off its meeting too long it may not not have any

place in Europe to meet. We do not mean that as a pleasantry, either. We mean it exactly as we say it—seriously and earnestly.

"The last persons who perceive revolution are always the ruling classes and especially the leaders in political power. They chatter the same old formulas and phases of a past that is as dead as Rameses, and make their bows and speak their declamations and repeat their copy-book moralities and platitudes for all the world like another Congress of Vienna, while beneath their feet and above their heads and all about them sound the mutterings of revolution's coming earthquakes and tempests.

"The world is sick of war, sick of talk, sick of endless diplomatic fiddle-faddle. The world wants rest and peace. And unless the peoples get what they want soon, they will take things in their own hands and get what they want in their own way."

"JERUSALEM, THE CITY OF THE GREAT KING"

Many years ago Pastor Russell pointed out from Holy Writ that Jerusalem is to be the capital of the world, when the new era is fully established, probably from the year 1925 on; and that from that center the natural seed of Abraham would bless all mankind.

How little people in general realize that "God moves in a mysterious way" in the affairs of men, overruling their affairs, all unconsciously to men themselves, in order to accomplish his purposes! Recently the Foreign Affairs Committee of the French Chamber of Deputies suggested Versailles as the capital of the League of Nations. The *New York American* of recent date asks, "Why Not Jerusalem?" We quote from the same issue of *The American*:

"At a great meeting of Protestants, Catholics, Greek-Church and Jews last Tuesday at the Metropolitan Opera House to celebrate 'Jerusalem Redeemed' from Turkish power, it was suggested that Jerusalem be made the capital of the League of Nations.

"The associations of Jerusalem, or Zion, do indeed give it a prestige in the eyes of all Catholics, Protestants, Greek-Church, Jews and Mohammedans. And it would be in harmony with that movement now attracting attention, but so little understood by Jew and Gentile, called Zionism, a movement meant to mean the common weal of all peoples and the peace of the world.

"Zionism, according to the Basle program of the founders of the modern movement which goes by that name, aims only at the establishment of a legal home for Jews in Palestine. But Zionism as proclaimed by the prophets of the Bible means Palestine, a homeland for the Jews, not at all only for their materialities, but as a means to promote the glory of God and the uplift of man—or, to quote the Bible words: 'In order that through thee [Israel] shall all the nations of the earth be blessed.'

"The establishment of a neutral zone, such as Palestine would be, around Jerusalem or Zion, as capital of the world's League of Nations, would thus help to solve the rising question, 'Who shall have Palestine?'

"The importance of having a city of holy associations as the capital of a League of Nations is evidenced by the fact that there can be no lasting League of Nations unless these are in league with God, i. e., Righteousness and Justice."

PROGRESS OF THE WARFARE

The winter night of the world is past;
The day of humanity dawns at last;
The vail is rent from the soul's calm eyes,
And prophets and heroes and seers arise;
Their swords and their deeds like the thunder go.
Can ye stifle their voices? They answer, "No!"

It is God who speaks in their words of might!
It is God who acts in their deeds of right!
Lo! Eden waits, like a radiant bride;
Humanity springeth elate to her side;
Can ye sever the twain who to oneness flow!
The voice of Divinity answers, "No."

IN RE THE USE OF THE WORD "CHANNEL"

[This article was a reprint of that entitled, "That Servant and Fellow-Servants," published in issue of October 1, 1909, which please see.]

THE WORLD'S FINAL TEST

"Then cometh the end, when he shall have delivered up the kingdom to God."—1 Corinthians 15:24.

Since the New Covenant is the antitype of the old Law Covenant, we look back to the old covenant to see the shadow of the new. When the Law Covenant was to be entered into at Mount Sinai, all the people of Israel were required to agree to its terms before the covenant would be mediated by Moses. (Exodus 19:1-8) Before the New Covenant can go into force, the church must first be glorified. Then the great Mediator between God and man—Jesus the Head, and the church his body—will begin the mediatorial work.

The Christ will be called the Mediator because of the covenant then inaugurated and the office which he will hold as go-between. In their imperfect and sinful condition, mankind will not be able to approach God directly. Until they are perfected, they may come only to the great Mediator. God and men can have no direct communion until men shall have reattained the image of their Creator, lost in Adam. This will be at the close of the reign of Messiah.

INDIVIDUAL RESPONSE NECESSARY

The basis of this New Covenant to be made between God and Israel, later to include all the world, is already provided for by the death of Jesus. No one will make progress in the new dispensation, or even come upon the highway of holiness, until he shall accept the terms of the covenant by his own voluntary act. During the mediatorial reign, Christ will bring as many as will come into harmony with his arrangements, to the condition where they will gain eternal life. As the great antitypical priest, he will have all the qualifications necessary to assist all who desire to come into relationship with God. The reign of a thousand years is for the purpose of helping mankind up to the place where they can keep God's holy law and where they may be given all the blessings to be bestowed under this wonderful covenant.

But this covenant cannot go into effect until the Mediator shall have made full satisfaction to justice for Adamic sin. The application of the satisfaction price for the sins of the world will not be done until the end of the Gospel age; for the church, covered with the merit of Christ, must finish their course, that the merit thus be fully freed from all obligation before it will be available for the world. Thus we see the economy of God's plan. All the world will enter upon the new age, and be turned over to the Mediator with a clean slate—everything wiped out. But their depravities and imperfections still exist, and will form a barrier between them and God; hence the need of the mediatorial reign.

Each individual of the world must coöperate in the matter of his own salvation; else he will never be raised up out of his condition of degradation and sin. All needed helps will be provided, and every stumbling-block removed from his path. All that now allures, blinds and deceives will be gone; for Satan will be bound, and every evil system and hindrance to righteousness will be banished. So those who refuse to take advantage of the great blessings and uplifting influences then provided, and who turn their backs upon the light then shining, will be left to their darkness and iniquity, and will, after a reasonable time, be destroyed in the second death—annihilation.

The obedience required will not be merely the act of saying, "I accept Christ and accept his law"; but their faith in him will be tested and proven. Those who will really come into harmony with the new kingdom will seek to do God's will. While the outward blessings will be general—the change of conditions, allaying of storms, equalization of temperature, wonderful inventions, etc., and the lifting of the curse as a whole—yet the personal blessings will wait for the individual to manifest faith and obedience. These favors will come only through personal faith in Christ and conformity to his righteous rule. The long period of a thousand years will be granted to give every member of the race of Adam, himself included, a full, fair opportunity to come back into direct and personal relationship with his Maker.

THE FATHER TO TEST PERFECTED RACE

When our Lord shall have finished his millennial reign, the world will be turned over to the Father before their final testing. The mediatorial kingdom is to do a judging work

amongst mankind. Its work will be to instruct and uplift every willing soul, bringing all to the grand original perfection in which their first father, Adam, was created. Whosoever will not obey that Prophet—the great Messiah, Head and body—"shall be destroyed from amongst the people."

After all the willing and obedient shall have been brought up to perfection, at the close of the thousand years, the kingdom will no longer remain in the hands of the Mediator. It will be delivered up to God. Satan will then be "loosed for a little season," in order that men may be tested and proven. All being then perfect, those who have cultivated the proper condition of heart-loyalty to the Lord will be fully able to stand such a test. This trial at the end of the Millennium will not be a part of the thousand year's reign. The world will have no mediator at that time. They will need none. They will be directly in the hands of God. Therefore it is represented in Revelation that the penalty of utter destruction to come upon those who fall in the final test will be a direct judgment from the Father. Satan will be destroyed at the same time. This destruction will be the "everlasting fire prepared for the devil and his angels"—the second death.—Matthew 25:41.

JOYFUL IN TRIBULATION, PATIENT IN ADVERSITY

[The following beautiful letter was written by our President, Brother J. F. Rutherford, on the night preceding the removal of our dear brethren to Atlanta. It was handed to a member of the Committee at the railroad station in New York City as they departed. Probably the Lord has held back its publication for a purpose. Recently, however, it has been sent in circular form to the various ecclesias. We also reproduce it in this issue of THE WATCH TOWER in order to preserve it as a memorial of cheerful submission to the will of God.]

TO THE DEAR SAINTS IN JESUS CHRIST:—

So many of you have written me and my companions in bonds words of love, sympathy and encouragement, and our opportunity for writing is so limited, that we ask all of you to take this as an acknowledgment of your sweet messages. I know that like Onesiphorus (2 Timothy 1:16) you are glad to "refresh us," and that you "are not ashamed of our chains." And we, Beloved, count it a great privilege to suffer with Christ Jesus, our blessed Head, our Lord. Looking back, I praise the Lord for all the sweet privileges I have had of serving you, and the sweet fellowship in Christ I have enjoyed with you.

How wonderfully the Lord is fulfilling his precious promises to us! He bought us with the precious blood of his Beloved One. He guided us and drew us to Jesus, opened the eyes of our understanding, justified us and begat us to the divine nature; and there we became prospective members of the body of Christ. Our dear Lord then made us his ambassadors to represent him in this unfriendly world, to proclaim the message of glad tidings to all who have the hearing ear. What joy has filled our hearts as we have gone forth, conscious of the fact that we were representing our great King! True, the world has not known us, even as it did not know our Master. He said to us: "It is enough for the servant to be as his Master"; and thankful indeed we are that we have had this privilege. Some have had the hearing ear; and some of you we have had the privilege of showing the pathway that leads to life. I am rejoicing to see you standing steadfast in the faith.

GRATEFUL FOR PAST PRIVILEGES

On June 2, 1907, one year after my consecration, I entered the Pilgrim service; and on June 2, 1918, I delivered my last discourse before our trial. It was eleven years of blessed service; and how I thank the Lord for this privilege! And now, if I can only see and be with Jesus, how I shall delight to tell him of my deep gratitude to him and of my love for him for all these blessed privileges! I have seen you in distress and have wept with you. I have seen you in joy and have rejoiced with you. I have endeavored to be faithful to my Lord; and because of my persistence in telling out the blessed message of the kingdom and the resurrection blessings coming to mankind I am called in question before the ecclesiastical and the civil powers of the world—another blessed favor the Lord has granted to me as his willing slave.

Brother Russell had promised the Seventh Volume. The Scriptures show that it must be published. When without self-seeking, but by the will of God, I was placed in the position of executive of the Society which the Lord had organized for his harvest work, I felt it my sacred duty and privilege from the Lord to see that the Seventh Volume was published. And when the Lord through two of his faithful servants (now my fellow prisoners) produced the manuscript, I felt that he had laid upon me the privilege and duty of seeing that this message went to his people. The book was published at a time of much opposition to the Society and its management. It was born in travail. The adversary has always opposed the progress of the work of the Lord. We were not at all surprised to find the storm raging about us at the time. Almost day and night we labored to get the book out and to you. Some of you had the opportunity of helping, and did so with gladness of heart. We give thanks to our Father and our Savior Christ Jesus for the privilege of having a part in publishing this, the last of the series of STUDIES IN THE SCRIPTURES, which the people in the centuries to come will read with deep interest and profit and will give God the glory.

Brother Russell's last expression concerning the harvest was that it would end in the spring of 1918. We believed this; and believing it, we felt that the Seventh Volume must go out before the harvest closed. My attention was directed to Jeremiah 51:60-64. I understand it to mean that Volume Seven must go to the people; hence the organization to distribute it and the pushing of the work. You, beloved in the Lord, responded to the call and joyfully went forth as living stones tied to the book, and cast it amongst the people—into the waters of the Euphrates; and it sank down and illustrated how Babylon shall fall. Ten million copies of "Fall of Babylon" you distributed with willing hands. The sole thought in the mind of each of us was to do the will of the Lord of the harvest and finish his work before the night should come on. There never was a thought in our minds of interfering with the Government or of violating any law.

The spring of 1918 came; and the evidences began to increase that the harvest was closing; and the reapers were crying to each other: "Hasten the reaping, we pray." Forgetting your tired, sore feet you hurried on; and the Lord blessed you richly. Are you sorry now that you put forth such an effort? I am persuaded from the letters I have received that you are not sorry, but glad. Rejoice now, Beloved; the work of harvesting the church is done. The dark night is coming rapidly on, and soon we shall be home. There may be a little more work for the faithful to do in calling the world's attention to the message and in aiding the Elisha class. Ask the Lord to give you wisdom and to direct you; and he will do it.

FAITHFUL SERVANTS OF OUR LORD

More than twenty years ago Brother Russell told us what would happen. (See Z 1898, p. 95) True to what he then foreshadowed, Herodias, being angry and long desiring to destroy us, seized the opportunity made possible by the distress of the nations. Salome danced before Herod. The demand was made and duly met. You are familiar with the story of how many of our dear faithful brethren have been arrested and thrown into prison. It was charged that we were in the employ of the German Government. Our books were seized and searched for evidence; but none was found, because none ever existed. We were arrested and haled into prison, charged with conspiracy and sedition, the evidence being that we published THE FINISHED MYSTERY and aided our brethren concerning the draft. We knew what would be the result. God had foretold it long ago. (Jeremiah 36, 37, 38) We knew that we were absolutely innocent. Not one of us ever had the thought of doing wrong. We were wholly absorbed in doing what we feel the Lord gave us to do; namely, to make known the message due to be published. Because of faithfulness to our duty I and my six companions find ourselves in prison cells. Are we repining? No, dear Brethren; we are happy. We have clear consciences, faithfully serving our Master and King. We hope and expect soon to make report to him. His approval alone we desire and crave. We count not our lives dear unto us, only that we may be counted worthy to see the Lord. We feel that we have fought a good fight; and if our work is finished, we await the judgment of our present Lord, whom we love and serve.

A brief history of the trial we have written. We are advised that seven who opposed the Society and its work during the past year attended upon the trial and lent aid to our prosecutors. We warn you, Beloved, against the subtle efforts of some of them to fawn upon you now in an attempt to get hold of the Society. Take heed to St. Paul's admonition in Romans 16:17, 18. Be gentle and kind, yet firm, with all. We have come to the end of the way. Let us take heed to what we have been taught.

MEEKLY SUBMISSIVE TO GOD'S WILL

In all this trying experience the Lord has repeatedly shown us that he is bearing us up in his hand. He has permitted

seven of us to be sentenced together, for some reason known to him the eighth brother being left behind and not yet sentenced. We spent seven days and nights in the dark cells of Raymond Street jail, Brooklyn. Then we were removed to Long Island City jail, and placed in seven adjoining cells on the corridor. Here for seven days we have had fellowship together, being permitted to assemble in one cell every morning for our Bethel service. We have been treated very kindly here. And now on the seventh night in this prison we are informed that this is to be our last here, and that on the morrow we shall be taken to Atlanta. This journey will begin July 4, when all the allied nations are celebrating the birthday of the American nation.

During our imprisonment the other prisoners have been respectful to us and have treated us with deference. The officers have been kind. We have expected to be governed by the prison rules, and have gladly obeyed them in letter and in spirit. Not a tear of regret or of bitterness has been shed by one of the seven. We have wept for you, Beloved; we have sorrowed because of our separation from you. We have prayed much for you, that the dear Lord will protect you from the wolves and will take you safely into his fold. We know that he loves you more than we can, and that he will care for you where we cannot.

Sorrow not for us, dear Saints; for we are in the Lord's hands. Thus far he has led us, and he will lead us on. Your pathway may be fraught with many trying experiences; but remember his words, "Fear not them that can kill the body, but fear Him who may destroy the soul [new creature]," "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." I know that you are now counted by ecclesiasticism as the off-scourings of the earth; and that you are a gazingstock while you are companions of prisoners. But forget all these things. Remember that our Master made himself of no reputation, that he endured the cruel cross, despising the shame, all that he might do the Father's will. What a blessed privilege, then, to be counted worthy of bearing some of the reproaches that fell upon him! God has favored you and us above the ancient worthies, who endured hardships, sufferings and persecutions far greater than we have endured. He has favored us above the angels of heaven, who desired to look into his plan, but were not permitted. He has favored us by calling us to the heavenly calling far above angels, powers and principalities, setting before us the greatest of all prizes. He tells us that we can have this prize only by passing through much tribulation, and that the feet members must have a goodly part of this persecution. Behold, then, the persecution and the prize; behold the cross and crown! We can have the latter only by gladly taking the former. Shall we then falter or fall back? I am persuaded of you, dear Brethren, that you will not falter; but that when the fiery chariot comes near, you will gladly take to it. It is the greatest privilege ever to get into that chariot. It means a home of glory; it means a crown of life; it means to see and be like Jesus; it means to behold the face of the great Jehovah.

LONGING FOR THE DAY

Poor blind world. It is mad. It is drunk with the wine of Babylon. It is staggering now like a drunken man, and is about at its wit's end. (Psalm 107:27-29) Soon the Prince of Peace will speak to the raging waves of the surging masses, and then quietness and calmness will result. Then will follow the desire of all honest people of all nations. If we have withstood the storms and have been faithful to the Lord, we may have a part in blessing those who have used us ill because they did not know us, even as the same class did not know our Master.

The dark night is at hand; but remember that it is darkest just before dawn of the bright day. Soon the Son of Righteousness will fully arise with healing in his beams; and if we have proven faithful, we shall experience the sweet promise of our Lord, who said: "Then shall the righteous shine forth as the brightness of the sun in the kingdom of the Father." (Matthew 13:43) Then will the world know us, not as seditionists, but as true patriots, that we are not enemies but friends, anxious to do all for mankind. The Lord has promised that the world shall know who has been born in Zion. (Psalm 87:5) Will you be born there? I hope you will. I hope I shall see you there. Then will be fully appreciated the words of our dear Brother St. Paul that "these light afflictions endure but a moment, and they are working out for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17) Now you are despised and hated of all nations; and now is the time to remember the words of our King: "In patience possess ye your souls"; "He that endureth to the end the same shall be saved."

EXHORTATION TO LOYALTY

We have beheld the degraded characters in these prisons. We walked by a prisoner who boasted that he had murdered his fellow man. He was sentenced to ten years. Seven men were there who had given their all to help mankind; and they were sentenced to twenty years of four counts, or eighty years each. We have beheld much sorrow and suffering. What joy awaits mankind when "the ransomed of the Lord shall return [from death and degradation] and come to Christ with songs of joy upon their heads!" What joy to have a part in returning and blessing them!

Beloved in the Lord, the history of the ages is behind you; and a sad history it is. The glories of eternity are before you and its grandeurs are beyond the dreams of man. Long have we hoped and prayed for the coming of God's kingdom of righteousness. We are standing at its very portals now. Let us hold fast a little while, and we shall enter into the presence of our King. Then by his grace we shall see him face to face. Oh, that will be glory for me and for you!

The guard has graciously granted me a candle in my cell, this being my last night here. It is past midnight; my candle is burning low; and I must close. Never have I loved you so much, and never have I desired so much to talk to you.

And now tomorrow, as prisoners for the truth's sake, we go to Atlanta. We go in the strength of the Lord. We seven have learned, to love each other with an ever increasing love. We may not again see you in the flesh. We commend you to the gracious and loving arms of our Father and our Lord Jesus Christ. Oh, how my heart yearns to do something for you! But our dear Lord will do what I cannot. His grace, peace and love be multiplied unto you. Be faithful, be brave, be loyal, be true; and may the Father of mercies and God of all comfort bless, keep and comfort you.

Your brother and bond-slave of our blessed King.

J. F. RUTHERFORD.

P. S.—We, associate prisoners of our dear Brother Rutherford, desire to express our hearty concurrence in the above message of love and admonition.

W. E. VAN AMBURGH, A. H. MACMILLAN, GEO. H. FISHER, CLAYTON J. WOODWORTH, R. J. MARTIN, F. H. ROBISON.

July 3, 1918. Long Island City, N. Y.

CHRISTMAS JOY—OUR INCARCERATED BRETHREN

DEAR BRETHREN EVERYWHERE:

Since our brethren in prison cannot write all the dear friends, in their behalf I wish to express the great gratitude they feel to each and every one of the dear brethren who sent them some remembrance for Christmas, and this without regard to intrinsic value of the gift.

Many of their presents were packages of good, substantial and wholesome food. Since receiving it they have much improved physically. The oranges and grapefruit have been specially beneficial and probably have saved them from much sickness and suffering. The other foods have built them up physically, and each one is feeling much better. They are very grateful to the Lord for these temporal blessings and are very desirous of expressing their thankfulness and gratitude to the dear ones sending the gifts. Especially do they desire to express their thankfulness and appreciation of the great love that prompted the gifts. They were very much touched by the sweet messages accompanying the remembrances. One dear sister wrote, "Sugar was scarce, and we did without several days to save sugar to make some goodies for you." Of course the brethren had to shed some tears for such love; and all they could say was: "God bless them for their loving kindness!" Never this side the veil, dear friends, will you know how much good you did and how much joy you brought to these ambassadors who are prisoners for Christ's sake.

More than 150 prisoners in the Castle had nothing for Christmas, and so our brethren got a list of them from the officers, and out of their own abundance made up a little Christmas package for each of the unfortunates; and thus many were made happy. Even the officers were so pleased that they were heard to say, "Never was anything like that done at this place before." And so we can truly say, the Lord was in the prison that Christmas. I knew each of you would be glad to know these things, because each of you had a part.

Our brethren wish me to say for them that they love you one and all very much—every one of the Lord's dear little ones—and if it be his will they greatly desire to come to you and serve you and make known their love unto you.

Your sister by his grace,

HARRIET B. FISHER.—*Ga.*

THE CITIES OF REFUGE

[This article was a reprint of that entitled, "Fleeing for Refuge," published in issue of October 15, 1902, which please see.]

ISRAEL WARNED AGAINST COMPROMISE

[This article was a reprint of that entitled, "Choose You This Day Whom Ye Shall Serve," published in issue of October 15, 1902, which please see.]

GOD'S HAND IN A NATION'S LIFE

[The first and last paragraphs of this article were reprinted from article entitled, "Israel Renewing the Covenant," published in issue of September 15, 1895. The remainder was reprinted from article entitled, "Choose You This Day Whom Ye Will Serve," published in issue of October 15, 1902. Please see the articles named.]

LETTERS FROM AFIELD

ENCOURAGING LETTER FROM AUSTRALIA

DEAR BRETHREN:

Greetings in the Lord. I am writing to inform you of the progress of the work since my arrival in Australia from South Africa. The brethren here were greatly pleased to see me after the long delay in my arrival, owing to the lack of shipping; and without loss of time we took hold of the situation. I am very grateful to God for smoothing out the pathway; and I feel sure that there is a great work yet to be accomplished in Australia.

Since coming here, I have been trying to get into personal touch with the brethren as widely as possible. Landing at Sydney, I spent a few days with the dear brethren there. Coming on to Melbourne, I found a convention in progress and had the great privilege of tendering some words of encouragement to the assembled brethren. Since then, I have been over to Adelaide, South Australia, where there is a real live class of over seventy members, and up north to Brisbane, Queensland, where I attended a local convention. We are having a general convention in Melbourne at the Christmas holidays; and (D. V.) I hope to visit New Zealand in January and West Australia in February or March. Of course these plans are subject to the work continuing and the door of opportunity remaining open. As long as we have strength and opportunity, so long will we continue to make the most of these glorious privileges of harvest service; and sooner or later—sooner, we believe, than later—we hope to hear the Master's "Well done!"

The prayers of all the dear friends here ascend daily for you, dear brethren, and for the dear afflicted ones, that God may strengthen you for your heavy responsibilities and may comfort them in their trials of faith and patience. With rich love in the Lord I am

Your brother in his glad service,

WM. W. JOHNSTON.—*Melbourne.*

A WORD FROM SOUTH AFRICA

DEAR BRETHREN:

Greetings in the name of our Lord and Savior! In sending you herewith my financial statement for Nov. 1918, I am glad to be able to report that Cape Town is once more free from the pestilence which visited us in October and wrought such havoc, although it is said that we may look for a return of the trouble in February. Meanwhile everything has become normal again. Our people are nearly all well, and our classes and lectures are very well attended.

On Nov. 22 last, one of our most beloved members, an elder of the Cape Town ecclesia and a student of some eight years standing, died of tuberculosis in the hospital here. His name was Geo. F. W. Gatton. He led a most saintly life; and we all feel that his fidelity has won for him the crown of life. I have to report from Durban the death by a most painful accident of a dear brother who has been some years in the truth. His name was E. Borrison, a Scandinavian by birth, a man of deep religious convictions and a most devoted nature. We rejoice to think that he also is now with the Lord whom he loved so well.

The sales have been a great deal affected by the advent of the pestilence, and to some degree also by the curtailment of the free literature. Ever remembering you before the heavenly Father's throne, I remain

Your brother and servant in the Lord.

HENRY ANCKETILL.—*South Africa.*

NO DOUBT AS TO THE CHANNEL

DEARLY BELOVED IN THE LORD:—

We, the members of the Batavia Ecclesia, wish to express our love and confidence in you, our fellow laborers, and especially to the new Board. We resolve that by the Lord's grace we will work in harmony with you throughout the coming year. We also wish to extend our deep appreciation and thanks to the dear brethren who have so faithfully served us for the last six months. THE WATCH TOWER is without doubt the channel that the Lord is using to serve his people with "meat in due season"; and each issue is better than the one preceding, satisfying the hungry soul. Assuring you of our prayers ascending daily to the throne of grace, we are

Yours in the Lord,

BATAVIA ECCLESIA.—*N. Y.*

GREAT BLESSING FROM PRESENT TRUTH

DEAR ONES AT THE WATCH TOWER OFFICE:

Greetings and love in our Beloved. How glad I am that when the last volume came out I did not go to looking for mistakes! Perhaps if I had, I might have been out in the cold, empty world. Our dear Brother Howlett by God's grace assisted me in 1917, when I needed it. Praise the Lord for his assisting grace! His promises are most wonderful. Praise his name for ever and ever!

Since coming here over a year ago we have been privileged to have two lessons a week in that volume, one in the Revelation and one in Ezekiel; and oh! I cannot tell you the great blessings it has brought to us.

I am in harmony with the Watch Tower Bible and Tract Society. Since 1901 THE WATCH TOWER has been a welcome visitor to our humble home. I shall never forget the sweet words of that servant of God who showed me God's great love. I am trying to appreciate the sacrifices you all are making to cheer and comfort the remaining ones on this side of the vail. May God's great love and spirit be in and with you, and also with the dear ones in bonds and in prisons, yea, and with all who have given their hearts fully to the Lord, whether the years on this side be many or few.

Your brother by his grace,

A. H. DOOLEY.—*Kans.*

EXHORTATION TO FAITHFULNESS

DEARLY BELOVED BRETHREN:

Grace and peace be with you increasingly! I want you to know the great blessings I have received from THE WATCH TOWER, especially that of November 1. The article, "Man Proposes, God Disposes," was especially good. Who cannot see that these precious truths cannot be had elsewhere? For years I held, and still maintain, that the Watch Tower Bible and Tract Society is the only religious institution that God favors at this time. Truly it is well named. I shall ever pray for you. Be strong, be courageous, be steadfast, be faithful even unto death. With much love,

Your brother in Christ,

C. B. WILLIS.—*Canal Zone.*

DAILY PRAYING FOR THE SOCIETY

DEAR BRETHREN:

I have been made to rejoice greatly over the Towers this year, and especially the one pertaining to "Joseph and His Brethren." Aug. 1, and subsequently. I am daily praying our Father's continued guidance and blessing upon you in this time of severe trial and testing. I am confidently looking forward to the time when we shall be permitted to engage in the work which has so rejoiced our hearts in times past.

Your brother in the Lord,

L. J. B.—*Ala.*

STAND FAST—STRIVING TOGETHER

"Stand fast in one spirit, with one mind, striving together for the faith of the Gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Philippians 1:27-29.

No text of Scripture is more applicable to the time in which we are now living than are the above words of St. Paul to the Philippian church. Perhaps also no other passage has been more comforting to the feet members of the body of Christ during their experiences of the past year than has this one. Surely all have been called upon to suffer much, and we may have further privileges along this line. Yet it is not the suffering that especially concerns the Lord's people, it being a "light affliction" compared with "the glory that shall follow," if we prove faithful. When we realize the great favor that has been bestowed upon us in our being appointed ambassadors of the great Messianic Kingdom, now being established upon the ruins of the old order, we count it indeed a privilege to endure hardship and trial in connection with this glorious message. Such was the spirit of St. Paul, in the words of our text. He had been held up to ridicule and scorn, beaten almost to death, thrown into prison and his feet made fast in the stocks. Yet in it all he was able to sing praises to God for the privilege of suffering for Christ's sake, for the truth and for the brethren.

THE MESSAGE OF THE HOUR

The first statement in our text is especially important now. Not merely the admonition to "stand fast," but the manner in which we should stand is the thing of essential value. The admonition must be taken in its entirety. The Apostle would have us understand that to be pleasing to the Lord we must "stand fast in one spirit, with one mind, striving together for the faith of the Gospel." We find some today who claim and probably think that they are standing fast; but instead they are turning aside and not striving together with their brethren in proclaiming the full message of the Gospel. Because of some difference of opinion respecting secular matters, they apparently feel it their duty to raise questions that cause division in the ranks of the Lord's people, and then start independent movements that tend to confuse the minds of the saints and to give rise to roots of bitterness. Let us, dear brethren, avoid any and every spirit that would hinder our striving together in the dissemination of the truth now due. Nothing would please the adversary more than to have the ambassadors of Christ's kingdom contend one with another on non-essentials, thereby to have their minds distracted and their efforts slackened regarding the real work to which they have devoted their lives; namely, the proclaiming of the message regarding the utter downfall of Babylon and the overthrow of Satan's empire.

The commission of the Christ, Head and body, is found in Isaiah 61:1-3; and the special message of the feet members is the proclamation of "the day of vengeance of our God." The evidence that this particular message would be given by the last members of the body of Christ on earth is emphasized by the fact that our Lord omitted this portion of the prophecy when he read from the book of Isaiah in the synagogue at Nazareth (Luke 4:16-22), and then declared: "This day is this Scripture fulfilled in your ears." His thought manifestly was that only the portion of the prophecy which he had read to them was fulfilled at that time, and that the portion which he had failed to read would be fulfilled at a later time by his body members. It is therefore the duty, as well as the privilege, of the Lord's people at this time to "proclaim the day of vengeance of our God"; and if they fail to do so, the very stones would cry out; for the prophet's words are inspired of God and must be fulfilled.—Luke 19:40; Zechariah 9:9.

"ONWARD, CHRISTIAN SOLDIERS!"

It is with sorrow that we see some retreating from the front ranks of the battle. It is not surprising to find some such excusing their action by claims of steadfastness and special courage. The faithful and triumphant in battle do not desert in the hour of need, however, but strive together with one spirit and one mind, as the Apostle enjoins. Those who are looking for pretexts to turn aside will surely find a motive satisfactory to themselves for their course, while those who are anxious to do the Lord's work will be looking for opportunities through which they may vigorously co-operate in the closing work of the church in the flesh.—Isaiah 52:7.

A few in certain localities, under the influence of leading minds, have felt obliged to withdraw their support of the Society on most trivial and unbelievable grounds. Some have magnified and distorted certain statements in THE WATCH TOWER, and under the misconception thus developed have withdrawn from classes and have sought to draw away others after them. The more influential in the service any such has been, the more disturbance his course causes among the dear sheep when he thus deflects. Some have even found fault with the statement in the TOWER of May 15, 1918, which said: "When the government asks to borrow his money, and gives its promise to pay in the nature of a bond, if he can consistently do so he should buy the bond." Reference to the article in question will disclose the fact that this is part of a statement given to the public press, and properly showed that our Society was not opposed to the methods used by the government in carrying on the war, and that its work is strictly a religious one. All such questions are matters of individual conscience; and nobody can or should assume to regulate the conscience of another in such matters. This has ever been the policy of THE WATCH TOWER, as our readers well know.

Occasionally some one, not sufficiently appreciative of his privileges and apparently seeking to avoid Christian hardships, will write us respecting our dear brethren who are now suffering in a special manner for Christ's sake, and ask: "Could they not have avoided their experience?" We answer: Yes; they could have avoided it. So could Jesus have avoided his suffering. Likewise St. Paul, St. John and other faithful martyrs of the past nineteen centuries. All of them could have avoided much suffering had they failed to disseminate the truths then due. But why should we speak about avoiding such experiences when the Lord's Word clearly indicates that hereunto are we called, and that we shall be "joint-heirs with Jesus Christ, if so be that we suffer with him"? And why did Jesus suffer? Because he held forth the message of truth and reprobated the hypocritical Scribes and Pharisees, the clergy of his time; because he called them whited sepulchers; because near the end of his ministry he went into the Temple and drove out the ecclesiastical money changers; because he went against the common thought of the day! Thus it was that he suffered. "If so be that ye suffer with him, ye shall be glorified together" with him. "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

WHY WE WERE ILLUMINATED

Why did the Lord permit us, in the end of the age, to come to a clear conception of the divine plan? Why do we enjoy a better understanding of these things than did the early church? Is it merely for our own enjoyment that we are thus illuminated? We think not. If so, doubtless God, who is no respecter of persons, would have been pleased to give all the members of his church an equal knowledge of his plans and purposes throughout the age. We believe that our heavenly Father had a twofold object in giving us a clearer understanding of his great plan at this time: first, that we may have the broadest possible foundation for our faith in this "evil day," thus enabling us to stand; second, that by means of our knowledge of the immediate establishment of the kingdom and of the time of trouble incident thereto, we may be able to co-operate more intelligently in the great work which he has for his saints to do now, prior to their glorification.

Seeing, therefore, that the commission of the feet members of the body of Christ is "to proclaim the day of vengeance of our God" (Isaiah 61:2), it behooves every one who aspires to membership in that body to take advantage of present opportunities for proclaiming this very message and the glad tidings of the kingdom which shall follow shortly. We are to tell the people that Babylon is tottering to its fall, and that on the ruins thereof Christ's true kingdom will be erected. We are to tell the great company of "foolish virgins," the majority of whom are still in darkness in the Babylonish systems, that the Lord has great things in store for them and for all humanity. We think that those are making a grave miscalculation who have folded their hands and concluded that there is nothing more to do on this side of the vail in respect to proclaiming the kingdom message. Perhaps ere long the Lord will show us that instead of there being nothing to do, a mighty work is just before us—the bringing of the message of truth to the thousands upon thousands of "foolish virgins" who are still slumbering and sleeping, so far as a knowledge of the divine plan is concerned.

The Lord's people, the feet members, are the only ones

on earth who now possess a knowledge of present truth. We stand upon the very threshold of the Messianic kingdom. Within a comparatively short time the Lord purposes to bring about the downfall of ecclesiasticism, acquaint the great company class with present truth, glorify the last members of the church, and then install into office beyond the vail that great multitude of servants of the bride, her companions who shall follow her. If this be the work of the immediate future, whom will the Lord use to bring the message of truth to the foolish virgins? Manifestly he would not use anybody as a teacher of the plan who did not himself understand the plan. Who in all the earth is equipped to carry this message to our brethren in darkness, unless it be the remaining members of the Christ on this side the vail? Some have been disappointed to find that the church is not yet glorified. But undoubtedly the Lord, who knoweth the end from the beginning, has had a purpose in keeping us on this side the vail beyond the date of our earlier expectations. Surely great privileges of service are just ahead.

Just how the Lord may bring about the conditions for a world-wide witness for the truth ere Babylon's final downfall is accomplished is not for us to say. But we know that he is very resourceful. He has unlimited means of accomplishing his great designs. It is not at all improbable that the persecutions of the Lord's people, past, present and future, may be used of him in arousing such an interest in the truth as we have never before witnessed on earth. Already much interest is manifested in the case of our brethren in bonds, and numerous questions are being raised as to why these brethren should be confined without even being admitted to bail pending a hearing of their case! The Lord in his own due time and way will fully answer these questions.

SEVERAL PERTINENT FACTS

It is a well known fact that our brethren now in bonds have given the best years of their lives to religious work, and to that exclusively. They were so busily engaged in it that they had not even taken notice that an espionage law had been passed by congress. It was called to their attention for the first time when objection was raised to "The Finished Mystery," and then the publication of that book was immediately stopped. The government counsel during the trial admitted that he could point to "no vindictive spirit" against the government existing in the minds of any of these brethren. In view of these facts it is not surprising that great interest is now being taken in the case by people who otherwise may not have known of the existence of the International Bible Students Ass'n. It is not strange that they should now be asking why these men should be held in prison without even the privilege of giving bail pending their appeal, kept away from their friends, away from the preaching of the Gospel of the kingdom of God, and from doing the great religious work to which they have devoted their lives, and have done so for years without financial remuneration. What is the purpose of keeping them in prison? What good can be accomplished by compelling highly refined Christian gentlemen to daily associate with thieves, robbers and murderers regarding whose conviction there could be no doubt? These are questions which demand an answer. Newspapers are taking it up. Undoubtedly the Lord is working out some grand design, and it is for everyone who loves the truth to hold himself in readiness to co-operate with the Lord in whatsoever way he may indicate. In this connection we quote from an article clipped from a Chicago magazine of recent date, under the caption "Persecution on account of Religion":

"We hope our readers have read and carefully noted the opinion pronounced by Judge H. B. Howe, of the U. S. District Court in Brooklyn, N. Y., in the case of the "Russellites," tried under the Espionage Act. Perhaps nothing more startling has come from the Federal bench since the Dred Scott decision. The condemned men are sent to jail for twenty years not only for conscience's sake, but for preaching, under a somewhat novel and perhaps despised name, a form of religion to which in substance many thousand people are devotedly attached, for which many would willingly die. Whether it should be called "Christian" or not, makes no difference. It appeals to the highest and most frequently published teachings to be found in the religious writings of the world. Whether the defendants in Judge Howe's court were too close literalists or not does not matter. Their form of religion, like that of the Society of Friends, does not depend upon the letter of any Scripture, so much as upon the spirit of many great teachers at their best. The only heresy of the believers in this religion is that they really believe and try to do what millions of people say, but neither do nor believe.

"Take for instance that passage in the Sermon on the Mount in which man is bidden to let 'the light' in him, that is, good will, 'shine' like God's sunlight, at all times 'upon the evil and the good.' Suppose a man catches the spirit of this remarkable teaching and finds that he is simply inhibited from going to war. Must we treat him, as the Roman government treated such people, as an enemy of the State? Suppose you have the ingenuity to explain away the passage above; suppose, as some do, you make, 'Blessed are the peace-makers' mean: 'Blessed are they who fight and punish their enemies'; nevertheless the sublime law of the good will, the one profoundly civilizing force in the universe, comes some day surging back upon your mind more incontrovertible than ever. What more substantial is every day of the war proving than the vast need of men to obey this vital law of our humanity?

"And now we are told by a judge that men who try thus to obey are criminals! Whether this is good law or not makes no difference. The result is exactly what we abhor in Kaiserism, namely, persecution for conscience's sake. If this is necessary in the name of Liberty, we begin to wonder next, What is Liberty? What ought those men to do who, though loving their country with all their hearts, are bound by the mightiest of human forces—the inward vision and conviction; must they obey God or man? We had thought hitherto that we had an answer, preserved inviolate in the Constitution of the Republic. We had not thought that any judge, fallible and subject, like other men, to human passion and prejudice, could set the rights of men's conscience aside. We should suppose that the nation had better uses for men of moral courage, simply proclaiming what every man deep in his heart wishes that all other men might believe, than to shut them up in our vile jails. Do we like to publish to the world that a hundred million of us are so afraid of the spread of religion of brotherhood as to discover a terrible national peril in the effort of a handful of men to persuade the rest of us to believe the greatest things in the Bible?

"What now if this 'war to end war' proves, as history has often shown, that the despised people were nearer to practical wisdom than the statesmen and prime ministers! What if they are the humble forerunners of a new movement of humane and spiritual religion, which shall put an end to war, as the preachers of violence, compulsion and punishment have never been able to do with their superior might? Old Gamaliel was no enthusiast, but he was the one wise man among the rulers of his people."

PUNISHING FELLOW MEMBERS

Some of the dear brethren who are earnestly striving to conform their lives to the divine Word are noticing from the reading of STUDIES IN THE SCRIPTURES, Volume 6, more clearly than ever before the divine regulations respecting methods of procedure as set forth in Matthew 18:15-17. Of these, some need to be reminded that it is not necessary for them to follow out all the regulations therein set forth. If they choose to overlook the brother's fault, it is their privilege to do so. But if they cannot overlook the fault, if it continues to injure them, they may not speak of the matter to others, but must follow the Lord's direction there given as the only method by which they can seek redress.

Some inquire respecting the kind of punishment to be meted out to those who are contumacious, who will heed neither the private cry of the brother against impositions nor the counsel of two or three brothers nor even the voice of the church. "What punishment should be applied to these?" we are asked. Our reply is that we are not at liberty to punish our brother at all. The Lord purposes to do that himself. He tells us that at the present time we are not competent to judge the degree of each other's weakness according to the flesh, and consequently could not judge the degree of each other's responsibility as the Lord would justly measure it. It is our privilege to seek to stop the injury which is being done us; but we may not execute any penalty on account of things of the past.

The whole lesson of our Lord's direction in Matthew 18:15-17 is to the effect that we are to strive thus to regain our brother's love and to stop him from further injuring us. If we succeed in so doing, in the same measure we regain him as our brother, we recover him. It is not the thought, then, that the brother should be brought before the church to be punished; but merely that as a last resort he be brought before the ecclesia for reproof, for correction, in order that he may see the error of his course and acknowledge it and cease to do wrong. At every step the effort should be to turn the

brother to a right course, not to expose him, not to injure him, not to punish him; for the Lord has said: "Vengeance is mine; I will repay."—Romans 12:19-21.

According to this Scripture the very most that the church could do would be that, after having vainly endeavored to get the brother to repent and reform, it should withdraw special brotherly fellowship from him until such time as he would express willingness thereafter to do right. Then he should be received again into full fellowship.

Even treating the brother for a time as "a heathen man and a publican" would not mean to do him injury, to castigate him, to pillory him, to expose him to shame or contempt before the world. We are not permitted to do any of these things to heathen men or to publicans. In the meantime the brother may merely be treated in the kindly, courteous way in which it would be proper for us to treat any publican or Gentile, withholding the special rights or privileges of greetings or voting opportunities that belong to the church as a class.

THE LAST TO WELCOME THE KING

"And King David sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, Why are ye the last to bring the king back to his house?"—2 Samuel 19:10, 11.

We stand today at a time in earth's affairs that is aptly illustrated in an incident of Israelitish history which occurred nearly thirty centuries ago. The kingdom of Israel had been thrown into a state of confusion through strife and war, rebellion and threatened anarchy. Through long years of deep scheming and subtlety the wicked Absalom had divided the sentiments of the people and had alienated their hearts from King David his father, and now had headed an open revolt which rent the realm from Dan to Beersheba. In fear of the consequences King David had left Jerusalem and had fled to the region beyond Jordan, accompanied by a few loyal, faithful subjects. When the battle took place between the opposing forces, the king's army was victorious. The rebellion was subdued; and Absalom the would-be usurper met a violent death.

King David, however, did not thereupon attempt to repossess himself of the kingdom, which was rightfully his. On the contrary he waited for Israel to express a desire for his return. In consequence of their being left without an official head, conditions waxed worse and worse. The record says: "All the people were at strife throughout all the tribes of Israel." (2 Samuel 19:9) Finally the people in general began to deliberate upon the state of affairs; and they recalled that David had delivered them out of the hands of their enemies. Then they saw their mistake in joining the rebellion, especially now that their leader Absalom was dead; and they began to clamor for King David's return.

But the elders, the very ones who should have been the first to welcome the king back to Jerusalem and to see that order was restored, delayed to perform their solemn duty in behalf of the people. The people approached the elders and said: "Now therefore why speak ye not a word of bringing the king back?" Furthermore, King David himself sent word to Zadok and Abiathar the priests, asking them to inquire of the elders of Israel as to why they were the last to welcome him back to Jerusalem.

RESPONSIBILITY OF THE CLERGY TODAY

The elders of Israel fitly correspond to that class which occupies the position of lords and reverends before the peoples of Christendom at this time; namely, the Catholic and the Protestant clergy. From the beginning it has been the natural order of things for mankind to look to their respected leaders for guidance. At the first advent of our Lord the question was asked on every hand, "Have the rulers [the Jewish priests, scribes and elders] believed on him?" Just so it is in the world today respecting the declaration of our Lord's second presence. Some indeed rejoice to know that the King is here, and that soon he will bring out of confusion order and everlasting blessing to all the families of the earth. The vast majority, however, have waited for some expression of approval of the message from their elders, the clergy. But as a class the clergy are the last to welcome back the King. Indeed, many of them are "willingly ignorant" of his presence.—2 Peter 3:5.

For the past forty years the great King of kings and Lord of lords has been sending to the peoples of earth the message of his second presence, through the antitypical Zadok (meaning righteous; i. e., members of the little flock) and their associates, who have had the light of present truth. Furthermore, it has been the duty of all such to administer a rebuke to the clergy class for their willing ignorance of the Lord's return. With all the advantages of education, time and money with which the great teachers of Christendom have been endowed, it might be reasonably expected that they would have been the very first to discern from the Lord's Word the time and the manner of his second advent. They have been relieved of the worry and the hardships of ordinary business life in order that they might have abundant time and opportunity to study the Bible and to give forth its comforting and timely messages to their flocks, who pay them liberally for such service. They have taken the money; but many of them have indeed utterly neglected to fulfil their part of the contract. They have ceased to study the Word of the Lord, except to criticize and destroy it. Meanwhile the people have been fed upon husks instead of the bread of life, the only satisfying portion.

Now, after nineteen centuries of waiting, our Lord Jesus, the rightful King of earth, has come to establish his long-promised kingdom. But the multitudes of Christendom, led and dominated by their false spiritual guides, neither recognize the right of Jesus to the throne of earth nor desire the establishment of his kingdom. Doubtless many would prefer that the King of kings might not reign, lest they might be torn from their pedestal of honor and disadvantaged in the eyes of the people through the vengeance of the New Ruler, occasioned by their part in the rebellion against him.

CHURCH AND STATE

In times past the civil and the religious powers of the world have been yoked together for mutual support, and have defended each other. As far as the state was concerned, it mattered not whether the religion was a true or a false one, as long as it kept the people in subjection to the ruling powers. Civil rulers have ever favored the religious system that has best served this end. Ecclesiastical rulers have in turn looked to the civil powers for compensating favors; and in the days of their power they have exacted much. Thus the two were in affiliation.

Around these two there has always been gathered a privileged aristocracy of wealth, brains and education, which has ever kept them at the head of social influence and power. The tendency has been toward corruption, in both civil and ecclesiastical circles, not because the people themselves have necessarily grown worse—though this is indeed true in many instances—but because enlightenment has become more general, and with it temptations to cupidity have greatly increased. Thus social order has been menaced; while true religion based upon the atoning work of Christ has descended to a low ebb. Hence many in Christendom today find the words of the prophet expressing their disconsolate sentiments precisely: "We hoped for peace, but no happiness is here; for a time of cure, and behold here is terror. When I would comfort myself against sorrow, my heart is faint in me. . . . Is the Lord not in Zion [Christendom]? Is her King no more in her?"—Jeremiah 8:18,19.

From the standpoint of Christendom there is indeed little to be seen in the way of encouragement. The clash of conflicting creeds and their discord with the notes of the Divine Revelation are most painfully manifest. In consequence of this and of the general awakening and the mental activity of our day, which discredits the creeds, we find faithlessness bold and outspoken, rampant in every denomination; while, ignoring the Bible doctrine and its terms of salvation for the church now and for the world during the "times of restitution," the clergy instead preach politics, morality and humanitarianism as the only essentials of the Christian life.

THE WORD OF GOD PROFANED

The Bible account of the fall of the race in Adam, and hence of the necessity of its redemption through Christ, having been thus discredited, the entirely antagonistic theory of human evolution has been substituted—that man was evolved from lower animal forms of life, by his own efforts aided by chance and circumstance; that he has now reached a higher plane than was ever before realized; and that he will continue to make progress indefinitely. The clergy have instituted what they are pleased to term a "higher criticism" of the Word of God, by which the sacred record has been whittled and trimmed to fit the modern state of development of human philosophies and sciences (often falsely so-called) thereby to lend seeming sanction to the idea that the philosophy and the science of today are the climax of perfection and the essence of wisdom. They slash the ruthless scissors of criticism

into the miracles of Jesus and the inspired writings of the apostles, and whittle out of divine testimony such words and thoughts as best serve their scientific conceptions of truth and of Christianity. They have placed the Bible and its holy writers down on a par with all profane history and historians, declaring that much of the Word of the Lord is fiction, and that it is impossible for any other than "higher critics" to determine where the dividing line between truth and fiction lies.

But soon the tide will turn; and the people will see that they have been deceived concerning the truths of God's plan by those whom they have looked to as leaders in religious thought. Then they will turn in disdain to all who have been "willingly ignorant" of the Lord's presence—the clergy—those who have not wanted the Lord to reign; and they will inquire and will demand an answer to the question, "Why are ye the last to welcome back the King?"

THE RETURN OF THE KING

The very nature of the present distressing world conditions, as well as the sure word of prophecy bearing thereon, convinces us that lasting relief to suffering humanity will come neither through human uplift nor through socialism nor through governmental regulation nor through any league of nations, however, desirable such an arrangement might be, but only through the power of the Christ, Jesus and his church, bringing order out of chaos by the establishment of the universal kingdom of peace and righteousness, now even at the door. We wait not for the new King as the sweet babe of Bethlehem; nor yet as "the man Christ Jesus, who gave himself a ransom for all"; but we wait for him who, having been "put to death in flesh, was quickened [made alive] in spirit"—raised from death a spirit being, whom Jehovah hath highly exalted above his former condition as a man, yea, higher even than was his spirit condition before he became a man. "Him hath God highly exalted" to the divine nature, far above human nature or angelic nature or any other nature than that of God himself. Such are the nature and the majesty of earth's new King, for whom the whole groaning creation longs and waits, whose presence and kingdom will bring to mankind the blessings of life purchased with his own precious blood, given when he was a man.

The same King whom Herod and his soldiers crowned with thorns and mocked with royal robes, the same King whom Pilate crucified between two thieves at the instigation of the Pharisees and the elders of Israel, and over whose dying body was placed the inscription, "Jesus, the King of the Jews" —this same king we now look for, but no longer in a body of flesh and humiliation; for that body was prepared for our sin-offering, and was laid down in death for man's redemption. He comes now "in power and great glory," the express image of the Father's person, and in the glory and the majesty of the Father's person, and in the glory and the majesty of Jehovah, "whom no man hath seen nor can see" (1 Timothy 6:16), the same whom Saul of Tarsus saw miraculously, but whom his companions saw not. Earth's new King is that same wise, sympathizing, loving Savior who wept and died, but who now is greatly changed in nature and glorified by divine power; a new organism, but the same being; not flesh, but spirit; not weak, but powerful; not corruptible, but incorruptible; not human in any sense, but the divine Lord, to whom has been given "all power in heaven and in earth."—1 Corinthians 15:20,42-44,50; Philippians 3:10.

As men come to realize, through troublous experiences now upon the earth, the futility of lasting happiness amidst human selfishness and depravity, the number of those who will long to welcome back the King will increase. They will come to appreciate that the eradication of selfishness from the earth is a work for the great heavenly Physician, far beyond the power of imperfect mortal man.

THE TIME OF TROUBLE

And now, particularly since the end of Gentile times, the "Good Physician" has begun to lay bare, cut and scrape the evils of a selfish society, exposing depths of corruption never before realized by the patient. As he continues to cauterize proud flesh, we realize that he purposes to spare no pains to make his work effective. The patient will again suffer and groan, and for a time he may prefer the disease to the cure. But the exposure and the eradication of human selfishness must progress; for our Lord is a good physician. Eventually the balms and ointments of love and righteousness will be applied. Even these may smart for a time; but soon they will begin to strengthen and heal, and the poor sin-sick world will be restored to health and everlasting happiness.

But while some would rejoice to see enemies bound and society relieved of many of its selfish, life-sapping ulcers, nevertheless they seem to realize that so just and impartial a Judge might also cut off some of their own long-cherished ambitions, and might pain them by touching their personal selfishneses and their lust for power and for reverence. And they are right. This new King is bringing to light all the hidden things of darkness, and will correct private as well as public selfishness and sin. He will lay justice to the line and righteousness to the plummet; and the hail of hard truths shall sweep away the refuge of pharisaical lies, while the waters of truth shall overflow the hiding places of error. (Isaiah 28:17) Who would not say that this very work of overflowing the hiding places of Babylon by the waters of truth has been in progress for some time? And may not we expect the Lord to permit his people to continue their efforts in this respect until Babylon's utter downfall is accomplished? Surely, dear Brethren, great privileges of service are just ahead.

The message to the clergy of Christendom at the close of the Gospel harvest, even as that which Jesus administered to the rabbinical class at the end of his earthly ministry, is one of scathing rebuke for their unfaithfulness. A prominent characteristic of the clergy is their desire for special honors and titles. They are known as Reverend, Right Reverend, Very Reverend, Divine, D.D., etc., etc. But Jesus said: "Be not ye called Rabbi, neither be ye called Master; for one is your Master, even Christ; and all ye are brethren."—Matthew 23:8.

PERSECUTORS OF GOD'S PEOPLE

When the various denominations began their existence, having more of the spirit of Christ than they now have, they recognized no distinction between clergy and laity, even as the Bible knows no distinction. All were brethren in Christ Jesus. Even in the days of the Reformation the faithful ones whom God used as his special servants were not known as Reverend, D.D., etc., etc., but merely called themselves Peter Waldo, John Wycliffe, John Knox, Martin Luther, etc. Unpretentious, like Jesus and the apostles, they were intent upon serving God, and therefore became the servants (ministers) of the church. But now the clergy of all Protestantism, as well as of Papacy, are far from being servants. They are lords. They have itching ears, loving the approval of men. As pride and worldliness have come in, godliness and power have gradually departed. "God resisteth the proud, but giveth grace [favor] to the humble [-minded]." (I Peter 5:5) For this reason they have lost their power to expound the divine Word; and today we find them forced to confess their ignorance of the plan of God. They appeal back to the early reformers for their information and confirmation, and thus confess that they have less light than had their predecessors. They do not teach the truth themselves; nor will they permit it to be taught by others, if they can prevent it.

Throughout the age the Lord's consecrated people have been more mercilessly persecuted by the clergy class than by any other body on earth. It is even so today. The Second Psalm shows that they would "take counsel together, against the Lord, and against his anointed [the Christ body]." This has especially been true since the beginning of the "rage" of the nations, at the end of Gentile times. Because of this unjust and wicked course of the rulers of ecclesiasticism, the Lord said that he would "have them in derision" and would "vex them in his sore displeasure." (Psalm 2:2-5) True to his promise the Lord has sent the message whereby they would be held in derision. The prophecy of Ezekiel and the symbols of the Revelation are filled with this very message from the Lord. It is likened to "hail" (hard, distressing truths) as it has fallen upon the clerical heads of Christendom. (Revelation 16:17-21) This work will undoubtedly continue, in the Lord's providence, until Babylon's utter downfall is accomplished. It is his program for this day.

No wonder the "elders" of ecclesiasticism, the clergy, have been the last to welcome back the King! Nevertheless both the King and his kingdom are coming. In fact, they are already here! The present troubles in church and in state are the results of the influence of the long-promised kingdom of Christ, now in process of establishment. Worldly men know not of this; for this kingdom "cometh not with outward show" or display. But the Lord's children have been forewarned, and have known what to look for. They have known that "the day of the Lord would so come as a thief in the night."—Thessalonians 5:2.

THE WORLD'S ONLY HOPE

Those who know that the Christ and his kingdom constitute the only lasting remedy for the wrongs and the woes of men should be pointing the groaning creation to this fact rather than to the poultices of human contrivance, which can do no real good. Tell them about the return of the King. Tell them that he is the great Prophet, Priest and King whom the world needs; that as Prophet he, together with the church his body, will cause an accurate knowledge of the truth to

fill the whole earth; that as Priest he will be ready to succor and pardon all who, under that knowledge, shall turn from sin to righteousness. Tell them that his death was the redemption price for all mankind; and that the return of the King is to bind Satan completely and to set all of his captives free, if they will accept the liberty of sons of God under the terms of the New Covenant. God pity those who are the last to welcome back the King!

"Tell the whole world these blessed tidings;
Speak of the time of rest that nears;
He who was slain on Calvary's mountain
Soon is to reign a thousand years."

GOD'S PROVIDENTIAL CARE

Almighty God, the Lord of heaven and earth,
O thou, the Source and Center of each sphere,
The Lord of being, throned afar, whose hand
Upholds the weight of words, yet, wondrous thought!—
Nor day nor night too occupied to note
E'en when a sparrow falls to earth, whose eyes
A watch-care keep o'er every child of thine;

Whose guardian angels daily shape the course
Of those who love thee more than life itself;
Whose chastening rod doth guide them in the way
That leads to endless life!—how sweet to feel
Thy presence ever near, to know that thou
Dost never sleep nor slumber while thy child
In time of need doth feebly cry to thee.

O thou in whom no shade of turning lies,
Thou changeless and unvariable One!
Though all unfaithful prove, yea, though the earth
And heavens depart, by faith we clasp thy hand,
We calmly rest our weary hearts on thee,
Assured that thou wilt ne'er forsake, that we
Shall be forever precious in thy sight!

LOVE'S VICTORY OVER FEAR

"There is no fear in love; but perfect love casteth out fear."—1 John 4:18.

Our text seems to tell that love and fear are opposites, that to whatever extent the one prevails the other is impossible. We cannot imagine that among the angels there is any fear of the Almighty or of one another. They are perfect. Their relationship with God is perfect. According to the divine arrangement and regulation, where there is perfect love there is no fear in the sense in which this word is used in our text.

When sin and the divine sentence of death entered the world, this matter was well understood. The penalty may have caused fear, but not of an abnormal kind; for God's penalty is just and reasonable, and even the pronouncement of that penalty was accompanied with a hint of ultimate deliverance. We find, however, that the great adversary of God and man has largely taken advantage of mankind and has planted in the human mind an erroneous fear, especially as respects the Almighty God. The Scriptures speak of this fear and say: "Their fear toward me is taught by the precepts of men." (Isaiah 29:13) These precepts of men which misrepresent the divine character, attitude of mind and purpose have been largely the result of false teachings which, the Bible declares, have come from the adversary himself. The Apostle Paul says: "Many shall depart from the faith [the true faith], giving heed to seducing spirits [evil spirits] and doctrines of devils." (1 Timothy 4:1) These doctrines have come down to us in the creeds formulated during the dark ages; and because of their influence the whole world is more or less in fear.

THE FEAR THAT BRINGS WISDOM

This same abnormal fear of our Creator is manifested among the heathen, where it has been engendered by the same evil spirits. The heathen have more or less dread of the future and of whatever they think has power over them. Many of the heathen seem to realize that the demons have great power; for they offer sacrifices to propitiate these evil beings. St. Paul intimates that this was the case in his time, saying that the heathen sacrificed to devils and not to God. (1 Corinthians 10:20) Thus by means of deluding the minds of men, the adversary has brought the whole world to the place where fear is the controlling power. Indeed, in some parts it has been true in the past; in others it is true to a considerable extent now; and in the near future it may be true that the civil power will hold that any religion which does not teach something of future torment will be an unsafe religion for the people to have.

There is a totally different kind of fear, however, which is eminently proper and Scriptural. As we come into the family of God, and grow in grace and in knowledge, we begin to get the right focus upon the heavenly Father's character and plan. From the Scriptures we learn that "the fear of Jehovah is the beginning of wisdom." (Psalm 111:10; Job. 28:28) We do not understand this to mean the unreasonable fear, the slavish fear, which brings torment, but rather that fear which is properly of the Lord and which is enjoined in his Word. That proper fear, or reverence, teaches us true wisdom. Then we begin to get things right before our minds, to see what God really has said and what he has not said; and as we come to learn of the justice of God, the mercy of God, the love of God, the provision which he has made for man's salvation, a deeper and deeper love for him comes into our hearts.

In proportion as love comes in, it casts out this wrong kind of fear. Then by the time any one has reached the condition of perfect love for God, complete love, he will possess a complete and perfect understanding or appreciation of our heavenly Father's true character, and will have no trace of that abnormal or slavish fear which characterizes the world in its fallen condition. Therefore whatever degree of this wrong kind of fear remains in a child of God, it is a sign that love has not yet finished its work.

WHOLESOME KINDS OF FEAR

In one place the Apostle Paul speaks of fightings without and fears within. (2 Corinthians 7:5) What did he mean? What did he fear? We are not to understand that the great Apostle was having fisticuffs with anybody, nor that he was fighting in any earthly army. No; he was fighting as "a good soldier of Jesus Christ," contending not with carnal weapons, but with "the sword of the Spirit, which is the Word of God." He was contending with those who opposed themselves to the truth and to the cause of God. He found plenty to oppose him in an outward way; and even in his mind he had more or less to contend with in the way of fears.

St. Paul does not specify what kind these fears were. They might have been fears to meet his opponents, fears that he might not be faithful or fears that he was not approved of God. As he does not state the nature of his fears, we are left at liberty to conjecture. He may indeed have had all these three kinds of fears. He was not perfect in the flesh, so that he might be without more or less timidity in the presence of the adversary, even though he displayed great courage on numerous occasions. His fears as to his own success and as to whether he might not fail to win the prize may have been with him, as he suggested to us when he wrote: "Let us fear lest, a promise being left us of entering into his rest, any of us should seem to come short of it." (Hebrews 4:1) Here he refers to a fear or careful watchfulness in respect to a failure to attain the things promised.

This kind of fear is different from that which would be natural to us as human beings. It is a proper fear of not coming up to our glorious privileges. But surely the Apostle's fear was not a dread of a vengeful, unloving God, a kind of fear which would manifest a lack of loving trust and confidence in the Heavenly Father; for St. Paul's faith in God was strong and unwavering.

LOVE TRIUMPHANT OVER FEAR

Our Lord Jesus had an experience with fear. The Apostle says that when on earth the Master "offered up strong crying and tears unto him who was able to save him out of death, and was heard in that [matter] which he feared." (Hebrews 5:7) We believe this is a reference to our Lord's experience in the Garden of Gethsemane, on the night in which he was betrayed. Apparently he feared that he might not have come up to the full requirements of his consecration vow, that he might have come short to some extent of the Father's will concerning him. He waited for some assurance of divine approval; and when he received it, his heart was made glad.

This latter text is in harmony with the one just preceding; for the two refer to a similar kind of fear—that of offending God or not doing our best. But with the true Christian there must be a conquest of love over fear. In the case of our dear Master we see that his perfect love for the Father and his unwavering confidence in God resulted in his receiving the Father's blessing and smile, and in being delivered from the fear that he was not wholly acceptable.

This fear on our Lord's part was not sinful. It was a fear such as we also who are striving to walk in his footsteps are told to have, lest we fail to realize the precious promises vouchsafed to us upon conditions which are positive and unalterable. It was a fear, not begotten of doubt of the Father's ability and willingness to fulfil all his promises, but of a knowledge of the righteous principles which must in every case govern the Father's course of action, a knowledge of the inflexible law which righteously affixed the reward of eternal life and glory to our Lord's fulfilling his covenant of sacrifice. At the same time the Master began to realize that of himself as a human being, though perfect, his heart and his flesh would fail unless reinforced by grace divine. The Psalmist expressed this fear of Jehovah, and the source from which his help came, when he said: "My flesh and my heart faileth; but God is the strength of my heart and my portion forever." —Psalm 73:26.

Previous to his being made flesh, the evidences of our Lord's loyalty to the will of God were his acts of delightful service in co-operation with the Father in the works of creation and in all things appertaining thereto. The humbling to human conditions was gladly and cheerfully undertaken. Then followed the trials of his earthly life; and finally the severe test of Gethsemane and Calvary. Here was a test of his fidelity to God which would cost him all that he had. Beyond this he could hope for nothing, except through the mercy and the love of God, to whose care he commended his spirit. (Luke 23:46) It was indeed a crucial test; and although at the time he evidently could not see the necessity for every feature of this experience, he nevertheless knew that the love of God was too great to permit a needless pain to be inflicted upon his beloved Son; and therefore he could trust the Father even where he could not at the time trace the inscrutable ways of the divine providence.

A SERIOUS LOSS TO THE SAINTLY

While it is true that "perfect love casteth out fear," it is also true that perfect love is a very scarce commodity on earth, even among the Lord's people. The fear which we are to lose entirely is "the fear of man, which bringeth a snare." Whoever loses the fear of God and the fear of failing to attain to the great prize which God has held out before us, is in a very dangerous position. He is likely to become self-conscious and self-satisfied, and readily drops into the condition where he does not believe even in the just sentence against sinners—the second death; and where he is proportionately careless respecting the keeping of his own words and thoughts and deeds in strictest alignment with the principles laid down in the Word of the Lord. Having lost his fear of God, he rapidly loses carefulness in respect to the Scriptures, and inclines to lean more and more to his own understanding, becoming blinded to his own faults and weakness.

There are many Scriptural injunctions as to a proper kind of fear. Through the prophet God says that those who fear his name are the ones who speak often together, and of whom a book of remembrance is made. Again, he promises: "To you that fear my name shall the Sun of Righteousness arise with healing in his beams." (Malachi 3:16; 4:2) The lesson of these various references to fear is that to lose the fear of God, in the sense of losing fear of his displeasure or fear of coming short of the grand possibilities which he has so graciously put within our reach, would be a most serious loss; for it would probably cost us our eternal existence. Those who have lost this fear are like steam engines which have lost their governors, and are apt to run with too much liberty to unfitness for service and to self-destruction. Hence, as the Apostle again says to the pilgrims who are seeking a heavenly country, "if ye call on him as Father, . . . pass the time of your sojourning here in fear" (1 Peter 1:17), not in levity, nor in worldly frivolities, nor in sensualities, nor in land and money grabbing, nor even in carelessness and slothfulness, but in earnest watchfulness of every word and act, to please the Lord, to copy his character, and thus to make sure your calling and election to a place in his kingdom, when it shall be established in power and great glory.—2 Peter 1:4-11.

TRUE LIBERTY IN CHRIST

Fear, ignorance and superstition must vanish before the light of truth. What a blessed realization it is to be thus liberated! Millions are still under the galling yoke of fear, the "fear of man which bringeth a snare." Under its delusions they fear and reverence some of the basest tools of Satan for their oppression and degradation; for their oppressors hypocritically claim divine appointment. Moreover, mankind in general have been made to fear God as a vengeful tyrant, who would consign the vast majority of his creatures to eternal torment. Thank God, we who have received the truth have escaped that horrible nightmare, and the bondage of Satan is broken!

We are also made free from the fear which we see coming upon the whole world, as the great civil and ecclesiastical systems that have so long prevailed are being terribly shaken. All thinking people are in dread of the possible outcome of the near future; and their alarm will increase as we near the awful crisis toward which we are rapidly hastening, and as the danger becomes more and more visible. Yet in the midst of it all, and with the fullest assurance of the infallible Word of God that during the next decade the world will pass through "a time of trouble such as was not since there was a nation," the true disciples of Christ are not afraid. On the contrary they rejoice; for they know that God's object in permitting the storm is to clear the moral atmosphere of the world; and that after the storm there shall come, by divine providence, an abiding peace. Instructed in the truth of God's Word, they realize the necessities of the situation, and have confidence in the divine power that can make even the wrath of man praise him.

Few are the clear, strong spirits who can bear
To look on Truth in her unclouded blaze;
Few are the high heroic souls, who dare,
Above the low pursuit of gain, to raise
Their firm, unbending purpose. Few can gaze

At Virtue on her pure and awful throne.
Ah! few can love the ethereal coin she pays.
But they must love it; for the souls alone
Who master self can claim her birthright as their own,
And her untarnished crown of glory wear.

GOD OUR HEAVENLY FATHER

[This article with the exception of the paragraphs below, was a reprint of article entitled, "Training for Membership in the Kingdom," published in issue of April 15, 1913, which please see.]

APRIL 6.—MATTHEW 6:24-34.

WORTHY AND UNWORTHY AMBITION—HEAVENLY TREASURES PREFERABLE TO EARTHLY ONES—THE VALUE OF HAVING A TRUE VIEW OF MATTERS—BLESSINGS FOR THOSE WHO FAITHFULLY SERVE THE LORD—OUR HEAVENLY FATHER'S ABILITY TO CARE FOR US ILLUSTRATED IN NATURE—PROPER CONCERN NOT WORRY—THE CHIEF CONCERN OF ALL TRUE FOLLOWERS OF CHRIST.

"Our Father who art in heaven, hallowed be thy name."—Matthew 6:9.

The Great Teacher taught no extravagance. Energetic himself in the Father's business, he instructed his followers to be "not slothful in business, but fervent in spirit, serving the Lord." Nevertheless his teaching in today's lesson is to the effect that our energies are not to take the selfish form of laying up earthly treasures, but that we are to lay up heavenly treasures instead. Notwithstanding his reference to moth, rust and thieves despoiling earthly treasures, we understand the Master's teaching as rather on a higher plane, although the principle is a broad one. All will admit that it would be folly to lay up clothing or food far in advance of need, except under very peculiar circumstances. But gold might be treasured, or money in the bank, or bonds or stocks, or farm added to farm and house to house; and the same principle would be involved.

Although no moth could touch the bank account, nor rust injure the gold, nor thieves steal the title to the property, yet the principle is the same. Treasures of every kind may lose their value—do lose their value to us when we die, if not before. Death, corruption, touches everything earthly under present conditions, no matter how careful or thoughtful the provis-

ion. "Naked came we into the world, and naked must we leave it." (Job 1:21) Intelligent people are generally agreed that God has provided a future life beyond the tomb, attainable in the resurrection morn. And the Scriptures teach that the degree of our blessing then will stand related to our use of the present life. It is this point that the Great Teacher emphasized in the study of today. All intelligent minds assent to the reasonableness of this teaching.

Let us not take the extreme view entertained by some. Let us not suppose that the Master taught that people might not make reasonable provision for their own comfort, and so arrange matters that they might not be dependent upon charity in their old age. Let us not suppose that he meant that parents should be neglectful of their duties toward dependent members of their own families. The Bible distinctly teaches that "he who provides not for his own, and especially for those of his own house, hath denied the faith and is worse than an infidel." (1 Timothy 5:8) The proper thought, then, is that it is right to economize and, as St. Paul expresses it, "to lay by in store" for our own future needs or in order that we may have wherewith to lend to others in need. God's people are to be frugal, to avoid debts, to be "forehanded," to be with some reserve of capital.

KEEN SPIRITUAL VISION INVALUABLE

Moreover, earthly things are not to be the treasures of their souls, but merely their servants, conveniences, always ready for use, for every emergency, freely, whole-heartedly. He who follows this course will rarely have large earthly wealth. Only by making wealth a treasure and setting inordinate desire upon it can one become miserly or very rich. Setting the affections on things above would signify so loose a handling of worldly riches as would hinder the accumulation or preservation of great wealth.

The Master's word is that whoever sets his affections upon earthly treasures will become sordid, selfish, earthly; but whoever sets his affections upon the things above will correspondingly become heavenly, spiritual, blest, generous. We have two eyes; and if they be not properly adjusted with relationship to each other our vision of things will be distorted. Hence we seek to correct such a difficulty in order that we may get the true view of matters. So it is with the eyes of our understanding. They have both a present and a future outlook, an earthly and a heavenly view. It is important that we get these rightly adjusted, in order that we may see matters in their true light, in order that we may see the great value of the future life in comparison with the present one, and be correspondingly guided to the setting of our heart affections there and, in general, balancing all the interests of life wisely.

As in the natural body the eyes may become darkened or blinded, so it is with our eyes of understanding. And if this blindness come upon us after we have once seen and enjoyed the divine promises, our case would be all the more pitiable. How great that darkness would be!

There is still another lesson for us along the same line. A man may endeavor to serve two or more masters, but no one can be a satisfactory servant to more than one master at a time. No two interests are so completely one that the service of either would not more or less detract from the service of the other. One of the two masters to whom our Lord refers is the heavenly Father; the other is mammon, selfishness and sin, together with all that is connected with unrighteousness, everything contrary to God and his righteousness.

As a matter of fact we were born in slavery to sin. The Scriptures inform us that we were sold into this slavery through the disobedience of our first parents. Therefore sin has a hold upon the entire world of mankind. They are a race of slaves. It is impossible for them to deliver themselves from the thraldom of this slavery; for it is everywhere, the world around. Some are loyal to the interests of evil; but the great majority of mankind are at heart disloyal to mammon, realizing that in serving self they are opposing God. But at the same time those who serve mammon, selfishness, get the best in the political sphere, the best in the ecclesiastical sphere, the best in the social sphere and the best in the financial sphere. At the present time selfishness succeeds. All human arrangements are along the line of selfishness. Whoever, then, works along the line of self serves himself better than if he were not selfish. Otherwise he would have his fellow creatures in opposition to him, misunderstanding him, etc.

LESSONS FROM ALL OF LIFE'S EXPERIENCES

But our Lord inaugurated a new order of things. He declared that God is ready to receive unto himself all who forsake sin and believe on his Son; and that as many as will accept his gracious arrangements for salvation will be set free. "If the Son shall make you free, ye shall be free indeed." While the service of mammon might bless us during the present life, yet it would be injurious to our future interests. But the service of God would prepare us for future influence. And although obedience to God may cost us the loss of the pleasures of sin and of some legitimate blessing in the present time, nevertheless there is a blessing even now to those who are faithful servants of God and righteousness. Moreover, there is the glorious prospect of the future. It is necessary, however, for us to choose between the two masters; for we cannot serve both. As Joshua did, so let us determine: "As for me and my house we will serve the Lord."

CHRIST OUR SAVIOR

[The first eleven paragraphs of this article were reprinted from an article entitled, "Following the Lamb Whithersoever He Goeth," published in issue of January 1, 1899. The remainder was reprinted from article entitled, "We Have Found Him, Eureka," published in issue of February 1, 1900. Please see the articles named.]

IN THE FURNACE

He that from dross would win the precious ore
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore
Lest the one brilliant moment should pass by
When, in the molten silver's virgin mass,
He meets his pictured face as in a glass.

Thus in God's furnace are his children tried.
Thrice happy they who to the end endure!
But who the fiery trial may abide?
Who from the crucible come forth so pure
That he whose eyes of flame look through the whole
May see his image perfect in the soul?

Not with an evanescent glimpse alone,
As in a mirror, the refiner's face,
But stamped with heaven's broad signet, there be shown
Immanuel's features, full of love and grace;
And round that seal of love this motto be:
"Not for a moment, but eternity!"

LETTERS FROM AFIELD

THE HUM OF ACTIVITY HAS NEVER CEASED

MY DEAR BRETHREN:—

Greetings of love in our Lord. The December 1st issue of THE WATCH TOWER has just come to hand; and my heart goes out to you as I read of your hopes of present and future service for our King. I believe your clarion call will find response in the hearty co-operation of the brethren. Surely all will leap to lay hold on these grand opportunities, carrying such weight of privilege now and of glory to follow.

We in this country have not been restricted so much as you have of late; and our thoughts have risen in prayer that you might stand in the peculiar and fiery trials, including a measure of inactivity, which the Lord saw good to permit. We frequently wish that we might know more of your state and of the detail of the experiences through which you have passed, so that we might the more fully sympathize and understand. We shall be glad when the vail which covers these things from our sight can be lifted. I have found myself longing to bear some of your burdens; and I now assure you of my love and of my desire that you may have wisdom from above to organize the harvest work yet remaining, and the while to continue to supply that meat in due season for which the brethren look to the Lord through you.

In the London Tabernacle the hum of a busy ministry has never ceased. Indeed, so far as public lectures, etc., are concerned, I think we have never been so busy. The Lord has

graciously given us many opportunities of service. In every avenue great activity has prevailed; and although the war has inevitably restricted in some directions, it has served to stimulate interest greatly; and we are glad to be here still and to find so much to do. By the Lord's grace and help we will go on. When he takes us home, we shall be glad to leave this human state with its many weaknesses for that full companionship with our dear Lord Jesus and those with him; and our works will follow after, accompanied by conditions of power and perfection, for which we earnestly strive. May our Father's favor be your portion now and forever.

Your brother in Christ. H. C. THACKWAY.—*England.*

EXCELLENT RESULTS FROM PASTORAL WORK

DEAR BRETHREN IN THE LORD:—

Loving greetings in his name. In the Dec. 1 WATCH TOWER it is stated that some booklet-tracts are being prepared; and as we noted the titles of these we were glad, because we had just been expressing a desire that such tracts would be issued. The sorrows caused by death, maiming, etc., in the war are tremendous in this country; and the sisters in the pastoral work have found that a little booklet would be read in many cases where the larger book, "The Divine Plan of the Ages," is refused. The pressure on life is so very great at present that most we meet with find that they have no time for reading a book; but many who have desires for God think that they could read a pamphlet. So the pastoral workers in Glasgow will be very gratified if you will kindly send some of those new booklets. I enclose £2 to cover cost of transit and also to help pay for the booklets.

You will be glad to know that the pastoral work is still going on in Glasgow; and the Lord continues to bless it. We trace 201 as now attending the central meetings through the work started on two years ago. With love in the Lord and best wishes for 1919. May all your labors be blest and guided of him!

Yours in his service. MINNA EDGAR.—*Scotland.*

FOR BRETHREN IN THE ARMY

DEAR BRETHREN:—

I write you a few lines, as it might be of interest to you to know where the young brethren are who are in the military service of the U. S. A. I am from the Chicago Ecclesia, and was drafted into service last May, sent to one of our training camps, and was placed in the medical department of the 106 Engineers. At one time there were four of us brethren there from different towns, but I am the only one who passed for overseas duty, the rest having been discharged because of physical disability.

In September we left Georgia for Long Island, where we stayed for a time, and then were shipped to "somewhere in France," not knowing just where. But I knew that I was safe in the Lord. After a thirteen-day voyage, we landed at Glasgow, and from there went to Winchester, where we remained several days. We left England from Southampton, about sixty miles from London. I wished that I could have had the opportunity to visit the friends there. We traveled through many French towns, but remained no length of time at any of them, until we arrived at Brest. Our engineers were stationed there, to build a receiving camp, which is now one of the largest in France. We have not seen any actual fighting at the front, however, although the work of the engineers has done a great deal for the men. We surely are in the days of the falling of the kingdoms. It does not need much faith on the people's part, as they can see the fulfillment of prophecy with their literal eyes.

I do not know of any other brethren here, except Brother Stanley Olson, whom I have located through the mail. I wish I knew of others also. Our desire now is to go home to our beloved ones there. The Lord willing, I may be homeward bound in a couple of months. I ask an interest in your prayers that we boys may remain faithful and strong in the Lord. With Christian love,

Your brother in Christ, FRANK GANS.
Medical Dept. 106 Engineers.
A. P. O. 716, Base 5, Brest, *France.*

LOYAL CO-OPERATION PLEDGED

DEAR BRETHREN:—

Greetings in the name of our dear Lord and Master, from the Petersburg Ecclesia, by whom I am instructed to send you the following message:

At the beginning of the new year, which we trust will be full of opportunities for service to the truth and to the brethren, we desire to express to each individual member of the old Board of Directors our love and appreciation of the work they have performed, and to pledge to the new Board our prayers for their successful guidance of the affairs of the Society, and to assure them of our fullest co-operation in every respect, believing that this will be one of the greatest years in the history of the world for the dissemination of the truth and for the furtherance of the establishment of the kingdom through the power and grace of our Lord and Savior.

Yours in his service. R. A. GAMBLE, Class Secretary.—*Va.*

GREAT JOY AT THE RESULT OF THE ELECTION

DEAR BRETHREN:—

After reading the report of the annual meeting of shareholders in the Jan. 15 WATCH TOWER, we wish to express to you our great joy at the result of the election. We thank the dear Lord for so clearly manifesting his will; and we hereby renew our pledge of hearty support and co-operation. We also wish to participate enthusiastically in supporting the resolution passed by the shareholders in re our brethren in prison.

We take this opportunity to tell you of our gratitude for the privilege of feasting upon the "meat in due season." Truly the Lord has prepared a table before us, upon which all our needs of spiritual food are supplied. We are ready, yes, anxious to co-operate with you in any and every way possible; and we continually pray the Lord's guidance and richest blessings upon you.

Yours in the glorious hope. J. J. PICKERING, Secy.—*Mass.*

GROWTH OF SPIRITISM TREMENDOUS

DEAR BRETHREN IN THE LORD:—

Loving greetings in Christ our Lord unto you all from Camp ——. With sorrow we notice the tremendous growth of spiritism. Ouija boards are used freely as a pastime and innocent amusement. When we called attention to the seriousness of having any communication with the evil spirits, and explained that many who started with curiosity ended in the insane asylum as the result of these wicked spirits possessing their minds—their only aim and purpose in communicating with human beings—our warning was considered very lightly. Then we thought how handy it would be to have on hand some timely tracts on spiritism, and so to do our utmost to warn those in danger. With warmest Christian love to you all, and especially the dear brethren in charge of the Lord's work, I remain. Your brother in Christ. H. I., C. O.

VOL. XL PITTSBURGH, PA., MARCH 15, 1919 No. 6

VIEWS FROM THE WATCH TOWER

Bible students are aware that since the year 1799 we have been in "the time of the end." "The day of his preparation" is another name given to the same period, because in it a general increase of knowledge and numerous governmental and moral changes pave the way for the Messianic Kingdom, which is now being established upon the ruins of the existing order. The many lessons which the peoples of earth have been forced to learn during the period of the war have no doubt been real blessings in disguise. The lessons in economy have been especially beneficial. Jehovah is a great economist. Jesus taught his disciples the lesson of economy when he instructed them to gather up the fragments of the loaves and the fishes after having fed the multitude of five thousand. We think it reasonable that the recent necessary restrictions in luxuries, fuel, food, etc., have been overruled of the Lord, and are incidental lessons in this period of preparation for the kingdom of Christ on earth.

INVISIBLE FORCES AT WORK

Among the sudden and sweeping changes in this preparatory period in which we are living, none has been more remarkable than the recent prohibition legislation. When the eighteenth amendment to the United States Constitution, forbidding the manufacture, sale or transportation of intoxicating liquors within the United States and its territories, was proposed by Congress in the autumn of 1917, few indeed expected that it would be ratified by the required two-thirds of the states in so short a time as one year. In fact, the third section of this amendment provided that the States should have seven years in which to ratify it; and that should it not be ratified by the legislatures of the several States within that time, the article should be inoperative. The fact therefore that the amendment has been ratified by more than two-thirds of the States, within practically one year from the date of its submission to the legislatures by Congress, has been mystifying

to editors of our metropolitan papers, and indeed to the statesmen themselves. The *New York Tribune*, commenting upon the speed with which this amendment to the Federal Constitution was ratified, remarked that the legislation seemed to be "propelled by some invisible force." We believe that the Tribune has expressed a great truth, and that the "invisible force" is none other than divine providence in this "day of his preparation."

As to how this legislation will be received is another question. Among the organizations opposed to country-wide prohibition is the Roman Catholic Church. Not only did Cardinal Gibbons and other great ones of the Roman Catholic Church fight against the amendment before ratification, but leading Papal prelates continue their attacks upon this Constitutional amendment since its ratification by the States. The Reverend John L. Belford, Rector of the Church of Nativity, Brooklyn, N. Y., is reported in the *Brooklyn Eagle* to have said recently: "It is an unjust law: no one is bound to obey it: no one should have the least scruple about evading it, breaking it or defying it." Whether Catholics in general will attempt to follow his advice remains to be seen.

RELEASING THE SINCERE

Secretary Baker's action in releasing 113 conscientious objectors from Fort Leavenworth is very commendable. These objectors were examined by Judge Julian Mack and Dean Harlan F. Stone, and were pronounced by them "sincere," and for that reason were released. The *National Labor Tribune*, commenting editorially in its issue of February 13th, says:

"On the 22nd of January Secretary of War Baker released 113 conscientious objectors who had been courtmartialed and sentenced to long terms of imprisonment. He announced that they were released because an examining board had reported these men as sincere in their belief and in their positions as to war. Three months have passed since the war ended: and yet eight Christian gentlemen of the International Bible Students Association, sincere and honest, as conceded by all, are still held in prison. Why not recognize their honesty and sincerity, and immediately release them? American people love honesty and sincerity."

In this connection it is recalled that Judge Harlan B. Howe, in imposing sentence upon J. F. Rutherford and his associates of the International Bible Students Association, suggested that because of their sincerity they were all the more dangerous, and for that reason their sentence should be "severe." Apparently Secretary of War Baker takes a different view of the matter of sincerity. The *Labor Tribune* says:

"During the recent war Italy imprisoned about 3,500 Socialists and Pacifists, who are designated as 'political prisoners.' A few days ago the Italian government released all of her political prisoners, setting them free.

"America entered the war to maintain the principles of right, justice and truth, and to make the world safe for democracy. Everyone knows that the Espionage Act is strictly a war measure. The war ended three months ago, and yet Congress has taken no action to release political prisoners. The President, J. F. Rutherford, and other officials of the International Bible Students Association are in prison at Atlanta; and notwithstanding that final decision has not yet been made in their case, they are held without bail. They have been in prison for seven months, removed from their thousands of friends and from the great religious work in which they have been engaged for many years. While they are gentlemen of the highest type, scholarly and refined, they are compelled to associate constantly with the vilest and most desperate criminals. What good can result by keeping them there? Is the imprisonment of such men, because of their honest and sincere interpretation of the Bible, in keeping with the high ideals and principles for which the United States entered the war? When the facts are known, will not their imprisonment make honest and sincere Americans blush with shame?

"It is just beginning to dawn upon the American public that Rutherford and his associates are either victims of a gigantic conspiracy or else that there is a miscarriage of justice the like of which has never before been equalled in the United States."

We also quote from the *Atlanta Constitution* of February 11th, 1919, as follows:

"The case of the United States vs. J. F. Rutherford, et al., is the fruits of religious intolerance; and the war and attending excitement furnished the opportunity for the perpetration of a great wrong against the defendants. . . . Defendants appealed their case and applied for bail pending appeal; but bail was denied. These gentlemen have been in prison since June 20, 1918, and their case is not yet heard. . . . Has it come to the point in America that high, noble-minded, peaceable Christian gentlemen can be railroaded to prison and denied bail pending their appeal because they dare tell the truth as they see it? Will America tolerate religious persecution such as Rome practiced during the period of the wicked Inquisition? . . . . Why should they suffer further? Is it the desire to make martyrs of them to satisfy the grasping and intolerant spirit of Romanism and her allies? The liberty-loving people should demand the immediate release of these Christians. If they can be held in prison, then the principles of religious liberty have ceased to exist in America. Let every liberty-loving American, regardless of his own religious belief, who favors open and fair dealing, call upon the powers that be to immediately release these gentlemen, and to let them go out to serve the hundreds of thousands of Christian people who desire and need their aid and comfort."

The *Literary Digest*, in its issue of February 8th, quotes from *The Churchman* the following:

"Just why America should have gone to such lengths of severity and cruelty in its treatment of political prisoners is not clear to some of us. We are a sentimental people, and it not frequently happens that those who shed tears most copiously over Belgian atrocities and over Russian martyrdom in the days when George Kennan used to relate the terrors of Siberia, will indulge their own passions quite recklessly on any at home whom they despise and hate."

POLITICAL PRISONERS

The demand for amnesty in behalf of all political prisoners has been heard in Washington. Mr. Gregory, the retiring Attorney General, recommended executive clemency on behalf of some. Fifty-three cases were acted upon before President Wilson sailed for France. A Washington dispatch of March 5th states, however, that "no action was taken in the cases of J. F. Rutherford and his seven associates of the International Bible Students Association, convicted in Brooklyn on charges growing out of publication of 'The Finished Mystery,' a Bible handbook, and now serving sentences in the Atlanta federal prison."

The reason for this is not made clear. Hence the subject of amnesty continues to be agitated in the public press. It is not alone from the radical organs that we hear the clamor, but the oldest and most conservative newspapers and magazines of the country are freely devoting much space to the question in issue after issue, while the editors of the smaller cities and towns are joining hands in what they now call the common cause of humanity. On the accepted theory that newspapers do not mould, but rather interpret, public sentiment, it is evident that herein lies a political storm center of great consequences, not to be hushed by legislative indifference or silent contempt, but a matter which seems to demand the most respectful consideration of every statesman in the Republic. We quote from a strong editorial appearing recently in the *Capital Times* of Madison, Wis., as follows:

"The idea of a political prisoner is repugnant to the thought of a democracy. To put men into jail for expressing their opinions has always been foreign to the best spirit in America. And yet, there are in our American prisons today hundreds of men and women who are suffering for their convictions. Hundreds of others are battling in the courts to escape the prison cell.

"The technical charge on which these men have been put into prison is that they interfered with the military establishment of the country. Why then haven't we put into prison all men who have 'interfered with the military establishment'?

"Ships were needed to transport soldiers to Europe. This country decided to erect a monster ship-building plant at Hog Island, to build ships. About $60,000,000 was spent—from which we received one ship! Over $40,000,000 was squandered!

"Is it recorded that any one has gone to prison for having 'interfered with the military establishment' as a result of this Hog Island disgrace?

"The Hughes report showed a disgraceful situation in the manufacture of aeroplanes. Aeroplanes are the eyes of the army. 'The military establishment' was interfered with through the criminal manner in which the aeroplane situation was handled.

"Is it anywhere recorded that the persons guilty of this criminal situation have gone to prison? In fact, is it recorded anywhere in this country that any profiteer has gone to jail? In our opinion the military establishment of the country was interfered with ten times over by the profiteers of the country than by men who spoke their honest convictions.

"The war is over. Our armies are being demobilized. There is no longer any opportunity to 'interfere with the military establishment of the country.' Is any public good to come from continued persecution of men whose sole crime is that of having expressed their opinion?"

THE RE-BIRTH OF A NATION

Zionists now rejoice as they approach the fruition of their oft deferred hope of being reestablished in the land promised by Jehovah unto their forefathers. For many years the Lord's consecrated people, in the light of present truth, have anticipated the restoration of Israel at this time; and all such may now lift up their heads and rejoice, for our own deliverance is thereby indicated to be drawing nigh.—Matthew 24:32, 33.

In the 19th article of the proposed constitution for the coming League of Nations, unanimously agreed upon by the special committee representing fourteen nations, and in the further deliberations of the Paris Peace Conference, Zionists are able to foresee the immediate re-creation of Palestine as a Jewish state. The article in question mentions that "certain communities formerly belonging to the Turkish empire have reached a stage of development where their existence as independent nations can be provisionally recognized."

In every Zionist quarter the world over the glad note of triumph has been sounded ever since the First American Jewish Congress convened in Philadelphia on December 15th last and provided for the election of seven delegates to present the aims of the Jews of the world before the Peace Conference at Versailles. Federal Judge Julian Mack of Chicago was chairman of the congress. The same congress adopted, amid great enthusiasm, resolutions outlining the government of the new nation and calling for an International Jewish Congress to convene immediately after the signing of peace, that all the details may be speedily arranged for. The Philadelphia Ledger, in reporting the matter, said:

"An ideal Jewish Republic in Palestine, a republic founded upon Socialistic principles, in which every man will work for the welfare of the state, and individual property rights will be eliminated, was outlined at a mass meeting of the Poale Zionists last evening. Jews from all countries of the world will be mobilized in a monster Jewish industrial volunteer army to rehabilitate Palestine. The paramount rule of the proposed Jewish Commonwealth is that every workman shall work for the profit of the community and for the advancement of his special trade. Speakers advocated forming agricultural communities, each consisting of 100 immigrants, in the new Jewish nation. These groups will be financed by the First National Labor Bank of Palestine. All land will be the property of the community."

In another issue of the same paper the dramatic scene following the introduction of the resolution declaring for the establishment of this Jewish Commonwealth was described as follows:

"The Jewish hope of centuries was rekindled. The delegates, four hundred of them, who had gathered from all parts of the United States to represent the four millions of Jews of this country, and the hundreds of spectators embraced one another, waved the Jewish flags and bunting which they tore from the walls in their joy, and wept and cheered as they saw light piercing the gloom of centuries of disappointment."

Numerous Jewish mass meetings have been called in various centers of Jewish population throughout the country to further urge their cause. Commenting upon the Twenty-second Annual Convention of the Federated Zionist Societies of the middle West, held in Chicago last month, the Chicago *Herald and Examiner* of February 17th said:

"Four hundred Zionists gathered yesterday at the Hotel La Salle and last night at three mass meetings, not as in other years to dream of a restored homeland, but to exult in its accomplishment and to plan its successful fruition. The convention will end tonight with a banquet at the Morrison hotel, where Norman Hapgood of New York will be the principal speaker."

THE MEMORIAL SUPPER

"Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." —Matthew 26:27, 28.

As heretofore announced, the date of the Memorial Supper this year falls on Sunday evening, April 13, after six o'clock. According to Jewish reckoning the first day of the Feast of Unleavened Bread falls on April 15, which with that people begins on the evening of April 14. But our interest as Christians centers mainly in the killing of the Passover lamb, which preceded the feast. Therefore our commemoration properly begins on the preceding evening—April 13. All calendars we have seen give March 31 as the date of the first new moon after the spring equinox. If we calculate from that date the 14th of Nisan would begin on the evening of April 13, Jewish reckoning. See footnote, page 470, Vol. 6, STUDIES IN THE SCRIPTURES.

ALL THESE CEREMONIES WERE TYPICAL

We need not remind the Bible Students of the particulars connected with the institution of the Passover—that the Israelites were held in a measure of serfdom by the Egyptians; and that when in the Lord's providence the time arrived for their deliverance, their masters selfishly sought to maintain that bondage and refused to let the people go forth to the land of Canaan. During the year the Lord sent one after another nine different plagues upon the people of Egypt, removing these in the same order when Pharaoh craved mercy under promises which he afterwards broke. Finally the servant of the Lord, Moses, announced a great crowning disaster— that the first-born in every family of Egypt would die in one night; and that in the home of the humblest peasant as well as in that of the king there would be mourning, as a result of which they would finally be glad to yield and let the Israelites go, yea, would urge them to go and in haste, lest the Lord ultimately bring death upon the entire people should their king continue to harden his heart and resist the divine mandate.

The first three plagues were common throughout Egypt, including Goshen, where the Israelites dwelt. The next six plagues did not affect this district. The last, the tenth plague, was declared to be common to the entire land of Egypt, including Goshen, except as the Israelites would show faith and obedience by providing a sacrificial lamb, whose blood was to be sprinkled on the sides and on the lintels of their doorways, and whose flesh was to be eaten in the same night with bitter herbs and unleavened bread, the eaters standing staff in hand and girded ready for the journey, with full expectancy that the Lord would smite the first-born of the Egyptians with death and thus make them willing to let the Israelites go, and with full faith also that the Israelites would share in this calamity were it for not the blood upon their doorposts and lintels.

The Israelites were commanded to celebrate this as one of the first features of the Jewish law and one of their greatest memorials as a nation. As a matter of fact, we find that in some degree the Passover is celebrated by Jews in all parts of the world, even by those who claim to be agnostics and infidels. They still have a measure of respect for it as an ancient custom. But is it not strange that with the bright minds which many of them possess our Jewish friends have never thought worth while to inquire the meaning of the celebration? Why was the lamb slain and eaten? Why was its blood sprinkled upon doorposts and lintels? Because God so commanded, of course; but what reason or motive, object or lesson was there behind the divine command? Truly a reasonable God gives reasonable commands, and in due time will be willing that his faithful people understand the significance of every requirement. Why are the Hebrews indifferent to this subject? Why does prejudice hold their minds? It is for them to answer and, answering, to get light and joy from the knowledge.

WHAT WE MEMORIALIZE

Although Christianity has the answer to this question, we regret that because of carelessness the majority of Christians would be unable to give a reason and ground for any hope in connection with this matter. If the Jew can realize that his Sabbath day is a type or foreshadowing of a coming epoch of rest and blessing and release from toil, sorrow and death, why can he not see that similarly all the features of the Mosaic law institution were designed by the Lord to be foreshadowings of various blessings, to be bestowed in due time? Why can it not be discerned by all that the Passover lamb typified, represented, the Lamb of God? that its death represented the death of Jesus, the Just for the unjust? and that the application of its blood symbolizes the application of the merit of the death of Jesus to the entire household of faith? Blessed are those whose eyes see that Jesus was indeed "the Lamb of God that taketh away the sin of the world"; that the cancellation of the world's sin is effected by the payment of man's penalty; that as the whole world lost divine favor and came under the divine sentence of death, with its concomitants of sorrow and pain, it was necessary before this sentence or curse could be removed that a satisfaction of justice should be made, and that therefore, as the Apostle declares, Christ died for our sins, the Just for the unjust, that he might bring us back to God. Thus he opened up a new and living way, a new way to life everlasting.

We memorialize four great matters:

(1) The death of our Lord as the Passover Lamb.

(2) Our relationship or participation with him in the sufferings of Christ, the death of Christ, as followers in his steps and sharers in his cup.

(3) We celebrate incidentally and prospectively the great deliverance which will soon follow this passing over of the present night time. The deliverance will affect first of all those passed over, the church—the little flock and the great company, the antitypes of the priesthood and the Levitical host or tribe. The deliverance of these will come in the morning, the resurrection morning, the Millennial morning.

(4) We also incidentally commemorate the great "feast of fat things" (Isaiah 25:6) which will follow the passing over of the church, when the passed-over ones shall be associated with their Lord in his heavenly kingdom as the great antitypical Prophet, Priest, Judge, Mediator and King over all the earth, to bless and uplift the human family through the merit of the same precious blood which he now permits the passed-over ones to participate in sacrificially, after the imputation of its merit to them has made them worthy.

These different points should be kept in memory separate and distinct from each other if we would have the greatest blessing from this Memorial.

"BEHOLD THE LAMB OF GOD"

Looking unto Jesus as "the Lamb of God," we behold his spotlessness, "holy, harmless, undefiled, separate from sinners." We behold how "he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so he opened not his mouth." (Acts 8:32) By speaking the word he could have resisted those who were intent upon his destruction. He assures us that no man took his life from him; he laid it down himself, voluntarily. He laid it down, not in obedience to the Father's law, for justice could not demand sacrifice, but in accordance with the Father's will, saying, "I delight to do thy will, O my God; thy law is written in my heart."

From this standpoint the Christian believer can rejoice greatly that the Redeemer spared not himself, but freely delivered himself up with the foreknowledge that in the divine purpose the value of his sacrifice would ultimately redound first for the blessing of his followers and subsequently for the blessing of all the people. Hence in partaking of the broken unleavened bread we memorialize the purity, the sinlessness of him who gave himself to be in God's due time the ransom price for all mankind. From this standpoint we realize that his shed blood signified that his death was necessary in order that our condemned humanity might be restored to life without infracting the divine law. Our hearts should here pause to appreciate, not only the love of our Lord Jesus Christ, but also the love of the Father, who designed the program, and the justice of God thus exemplified, and the wisdom of God in making the arrangement, and the faith to grasp the power of God as it will ultimately be manifested in the full carrying out of all the glorious purposes and promises which we memorialize.

The second point is scarcely less important to us than is the first. The first blessing from the Redeemer's sacrifice has been offered during this Gospel age to such as have the hearing ear and the appreciative heart. This blessing is most astounding. It purposes a still further favor to such of mankind as turn from sin and accept by faith the grace of God in Christ, and present their bodies living sacrifices, with full consecration, vowing to walk in the footsteps of Jesus. To all such, during this Gospel age and until the completion of the elect number, the Redeemer will impute the merit of his sacrifice, in order to make their sacrifices acceptable in God's sight, to the intent that they may suffer with him in the flesh, and share with him in the begetting of the holy Spirit now and in birth to the spirit plane in the resurrection. Thus as his glorified members they may be associated with him in his Millennial kingdom, when he shall act as "Mediator between God and men." The word men here includes all not begotten of the holy Spirit to be new creatures on the spirit plane.

Our partaking of the bread symbolically represents our appropriating the fleshly perfection of the man Jesus. We partake of his perfections by faith, and not actually. He gives us, not restitution to human perfection, but merely an imputation of his righteousness, his perfection, as covering in the divine sight the blemishes and imperfections of our fleshly bodies, which we have tendered to God as living sacrifices. When as our great Advocate the Redeemer imputes to our offering the merit of his sacrifice, the Father accepts the same and begets the sacrificer to the new nature as a member of the body of Christ; and since we have the treasure of the new creature in the earthly, fleshly vessel, the Father's acceptance of us includes our justified flesh and all of its interests. It is only those who have thus partaken of the merit of Christ, and whose sacrifice God has accepted, that are directed in conformity to their covenant of sacrifice to drink of our Lord's cup and to be immersed daily into his death.

THE CUP OF THE NEW COVENANT

The cup is not ours, but our Lord's. The life or sacrifice symbolized by the blood is not ours, but our Redeemer's. We are merely given the privilege of drinking it, partaking of it. The blood of Jesus could have sealed the New Covenant between God and Israel, and on behalf of all mankind through Israel by the New Covenant, without being offered to us at all. The offering to us of the privilege of participation in the cup of Christ's suffering and death is therefore not to indicate that it was insufficient nor to mean that we could add anything to it. The offer illustrates the grace of God—that he is willing to receive us and to make us joint-heirs with our Lord and Savior, if we have his spirit.

The spirit which actuated Jesus was one of devotion to the doing of the heavenly Father's will to the smallest detail and even unto death. Exactly this spirit must be in all those whom the Father will now accept as members of the bride of Christ, the body of Christ, his church in the heavenly glory. Hence our Redeemer emphasized the matter distinctly, saying that all who would sit with him in his throne must drink of his cup of self-denial, self-sacrifice, and must be immersed into his death. This is exactly what St. Paul points out to us; namely, that our Lord is the true Bread, the true Loaf, which came down from heaven, and that we are invited to be portions of the one Loaf and ultimately will be accepted by him according to the Father's plan and thus become members with our Lord in the larger Loaf, the multitudinous Christ. Hence, as St. Paul suggests, when we break this bread together as a memorial not only do we symbolize our Lord's broken body, but in a larger sense we symbolize the breaking of the church and our breaking or dying as members of that church. "The loaf which we break, is it not the communion [the common union or participation] of the body of Christ? For we, being many, are one loaf, the one body; for we are all partakers of the one loaf."—1 Corinthians 10:16, 17.

THE MEANING OF THE CUP

To us the cup of the fruit of the vine means the sacrificed life of our Lord. But, additionally, it reminds us that in becoming his disciples we accepted his invitation to share his cup. To us this means faithfulness in self-sacrifice as the Lord's representatives, even unto death. "The cup of blessing which we bless [for which we give thanks as the greatest imaginable favor of God bestowed upon us], is it not the communion [the general union, the fellowship] of the body of Christ?" Does it not represent our Lord's sacrifice and our share with him in his sacrifice, by his invitation and in harmony with the Father's pre-arranged plan, in which he foreknew us with Jesus from before the foundation of the world?

Oh, what a depth of meaning attaches to the communion cup from this standpoint! Oh, what heart-searching should go with the accepting of it! How evident it is that this communion cup represents not merely the turning from sin, not merely believing in Jesus, not merely preference for right over wrong, but chiefly the presentation of believers' bodies living sacrifices to God—sacrifices considered holy because of the imputation of Jesus' merit, sacrifices which God has accepted, begetting the offerer to the new nature as a new creature—Romans 12:1.

No wonder the Apostle intimates that whoever lightly, irreverently, yet intelligently, partakes of this symbolic flesh and symbolic blood brings condemnation upon himself. It is of this blood, viewed from this standpoint, that the Apostle speaks in Hebrews 10:29. He speaks of some who count the blood of the covenant wherewith they were sanctified an unholy or common thing—some who do despite to the spirit of grace, favor, which has called us with this high calling during this Gospel age. He intimates that God's providence for such would be the second death.

"EVEN YOUR SANCTIFICATION"

We cannot understand the Apostle to mean that church members who have never made a real consecration to God, who have never understood the real grace of God, the real privilege which they are invited to enjoy, should be subjects of the second death. On the contrary the context intimates that the persons referred to had at one time a clear understanding of the matter; that they "were once enlightened"; that not only had they been justified by faith in the precious blood and thus enabled to approach God, but on the basis of that justifying faith they had gone on presenting their bodies living sacrifices. The text cited indeed declares that it refers to only such as despise the blood of the covenant (the cup we memo-

rialize) with which they had previously been sanctified by the begetting of the holy Spirit, testifying the acceptance of their consecration by the heavenly Father when they agreed to drink of Christ's cup.

Our sanctification, which is the will of God and in harmony with which the present Gospel call is made is effected not when we are called nor when we begin to turn from sin nor when we begin to hear and heed the voice of God, but when under the influence of these blessings and mercies of God we come to the point of full consecration, full surrender, full sacrifice of all of the earthly rights and privileges, in order that we might have instead the spiritual blessings, the divine nature, joint-heirship with our Lord in his kingdom. Is it asked: "Who would despise such a favor as this? Who would repudiate the privilege of being joint-sacrificers with our Lord? Who would spurn his cup and his baptism into death in view of the privilege of being associated in the reward?" The answer is that surely no one would do so who still retains the spirit of begetting and the faith appreciation of the things as yet not seen —glory, honor and immortality. If therefore any who have once tasted of the heavenly gift and have been made partakers of the holy Spirit and have participated in the powers and privileges of the coming age—if any such should fall away, it would be impossible to renew them again unto repentance.

KNOWN BY THEIR FRUITS

We cannot read the heart. We cannot surely know who have seen beyond the first vail and who have not. We cannot know absolutely who have committed the "sin unto death" and who have not. We are not to judge one another. We are rather to accept one another's professions, provided the course of life confirms these and is not symbolically represented by the injurious thorns and thistles. If, however, any should repudiate "the blood of the covenant wherewith he was sanctified," if any should claim that participation with Christ in this memorial cup is participation in something common or ordinary and not participation in his great sacrifice, it would imply that he had lost his spiritual vision, his spiritual apprehension of the value of being a partaker of Christ's cup, the Blood of the covenant which is shortly to be sealed for Israel and through Israel for all the families of the earth who will come into harmony with the divinely arranged terms.

It may be possible that some who have professed to see the spiritual things, some who have professed a fulness of consecration even unto death, some who have professed to appreciate the participation in the breaking of the one loaf and the drinking of the one cup of fellowship with Christ in his death, have never really appreciated these things. Perhaps they not only misled us by their statements, but also deceived themselves into thinking that they understood.

Let us remember our Lord's words, "By their fruits ye shall know them." If those who once professed that they were sanctified, set apart, consecrated sacrificers as members of the body of Christ, and who partook of his cup of suffering and self-denial and then manifested a spirit of holiness and gave evidence of developing the fruits and graces of the Spirit, we may safely consider that they were spirit-begotten. Should these afterward repudiate the blood of the covenant and view the privilege of partaking of Christ's cup as something that is merely common or ordinary, but not exclusive and only for the members of Christ—if these now manifest no longer the fruits of the Spirit of God, but the fruits of the spirit of the adversary, we may well fear for them that they have not only lost the light, but also lost the Spirit. We are not to expect that such would necessarily go to open deeds of violence, murder, robbery, etc. It would be sufficient evidence of their having lost the spirit of the Lord if they should develop afresh the spirit of anger, malice, hatred, envy, strife. These St. Paul designates works of the flesh and of the devil.

True, a sanctified member of the body of Christ might be overtaken in a fault or might act in a manner that would imply anger; but he certainly could not have malice and hatred. Besides, if overtaken in a fault he would soon realize his difficulty and not only take the fault to the throne of heavenly grace for forgiveness, but also go and make full reparation and full apology to those wronged, injured, by the act. Whoever indicates that his spirit has become a malicious one gives evidence that he has already lost the Spirit of God and is "twice dead, plucked up by the roots," and belongs to the thorn and briar family, and not to the vine.

"THE EARNEST OF OUR INHERITANCE"

In our memorial service let not our hearts meditate merely upon the sufferings of Jesus, nor merely upon the sufferings of the members of his body as they walk in his footsteps to sacrificial death. On the contrary let us receive a proper exhilaration of spirit from our participation in this cup. We read that Jesus rejoiced in spirit; and the Apostle urges all those who are drinking the cup, saying, "Rejoice in the Lord; and again I say, Rejoice!" The Christian's life is not a sad or morose one, but a most joyful one. He can even be joyful in tribulation, "knowing that tribulation worketh patience; and patience, experience; and experience, hope"; knowing also that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" beyond the vail.—Romans 5:3, 4; 2 Corinthians 4:17.

We thus partake in the cup of suffering and joy which is an earnest of our inheritance, which we shall receive at the second coming of our Lord and our gathering together with him, as his members and his bride class. This rejoicing in spirit is necessary to our courage and zeal in the service of the Lord. Note its operation in St. Paul, who with Silas could sing praises to God in the prison, with his feet in the stocks and his back lacerated. And so it should be with all of Christ's true followers in the narrow way. With the wound of every thorn, with the pain of every sharp arrow of bitter words with which we are assaulted for Christ's sake, we may have joy unspeakable.

A further joy may be ours as we comprehend more and more fully the significance of this New Covenant or New Testament blood in which our Lord offers us an opportunity to participate. He imputes his merit and thus enables us to be dead with him. He thus passes the blood of the New Covenant through us, his members. But it is offered only to such as pledge themselves to be dead with Christ. Even then it is not given, but merely imputed or loaned to us to make good or worthy our offerings when the great High Priest as our Advocate accepts them and presents them to the Father, and God begets us by his holy Spirit.

These earthly rights which belong to our Lord Jesus alone, and which are under his control, are to go to natural Israel by the New Covenant. (Jeremiah 31:31) "They shall obtain mercy through your mercy." (Romans 11:31) We may therefore rejoice in sympathetic anticipation of the blessing about to come to natural Israel, in which all mankind will have an opportunity to share. If Israel's casting away at the beginning of this Gospel age was preparatory to the acceptance of the Gospel church, how glad we may be that the acceptance of that church will not mean everlasting loss to natural Israel, but that on the contrary they will be profited through the blessing of spiritual Israel, the great High Priest and Mediator and fully qualified Ministers of the New Covenant. (2 Corinthians 3:6) Thus to Israel eventually will be given the earthly blessings and promises which God originally set apart for them, and which were typified under the Law Covenant and its typical mediator, Moses, who is "like unto" or a type of the great Mediator, the Christ of God, of whom Jesus is the Head and the overcoming saints, his faithful followers, his members—Acts 3:22, 23.

Let us then each year appreciate this glorious memorial more and more in its expression of "love divine all love excelling," whose length and breadth and height and depth surpass all human comprehension.

"LET US KEEP THE FEAST"

We urge upon the Lord's people who recognize the foregoing facts and signification to meet in the name of the Master as his members, and to comply with his invitation, "Do this in remembrance of me," and not as do the Jews—in remembrance of the type. But as St. Paul said, "As oft as ye eat this bread and drink this cup, ye do show forth the Lord's death until he come." (1 Corinthians 11:26) Then at his coming he shall change the church, which is now a body of humiliation, and make it in the truest sense a glorious body.—Philippians 3:21.

Again, we suggest that where the dear friends possibly can do so they meet together in little groups; but that where this is impossible, they nevertheless celebrate alone with the Lord. We do not urge large gatherings on such occasions, but the reverse—that each little group or company meet by itself as a separate organization of the body of Christ. "Where two or three are gathered together in my name, there am I in the midst of them."—Matthew 18:20.

OUR RISEN LORD

[This article was a reprint of that entitled, "A Spirit Hath Not Flesh and Bones," published in issue of June 1, 1898, which please see.]

God's ways are not our ways, his thoughts are not as ours;
He wounds us sore with cruel thorns, where we have stooped for flowers;
But oh! the oft-pierced heart those precious drops distil,
That many a life, else all unblest, with healing balm shall fill.
Then give, O give, the flower to those who pray it so may be,
But I would choose to have the thorns, with thee, dear Lord, with thee.

Man judgeth man in ignorance he seeth but in part;
Our trust is in our Maker, God, who searcheth every heart.
And every wrong and every woe, when put beneath our feet,
As stepping-stones may help us on to his high mercy seat.
Then teach us still to smile, O Lord, though sharp the stones may be,
Remembering that they bring us near to thee, dear Lord, to thee.

CHRIST IN GETHSEMANE

'Tis midnight; and on Olive's brow
The star is dimmed that lately shone;
'Tis midnight; in the garden now
The suff'ring Savior prays alone.

'Tis midnight; and, from all removed,
The Savior wrestles lone with fears;
E'en that disciple whom he loved
Heeds not his Master's grief and tears.

Tis midnight: and for others' guilt
The Man of Sorrows weeps in blood;
Yet he who hath in anguish knelt
Is not forsaken by his God.

'Tis midnight; and from ether-plains
Is borne the song the angels know;
Unheard by mortals are the strains
That sweetly soothe the Savior's woe.

THE HOLY SPIRIT OUR HELPER

ACTS 2:1-8, 14-18.

[Paragraphs 1-4 of this article were reprinted from article entitled, "The Spirit at Pentecost," published in issue of January 1, 1916. Paragraphs 5-13 were reprinted from an article entitled, "Speaking With Other Tongues," published in issue of December 15, 1901. Paragraphs 25-29 were reprinted from article entitled, "Save Yourselves From This Generation," published in issue of January 1, 1909. The remainder is printed below. Please see the articles named.]

OPPORTUNITIES FOR PREACHING

The number of Israelites, otherwise called Jews, residing in the surrounding nations, "dispersed among the Gentiles," where they were engaged in business, was much greater than the number who resided permanently in Palestine. Yet there was among them a reverence for the Holy Land and the Mosaic law; and the latter commanded an assembling at least representatively, at the Passover, at Pentecost and at the Feast of the Tabernacles. (Deuteronomy 16:16) In consequence great numbers came to Jerusalem from the surrounding countries as representatives of families and communities to bear tithes and to offer prayers and sacrifices at the Temple, on these occasions. The countries from which they came are mentioned, and include a radius of several hundred miles and the most enlightened portions of the world at that time. Although Greek was the ruling language of that period in official matters and among the learned, yet the majority of the people evidently understood little more than their native tongues and dialects; nor did the character of the worship at Jerusalem make it necessary that they should be very fluent in one language. They came together to worship and to present offerings rather than to hear preaching.

Yet doubtless the Lord's arrangement through Moses with reference to this feast had in view the very opportunities for publishing the good tidings recorded in today's study. The miracle of speaking in various tongues was appreciated by some at least of these representatives of true religion throughout the world. Doubtless the testimony of the apostles heard here was carried to every quarter, if not in sufficient power to convert to Christ, at least in sufficient measure to prepare the way in some degree for the message which was to be carried throughout the world by the apostles and by believers in general who subsequently, as a result of the persecution in Jerusalem, scattered and went everywhere preaching the Gospel.

Although the people mentioned were religious, "devout men," it does not appear that the miracle of the apostles' speaking in various languages did more at first than to excite curiosity in some, while with others it was attributed to an evil influence, to intoxication. Thus Satan, who endeavored to calumniate our Lord as a "wine bibber" and possessed of Beelzebub, the prince of demons, would now fain hinder the people from hearing the message of the Gospel preached with the power of the holy Spirit sent down from heaven, and accompanied with wonderful manifestations. Then as now the servants of God were traduced even by "devout men." See 2 Corinthians 6:8.

ST. PETER'S SERMON

St. Peter's explanation of the Pentecostal blessing should not be taken to mean that what was witnessed in the upper room on that Pentecost nearly nineteen centuries ago completely fulfilled the Prophet Joel's predictions. No Bible student will dispute that the fulfillment of the prophecy began then, with the early church, and has been in process of fulfillment during all the centuries since. It is as true today as it was then, that the blessing of the holy Spirit is granted to all of God's servants and handmaidens; and the remainder of the prophecy will be fulfilled with equal accuracy in due time. After these days of the Gospel age, after these days of the outpouring of the holy Spirit upon God's servants and handmaidens, will come the glorious epoch of Messiah's kingdom, in and through which God will pour out upon the world of mankind a great blessing of enlightenment and uplift from the sin and death conditions now prevailing everywhere. It will be to the accomplishment of this end that Satan shall be bound for a thousand years; and the darkness which now covers the earth, and the gross darkness which now blinds the heathen, will be chased away by the glorious Sun of Righteousness, with healing in his beams.—Malachi 4:2; Matthew 13:43.

IMPORTANT NOTICES

PETITION AND PUBLICITY WORK

Excellent reports are being received from the dear friends in all parts of the country as they joyfully participate in the splendid opportunities for witnessing which the petition affords. Although some opposition was encountered in certain localities by reason of prejudice, the general response has been tremendous and extremely gratifying. The tracts have been read and digested; newspapers have opened their columns to our message; men in public life have had their attention called to our good work; and many have inclined a sympathetic and hearing ear, and have desired to know more about the truth for which our brethren have been called upon to suffer so severely. Many classes have succeeded in getting considerable matter into their local papers. We recommend this as a good plan.

Some of the friends have written us asking whether they should cease circulating the petitions on any particular date. We answer: No; not until you have secured every signature possible. Continue to canvass. Send to us for additional blank petitions as you need them. Please keep in mind the fact that we are not asking our neighbors for any favor, but are merely giving them an opportunity to help preserve justice, a duty which properly devolves upon all. Members of the local classes should not forget that they themselves should sign the petitions as well. We all realize that the wrongful condemnation of our executives was a condemnation of the I. B. S. A. as a whole, and that their vindication in the public mind will mean a vindication of the entire organization and its work. Hence it is a matter in which the whole church is involved.

A STIMULUS TO THE COLPORTEUR WORK

The recent publicity given to the I. B. S. A., through the newspapers, tracts and house-to-house canvass with the petitions has in many places greatly increased the demand for the SCRIPTURE STUDIES. Some colporteurs find it easier to make sales when the prospective customer learns that the books are

published by the International Bible Students' Association. It arouses their interest, and they forthwith want to know about the truth as we see it. We are sure that the colporteurs will take advantage of this favorable situation and "do with their might what their hands find to do."

We suggest that those contemplating entering the colporteur work would do well to begin at once, if possible, that they may now assist in supplying the message of truth to the inquiring ones, ere the interest languishes. We would like to hear at once from all such prospective colporteurs, also from any former colporteurs who have temporarily left the service but would be glad to resume.

OLD TOWERS IN BOOK FORM

So numerous are the requests for back issues of THE WATCH TOWER, which we are unable to supply, that we have wondered whether it would not be the Lord's will for us to reprint in book form the complete file of former issues, as far back as 1879, when the publication began. By resetting in type similar to that used for the Sunday School lessons in recent issues, we are informed that all THE WATCH TOWERS from 1879 to 1918 inclusive may be gotten into seven volumes of about 1,000 pages each, provided that the cover pages are omitted between each issue (except at the beginning of each volume) and the pilgrim page eliminated. By the use of moderately thin paper, each volume would be only about two inches thick and would weigh less than three pounds, the pages being the same size as in the present WATCH TOWER. Each volume would contain the issues of several years, approximately as follows:

Vol. I, 1879-1886	Vol. IV, 1899-1903
Vol. II, 1887-1893	Vol. V, 1904-1908
Vol. III, 1894-1898	Vol. VI, 1909-1913
	Vol. VII, 1914-1918

The last volume would also contain an Alphabetical Index covering all articles appearing in THE WATCH TOWER during the entire harvest period and also an index to Scripture citations. These volumes, substantially bound in embossed cloth, could be sold for $2.25 each, we are told, or the entire set of seven volumes for $12.00 expressage collect. All who would like to have us undertake the publication of this priceless treasure, which would be a fitting climax to the harvest and a legacy to posterity, will kindly write us a postcard at once, stating which volumes you would like to purchase or whether you expect to order the entire set. If the demand is sufficient to warrant it, we will gladly proceed with the edition.

LETTERS FROM AFIELD

JEHOVAH AN ACCURATE TIME-KEEPER

DEAR BRETHREN:—

For some time I have been thinking that the world war must have started exactly at the conclusion of the 2520 years of Gentile Times. But the war, as we know, began two months before October, 1914. Nevertheless since it has proven to be the beginning of the "time of trouble," I have believed the Scriptures would somehow show that fact with as much precision as they relate other great events in chronology. For instance, the flood was dried up on the very day of Noah's six-hundredth year. (Genesis 8:13) The exodus occurred 430 years to a day after Abraham's entrance into Canaan (Exodus 12:40-42, 51) The Israelitish wandering in the wilderness was completed on the eve of the Passover, exactly 40 years to a day from the time the wandering began.—Numbers 33:3; Joshua 5:6, 9, 10.

Will the Scriptures prove that the great "time of trouble" was to begin on August 1, 1914, exactly 2520 years to a day from the beginning of "the times of the Gentiles"? Let us see: As pointed out by Brother Edgar in "Great Pyramid Passages," Volume 2, pages 41 and 42, "the years of the kings of Judah began in the spring; and when a king, through death or for any cause, vacated the throne, the year during which he ceased to reign was counted in the total years of his reign, while the first year of the reign of his successor was reckoned as beginning from the following spring." Zedekiah was Judah's last king; and in harmony with the custom we read in 2 Chronicles 36:10 that he began his reign "when the year was expired" or, as the Revised Version has it, "at the return of the year." Thus we have sufficient proof that Zedekiah began his reign with the month Nisan, in the spring of the year. Now Zedekiah was driven out of Jerusalem in the 11th year of his reign, "in the fourth month, in the ninth day" of the month. (Jeremiah 52:1-7) But the "desolation" which marked the end of God's typical kingdom and thus the beginning of Gentile dominion, occurred on the tenth day of the fifth month. (Jeremiah 52:12-27) Hence it is this destruction of Jerusalem that would seem properly to mark the beginning of the 2520 years of the Gentiles, even as the Lord said: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."—Luke 21:24.

If therefore the times of the Gentiles began on the tenth day of the fifth month of the Jewish religious year (which began in the spring), they would likewise end on the tenth day of the fifth month, 2520 years later. By consulting the 1914 Almanac we find that the fifth new moon from the spring equinox occurred at 9:38 p.m. July 22—which would be July 23, Jewish time, as their day begins at sundown. Thus the beginning of the fifth Jewish month in A. D. 1914 would be July 23; and the tenth day of that fifth month would be August 1, 1914. It was on that very day that Germany declared war on Russia, followed immediately by a break with England and France; and the great time of trouble began!

We cannot help but wonder in amazement at such manifestation of the Father's love and care for his people in the end of this age, in furnishing such striking proofs of accuracy of our chronology that our faith might be strengthened in this time when the dark night is settling down over the whole world. Surely we can trust our interests to him who has shown such foreknowledge in predicting events thousands of years ahead with such precision that the prophecies have been fulfilled to the very day!

Yours in the King's service. R. N. CLEMONS.—*N. Y.*

GLADLY EMBRACING THEIR OPPORTUNITIES

DEAR BRETHREN:—

The new volunteer matter is surely the most powerful literature we have ever placed before the public. Nobody will fail to read it and to reflect on what it cost in suffering to produce this subject matter. Am glad also to note the spirit in which the dear, faithful, consecrated brethren joyfully take hold. I was at..... when the first letter announcing it was received. Without a minute's delay the entire class was organized to begin work at once. One brother, a barber, advised me that while shaving a U. S. Congressman recently, he inquired the gentleman's opinion as to the release of Conscientious Objectors and particularly the International Bible Students. The Congressman gave an unqualified opinion in favor of prompt release. As for the petitions a lawyer brother of the above mentioned class volunteered to call upon every lawyer in the city; a dentist brother said that he would personally visit every doctor; etc. Is this not a good suggestion for other classes? Let each one use all the influence at his command for this work. May the dear Master find us each faithful!

Yours in his service. M. L. HERR.—*Pilgrim.*

DEEP APPRECIATION OF CHRISTMAS GIFTS

DEAR FRIENDS OF THE TOWER OFFICE:—

I wish to thank you for remembering my dear husband on Christmas. It was very kind of all of you to do so, and I assure you that it is much appreciated by us both. He hopes soon to be able to thank you in person. He wished me to tell you that the friends all over the country sent large quantities of good things, and that they are well provided for. They were privileged to share with many others. He passed out fifty good-sized boxes from what he had personally received. Many of the poor friendless prisoners wept at being remembered.

Again thanking you all for your great kindness, and trusting that the new year has many rich blessings in store for you, I am Sincerely yours, MRS. C. J. WOODWORTH,—*Pa.*

GRATEFUL FOR PRESENT PRIVILEGES

DEAR BRETHREN:—

Enclosed find report of last Sunday's meeting, which opportunity of service I enjoyed very much. The strangers present seemed favorably impressed with the truths presented and also with reference to our dear brethren at Atlanta, and came forward readily to sign the petition. From my conversation with some of these strangers who seemed loyal to the Ransom and possessed of a Christian spirit, though still affiliated with Babylon, I thought they may be members of the Benjamin or Judah class—recalling the grand article on "Joseph and his Brethren" in Aug. 1st, 1918, WATCH TOWER. Benjamin and Judah, etc., must be feeling the famine and are coming to Joseph for food.

May our Father continue to bless you all in the glorious work going on at the present time! I presume it is calculated to cause a division of the waters, lining up the people either on the side of the Lamb or on the side of the Beast.—Rev. 17:14. Comments.

Yours in fellowship and service. A. E. BURGESS.—*Ohio.*

IN FULL HARMONY WITH THE SOCIETY

DEAR BRETHREN:—

The name "Brother Rice" having appeared in connection with the music on the program of a convention of those not standing with the Society, I wish any remembering me to know that I have had nothing whatever to do with the matter. I have no expectation that the dear Lord will change his appointed way of dispensing spiritual food to the household of faith; and I could think of or desire no greater privilege than that of serving the Lord and the dear friends in connection with the Society's arrangements. My fervent prayers are offered daily for all connected with the work of the Society, especially those in bonds. I also thank him that he so richly blesses your labor of love.

Your brother in Christ. B. M. RICE.—*Illinois.*

GOD WILL SEE THAT JUSTICE IS RENDERED

DEARLY BELOVED BRETHREN:—

We desire to express our confidence in the Watch Tower Bible and Tract Society as being under the direct supervision and overruling care of our Lord. His dealings with the Society in the past, his bringing it through every storm has proven this to us. We are in full harmony with the outcome of the last election of officers, and are assured that they were elected in an effort to express the will of the Lord. We desire to render our full co-operation in their endeavors to serve the Lord and his truth.

For our brethren in prison we express the belief that although they are in bonds yet they have a clear conscience, void of offence toward God and man. We trust that if it is his will the Lord will soon show to the world the injustice of their imprisonment, and that they may be released to pursue again the work of serving the truth. We extend much love and our prayers for your effectual service and Christian growth.

Your brethren in Christ. The TIFFIN ECCLESIA.—*Ohio.*

THE EARTHQUAKE OPENED THEIR PRISONS

DEAR BRETHREN IN THE LORD:—

Recently we have had wonderful opportunities of proclaiming the Lord's truth here, something which had become absolutely impossible before the German "earthquake." We heard of the difficulties in America and of our dear brethren's lot. We pray daily for their welfare and for yours, and we trust that the Lord hears our prayers. In Germany, too, many brothers have been in prison for righteousness' sake; but now they are all at liberty. The "earthquake" opened their prison doors. In the love of our Lord,

Your brother by his grace. HANS RAULVERS.—*Holland.*

ARMENIAN FUGITIVES DISTRIBUTE TRACTS

DEAR BRETHREN IN THE LORD:—

The last five packages of literature which you sent never reached me. No doubt they went to the bottom of the sea. I knew about the Armenian B.S.M. Nos. 1, 2, 3, and 4 while still in Armenia. Among the fugitive Armenians coming into Egypt from Jerusalem there were some who had your B.S.M. Nos. 5 and 6. I wanted to read these, but they were too much worn. Kindly send me several copies.

Your books, "Millennial Dawn," "Photo-Drama of Creation" (Scenario) and your tracts are a great help both to me and to the bishops and archbishops here in Egypt. (Armenians) Our minds are illuminated by the truths explained in these books. Especially do they help me in my Bible class. I have distributed all the books and tracts which you sent in your first lot. Depending upon your generosity, I did not refuse any one who asked for literature; and now I have not even one copy left with me. Therefore I hope you will remember us, and will send more literature to take the place of what was lost on the way.

Your brother in Christ. VARTON VARTERESSIAN.—*Egypt.*

ASSURANCE OF HEARTY SYMPATHY

DEAR BRETHREN:—

Just a line to assure you of my hearty support and sympathy, and also to express my thankfulness and my gratitude to the Lord for the very rich and abundant blessings I have received from THE WATCH TOWER during the past year. I am certain that the divine blessing has been upon you. I am also very glad to note that we may have an elucidation of the minor prophets. Could we have a few thoughts on the prophecy of Jeremiah? It has struck me as having perhaps a peculiar application (also of peculiar significance) to the present time.

With many prayers that the Lord will guide and direct you more and more into his holy will, and bless you abundantly above what we can conceive or think during this present year, I am

Your loving brother in the Lord.

ALFRED I. PAYNTER.—*Eng.*

APPRECIATION OF PRESENT DIFFICULTIES

DEAR BRETHREN:—

We are sending you a new year's greeting in Christ, in whom we have fellowship and are mystically united. We are aware of the many struggles through which the Society has been passing. But as a ship that has not only a cargo but precious lives on board, has been attacked by fierce tempests at one time and by submarines at another, but has finally escaped, it is sailing on, dispensing food and thus nourishing the souls of the Lord's people far and near. We often pray that you dear brethren may be filled with wisdom, strength and perseverance to do the Lord's will. We feel it incumbent on us to do as did Aaron and Hur, holding Moses' hands. Please accept our love and our expression of appreciation of the work carried on by you in the name of our Redeemer and Head. May you receive that crown of life which fadeth not away, and may you be stimulated to go on with renewed zeal and effort as you anticipate the joy it will afford you of seeing the many brethren whom you have never seen in the flesh, and whose names you have never heard, but to whom you have ministered and who are sharing with you those blessings flowing from the throne of Jehovah, in whose presence there is fulness of joy and at whose right hand there are pleasures for evermore.

THE BOG WALK ECCLESIA.—*B. W. I.*

WHOLE TOWN SIGNED THE PETITION

DEAR ONES IN THE LORD:—

Enclosed find petition papers. We wish to make mention of how the Lord has blessed us in this wonderful privilege. The population of our city is six hundred, and all the business men of the town signed our petition. We wish to note also that only twelve persons refused to sign. Our little class consists of only six sisters; and we are all truly thankful for the way that has opened up that we might in some manner show our love for those whom we love so dearly. May the Lord's richest blessings rest upon you. We think of you and pray for you incessantly. With much Christian love we are,

Yours in the Lord. ARCHER CITY ECCLESIA.—*Texas.*

PLEDGE OF LOYALTY RENEWED

DEARLY LOVED BRETHREN:—

As we stand in the opening days of an eventful year we, the assembled brethren of this Ecclesia, desire to renew our pledge of loyalty and support to our brethren whom the Lord has graciously placed at the headquarters of the channel, the WATCH TOWER BIBLE AND TRACT SOCIETY. We feel too deeply to express in words the gratitude and loving thankfulness we are deriving from the Society's labors of love. Perhaps the expression of our hearts is found in the words of one writer, that as sons of God we are dwelling in the inner circle of the Almighty Jehovah. We just desire to remain loyal and true to the principles of God's Word, and to be as humble and teachable as the little child used by our Elder Brother as an example of humility. With fervent Christian love, we are

Yours by his favor. The STOCKPORT ECCLESIA.—*Eng.*

"GREEN PASTURES BESIDE STILL WATERS"

DEAR BRETHREN:—

We desire to express to you our entire satisfaction and approval of the election of officers of the Watch Tower Bible and Tract Society. We are confident that the Lord is still using the Society as the channel for feeding his sheep; and while the TOWER contains such nourishing spiritual food we need not, nor will we, seek new pastures. So, praying God's continued blessing upon you, we are,

Your fellow servants. The MAYFIELD ECCLESIA.—*Ky.*

IN HEARTY ACCORD WITH THE WATCH TOWER

BRETHREN:—

Having just had our regular annual election of Elders and other officers for our Ecclesia, we beg leave to report that at the meeting a resolution was introduced to the effect that the Fargo Ecclesia is heartily in accord with the dear friends now getting out the blessed WATCH TOWER; and that every member of this Ecclesia is more than ever convinced that the good old WATCH TOWER is the proper channel, and we praise the Lord for permitting us to receive it. May he continue to prosper the work as he sees it necessary; and be assured, dear friends, that you have the undivided support of this Ecclesia and that you are remembered daily at the throne of heavenly grace.

With much Christian love. The FARGO ECCLESIA.—*N. D.*

DECISION RENDERED BY CHURCH BOARD

DEAR BRETHREN IN THE LORD:—

At the regular meeting of the Board of Elders and Deacons of the Detroit Ecclesia, it was decided that no communication derogatory or otherwise not bearing the stamp of the Watch Tower Office should be read to the class by the Secretary, with-

out submitting same to the Board of Elders for their sanction.
Yours in the Master's service. E. A. McCOSH, Secy.

PRESERVING THE UNITY OF THE SPIRIT

DEAR BRETHREN:—

It is with pleasure that we write to inform you that we here are of one mind and still believe that the Lord is using the Society, guiding its affairs. The last Pilgrim's visit was much enjoyed, and his talk on Faith was strengthening indeed. We all wish to continue faithful, ready to do whatever the Lord privileges us to have part in. May God keep and comfort those who have charge of the Society's affairs now, and bless all his little ones everywhere!

Yours in the Master's service, LINTON ECCLESIA.—*Ind.*

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VIEWS FROM THE WATCH TOWER

ROLLING TOGETHER AS A SCROLL

The subject of church unity now takes a most prominent position in the pages of the public press. All eyes are turned toward the visit of the committee of Episcopal bishops to the pope of Rome in behalf of the proposed "League of Churches." Bishop Weller of Fond du Lac, Wisconsin, Bishop Anderson of Chicago and Bishop Boyd Vincent of the diocese of Southern Ohio, sailed on the steamship Aquitania on March 6th for Rome, where they will interview the pope in an effort to gain his coöperation in the union of all Christian churches. The commission is an official body of the Protestant Episcopal Church, authorized by the general convention held in Cincinnati in 1910. As a result of that convention a committee was appointed and was preparing to sail for Rome in the autumn of 1914. The great war which broke out at that time, however, delayed the movement, which has now sprung up with increased vigor with the coming of peace.

That the pope is not averse to the idea is indicated by a dispatch from Rome under the date of March 6th and published in the *New York World* as follows:—

"It is learned from the Vatican that the Holy See is preparing an exhaustive memorandum, in which it explains its attitude toward the American projects for a pan-Christian conference and for a union of all Christian churches. The memorandum will fix those points upon which the Pontiff is prepared to support the American scheme."

Bishop Murray, of the diocese of Maryland (Episcopal) comments upon the project in *The Baltimore Sun* of March 5th as follows:

"We are trying to get a working agreement among the various churches to find a common ground of operation. We are not trying to emphasize the points in which the various Christian bodies differ, but to develop and make prominent those things on which we can all agree. All of the churches are parties to the negotiations and I feel that we have a right now to expect success."

The Most Reverend Patrick Joseph Hayes, Archbishop of New York, is reported as saying that the proposed league of churches is "a very encouraging thing, as a sign of the times at the close of the war, to have such a movement toward effecting unity of faith in one fold with one shepherd." He is quoted as saying further: "It is especially gratifying that this commission of the Protestant Episcopal Church is going to the Catholic Center of Christendom, where I am sure it will receive a welcome."

Bishop Weller, a member of the commission to the pope, in an interview with the newspapers in New York before he sailed, said:

"Our duty is simply to see that the general conference comes together and that the basis for action is established. Already in this country the Baptists, the Congregationalists, the Methodists, the Presbyterians, the Moravian Brethren, the Disciples of Christ, Methodist Episcopalians and other Protestant sects, the Old Catholics of Europe and the Non-conformists throughout Great Britain are definitely committed to the world conference plan. The sects have already appointed their commissions. These commissions are ready to attend a conference. Once we have secured the adhesion of the Catholic Church, there remains only the task of appointing a time and a place for the gathering."

Bishop Weller explained that the Roman Catholic Church and the Holy Eastern Church, alone among the Christian sects, had thus far failed to accept the invitation to a world conference, and that if the present mission could secure their coöperation then the last obstacle to a world conference would be removed. He said the commission intended to visit the patriarch of the Greek Church and also the head of the Russian Church in addition to their visit to the pope.

According to Dr. Charles D. Williams, Bishop of Michigan (Episcopal), the Presbyterian church—the denomination to which President Wilson belongs—is now really at the head of the present American plan for a league of Churches. In an article in the March issue of *Reconstruction* he said:

"The leadership in the movement towards organic unity has long been in the hands of the Protestant Episcopal church. Those of other communions who have been interested in that movement have long been sitting with amazing humility on the steps of the Episcopal House of Bishops, awaiting such crumbs of comfort and hope as might fall from the Masters' table.

"The Presbyterian General Assembly picked up the abandoned leadership. On their initiative the representatives of thirty-five million American Christians met recently at Philadelphia, appointed committees of preparation and summoned a great meeting in the near future, not later than 1920, to take action for such a practical organic unity of American Protestantism as shall be consistent with individual liberty."

WILLING TO SACRIFICE NAME AND CREED

That the Presbyterian Church in America is especially interested in the church unity project is corroborated by the following dispatch from the *Pittsburgh Post* of March 12th:

"The merger of the Presbyterian and United Presbyterian churches was put forward as the logical forerunner of a great religious unifying movement which should bring in all of the ten or twelve Presbyterian denominations and possibly some of those not Presbyterians, at last night's session of the prayer conference on union. Dr. Robert E. Speer of New York, member of the board of foreign missions of the Presbyterian Church, and spokesman for his church at the gathering, ventured the prediction that in any union with the United Presbyterian his church would be willing to sacrifice name, forms and prerogatives which need be sacrificed to further the union. A great gathering of Christian bodies under one head was the ideal that Dr. Speer set forth."

The foregoing is clearly in fulfillment of Bible prophecy as interpreted by Pastor Russell more than thirty years ago. Through THE WATCH TOWER, and particularly in STUDIES IN THE SCRIPTURES, Volume IV, page 258, written 23 years ago, he said:

"The 'sure Word of prophecy' indicates very clearly that the various Protestant sects will form a coöperative union or federacy and that Catholicism and Protestantism will affiliate, neither losing its identity. These are the two ends of the ecclesiastical heavens which, as their confusion increases, shall roll together as a scroll for self protection—as distinct and separate rolls, yet in close proximity to each other. (Isaiah 34:4; Revelation 6:14) For this desired end Protestants show themselves ready to make almost any compromise, while Papacy has assumed a most conciliatory attitude. Every intelligent observer is aware of these facts; and every reader of history knows the baneful character of that great antichristian system that now sees, in the great confusion of Protestantism, its opportunity for readvancing to power. And though realizing in itself a strength superior to that of divided Protestantism, the great Papal system also fears the approaching crisis, and hence desires most anxiously the union of Christendom, Papal and Protestant, civil and religious."

"IN THE DAYS OF THESE KINGS"

Bible Students are familiar with the account of King Nebuchadnezzar's vision of the great image whose head was of gold, arms and breast of silver, belly of brass and legs of iron, and the feet of which were iron smeared with clay. The Prophet Daniel gave an inspired interpretation thereof, indicating that the four metals composing the great giant typify four great world-empires, beginning with Babylonia, which was represented in the head of gold. (Daniel 2) History shows the fulfillment of the vision. There have been just four universal empires of earth, namely, Babylonia, Medo-Persia, Greece and Rome. The feet smeared with clay (ecclesiasticism) resembled stone rather than iron. Thus the "Holy Roman Empire" was a counterfeit of "the stone cut out of the mountain without hands"—the true church.—Daniel 2:34, 45.

The ten toes of the image typified ten divisions of ancient Rome, which would be in existence in Europe when the Fifth Universal Empire would be established—the Messianic King-

dom. Having this in mind, one of our readers has called our attention to the list of delegates at the Paris Peace Conference, as published in the *Official U. S. Bulletin* of Feb. 8, 1919. Although there are thirty-two powers and dominions represented at the Peace Table (with from one to five delegates each, and the total delegation numbering exactly seventy), the brother who sends us the *Bulletin* thinks it sufficient that there are just ten European powers in attendance at the Conference, and that these ten are the only governments in Europe that have participated in the drafting of the League of Nations. With just ten European powers possessing charter membership in the coming League of Nations, the brother asks whether we may not expect soon to see a very literal fulfillment of Revelation 17:12, 13. The text reads: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet [not yet crowned or approved by Papal Rome]; but receive powers as kings one hour with the beast. These have one mind [leagued together under one head], and shall give their power and strength unto the beast." The ten European powers having accredited representatives at the Peace Table are: Great Britain, France, Italy, Belgium, Serbia, Greece, Roumania, Portugal, Poland and Czecho-Slovakia.

In this connection it may be interesting to note that Rome is already taking credit to itself for President Wilson's celebrated "14 points" and the League of Nations idea developing therefrom. The *Pittsburgh Post* of Feb. 25, 1919, quotes Father R. L. Hayes of Pittsburgh as follows: "President Wilson's 14 points, which were presented to the central powers as grounds on which a cessation of hostilities could be granted, were originally propounded by the pope. Point for point, the document on which peace was finally brought to the world follows the plea of our Holy Father offered two years ago. At that time it was not acceptable, but its principles lived to finally bring about peace."

FAMINES—PESTILENCES—EARTHQUAKES

When Jesus answered the question of his disciples: "What shall be the sign of thy presence and of the end of the age?" he declared among other things: "Nation shall rise against nation and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places." (Matthew 24:7) This remarkable prophecy, as Bible students know, has been in fulfillment for the past several years. Since the end of Gentile times we have seen kingdom rise against kingdom, which was followed by famines and pestilences and earthquakes (revolutions) in rapid succession. Indeed, these various elements of the great "time of trouble" have intermingled so that the famines, pestilences and earthquakes now ravish the human family simultaneously. We quote a British dispatch of March 7th, published throughout the world, reading as follows:

"George H. Roberts, the food minister, said today that he could state on absolutely unimpeachable authority that the situation with regard to food conditions in great areas of Europe was nothing less than tragic.

"'It is not too much to say that Roumania is starving, that Serbia is starving, that Austria is starving and that Germany is starving,' he declared. 'Ever since the armistice was signed the Allies have been doing what they could to relieve the situation, and food is being sent to all the countries that I have named. But it is not enough, and the question now arises whether we shall be able to get sufficient food to those countries in time to prevent a catastrophe.'"

In addition to the famines the Lord mentioned that pestilences would be specially manifest in the earth at this time. It is even so. The influenza epidemic has swept the entire earth from the frigid zones to the equator, from the Esquimaux of the extreme north to the Hottentots of the torrid regions. In the short space of one year this pestilence alone has claimed twelve million lives, which is in excess of the combined casualties of the four and a half years of war.

In the prophecy above quoted the last mentioned item is "earthquakes in divers places." It is well known to students of prophecy that an earthquake is the Biblical symbol for revolution. Hence the Lord was indicating that the great war that was to precede the Messianic Kingdom would be immediately followed by revolutions in many places. There have been literal earthquakes of great violence in recent years, also. Doubtless others will follow.

The revolutionary period began in Russia in 1917, and has rapidly swept over Europe. We quote from the *Philadelphia Public Ledger* of February 26th, 1919, the following:

"Yesterday three men to whom the people of the United States are accustomed to pay heed were reported as saying without previous consultation, practically the same thing. The three men were President Wilson, Ex-President Taft, and the British Premier, Lloyd George. The statement on which they agree we may perhaps find best put in the arresting words of Ex-President Taft at Omaha:

> "'Today is more serious in Europe than the day upon which the German hordes came nearest to Paris. It is the crisis of the world. Should Europe go to pieces America would be involved in another world war without the least doubt.'

"There is no question whatever that the ever-seething volcano of social unrest in Europe approaches the eruption point. It may not burst forth. Lloyd George is pressing the British Parliament to 'railroad' an emergency measure for the purpose of averting 'civil strife' in the United Kingdom. This, remember, is in a victorious country which is to get and not to pay indemnities, which is not blockaded, which is well supplied with food and whose industries are being transferred to a peace basis as rapidly as possible. But in spite of all these advantages, the wrenching, wrecking, dislocating effects of four years of war, tearing apart the old relations between wages and prices, burying the old economic runways, tossing the old systems into chaos, have produced so serious a situation that even the British Premier must appeal to Parliament to take swift measures to prevent 'civil strife.'

"And he means just that. It is well known that if the miners strike, a total industrial tie-up will follow; and that the other trade unions, notably railway men, stand ready to prevent troop movements. The government will be pinioned, industry will be paralyzed and the chief victor of the war may stagger through universal distress into disaster."

In this connection we are reminded of the ominous words of President Wilson in his Boston address on his recent return from Europe:

"When I speak of the nations of the world I do not speak of the governments of the world. I speak of the peoples who constitute the nations of the world. They are in the saddle, and they are going to see to it that if their present governments do not do their will some other governments shall, and the secret is out and the present governments know it."

At this juncture we find the Roman pontiff coming forward and offering his service as arbitrator or advisor. An Associated Press Dispatch from Paris under date of March 11th reads as follows:

"It has become known that Pope Benedict has addressed an appeal to the powers emphasizing the urgency of the speedy conclusion of peace with Germany. It is understood that the Pontiff states that the Vatican possesses reliable information that the situation in Germany, socially and economically, is very grave, and that he fears the spread of Bolshevism with such rapidity that it might result in the establishment of a Bolshevik state, which, in turn, might become allied with Bolshevik Russia."

WONDERFUL WITNESS FOR THE TRUTH

Our readers are familiar with the teachings of the Scriptures which indicate that the Lord's people in the end of this age shall appear before kings and rulers and statesmen of earth in giving their final witness as ambassadors of the coming kingdom. (Revelation 10:11) We have often wondered what means the Lord may use in arousing the attention of the ruling class so that they would look into the teachings for which the saints are now obliged to suffer. It seems evident that at least one of the circumstances which the Lord uses in permitting his people to gain audience with those in authority, is the case of our leaders who are now suffering imprisonment for having taught the doctrines of Pastor Russell.

During the past few weeks a country-wide agitation has been started in behalf of these brethren, who were not only given a severe sentence because of their sincerity, but have even been denied bail, pending the appeal of their case. This has aroused the attention of newspaper editors, Congressmen, Senators and Governors, and many of them have signed petitions for the release of the Bible Students from prison. As a sample of numerous letters which Congressmen have written in response to letters received by them, we quote the following from Congressman M. Clyde Kelly of Pennsylvania, received here on March 1:

"In response to your letter of the 25th will say that I am interested in securing justice for the men in whom you are interested. I have gone into the case thoroughly with those who know the situation and am asking for a full report with view to action."

Also a letter from Congressman E. W. Saunders of Virginia has been received, reading as follows:

"I am in receipt of your letter relating to the case of the Bible Students now in confinement at Atlanta. I beg to say that I favor the pardon of these men, and will be very glad

to join in a recommendation to that effect. These people are not criminals in the ordinary sense of the word, though they may have been guilty of a technical violation of the law. But the war is over now, and we ought to try to put it beyond us as rapidly as possible."

We have received copy of letter from Mayor Henry W. Kiel of St. Louis, Mo., which he has voluntarily addressed to President Wilson, reading as follows:

"Allow me to add my individual request to those already forwarded to you asking that Messrs. Rutherford et al., of the International Bible Students Association be admitted to bail pending a final decision of their case in the higher courts, and if possible that pardon be granted in these cases."

Many letters of request for further information and expressing kindly interest in the case of our brethren have been received from Governors of the various states and other men in public life. Many Congressmen and other officials, state and national, have signed the petition calling for the release of our President J. F. Rutherford and his seven associates in bonds. Thus a wonderful witness for the truth is being given through the petition and publicity work. Public men, ordinarily difficult to reach, are showing much interest in having justice done to our brethren, and also are having their attention drawn to the truths for which the brethren stand.

LOYALTY TO THE BRETHREN

"We ought to lay down our lives for the brethren."—1 John 3:16.

The Lord's will concerning all his followers is that they should love one another as he loved them. St. John expressed this sentiment, saying that as Jesus loved the church and laid down his life for the church, so also his followers should lay down their lives for the brethren. If this is the love standard that the Lord has set for his people, how sorely some will soon be disappointed in respect to his will if they have ignored this requirement! If, instead of loving the brethren and laying down their lives for them, they say all manner of evil against them, etc., what then? Then they are false brethren. They they are the peril of the true brethren.

Oh, how much the true followers of Jesus need to impress upon themselves this great lesson—that love does no ill to his neighbor, that love is sympathetic, suffereth long and is kind, vaunteth not itself, is not puffed up, seeketh not merely its own interest and welfare, but the interest and welfare of others!

The supreme test of our loyalty to God is our love for him; and this love is manifested by our desire to do those things acceptable to him. There is little that we really can do for the Almighty. He is so great and we are so small! But if we have his spirit of love, then we shall love all those who love him. And our conduct toward them will demonstrate the real sentiment of our hearts. Thus seen, we are daily making our record in the Lord's sight, daily showing him to what degree we are worthy or unworthy of his great reward.

"HE THAT RECEIVETH YOU RECEIVETH ME"

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."—John 13:20.

The strong emphasis which our Lord used in stating this vital principle, taken in connection with the time and the conditions, indicates its importance and the necessity of its full comprehension by those who would complete their course with joy. He had finished his public ministry, had foretold his passion and death, had celebrated the last feast of the Passover, had inaugurated the Memorial Supper, had washed the feet of the apostles, had proclaimed his true office as Master and Lord, had explained the symbolism of his having washed their feet, had informed them that the servant is not greater than his Lord and had announced that those who knew and did these things would have happiness as a reward. Then he added enigmatically, "I speak not of you all. I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." Then immediately follows the statement of our text; and "when Jesus had thus said, he was troubled in spirit, and testified and said, Verily, verily, I say unto you that one of you shall betray me." Only one who had companied with the Lord and had been under the power of his spirit could become a "son of perdition."—John 17:6-8, 12.

Later in this same discourse our Lord told his followers that he was about to leave them; that though gone from them he would remain the Way, the Truth and the Life; that no man could come to the Father but by him; and that the holy Spirit would come in his name—his power, authority—and bring all his teachings to their remembrance.

FALSE TEACHERS AND TRUE PROPHETS

Thus the things of the "so great salvation which first began to be spoken by the Lord" were confirmed to his later followers by those who heard him, God also bearing witness with signs, miracles and gifts of the holy Spirit, according to his will. (Hebrews 2:3, 4) After our Lord has ascended far above all things, having led captivity—death—captive, he gave gifts to men. "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry [service], for the edifying [building up] of the body of Christ: till [until] we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive." (Ephesians 4:11-14) Hence we know that under our Lord, first in the body are the apostles, foundation stones in the New Jerusalem; then second, prophets, the angels to the seven churches, whom he who walked in the midst of the seven candlesticks held in his own right hand (Revelation 1:13, 20; 2:1), sending each one in his due time with his appropriate message to the church which he especially serves.

Each one of the seven periods of the church had its special messenger and its special message, which it could get only through its messenger. (Revelation 2:1, 7, 8, 11, 12, 17, 18, 29; 3:1, 6, 7, 13, 14, 22) Following these angels, seven prophets, came numerous evangelists, pastors, teachers; but each church had only the light of its own angel, or prophet, and that of his predecessors, while the succeeding period of the church had to wait the installation of its angel by the Lord for its particular message. And as there were false teachers in fleshly Israel, making void the message of its prophets, so the Master warned of false teachers to follow him and his apostles and his prophets. The Apostle Paul, too, said that from among the disciples themselves, and chiefly from among the elders, would arise men speaking perverse things, to draw away disciples after themselves.—Acts 20:30; Jude 12, 13, 16-20.

Note how the Lord in our text coupled the acceptance of those whom he sent with the acceptance of himself and the Father. The converse must be equally true. The rejection of any whom he sent would be the rejection of him and the Father. In connection with their acceptance he says: "If ye know these things, happy are ye if ye do them. I speak not of you all. I know whom I have chosen [that will remain faithful, not loving their life to death]; but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me." And the one to whom he gave the "sop," and who accepted it, went out after Satan had entered into him and, as foreknown by our Lord, betrayed him. Nor did our Lord under the circumstances seek to hinder him.—John 13:27.

Consisting of bread and wine, the memorial pictures the life of our Lord given for the life of the world. In this sacrifice the consecrated ones have communion, common union, in presenting their bodies living sacrifices and thus becoming sharers in the Sin-offering. (Romans 12:1; 2 Corinthians 4:1-18, especially verse 11) From those who draw back come the Judases, the sons of perdition.

THE ANTITYPICAL "SON OF PERDITION"

To whom much is given, of him much is required. (Luke 12:47, 48; John 15:22) The early church had much given them, and much was required. (Revelations 2:5, 9) Yet from among them arose "false apostles, deceitful workers, transforming themselves" as ministers (servants of righteousness (2 Corinthians 11:13, 14); those who turned aside from the end of the commandment, love, to "vain jangling," desiring to be teachers but failing to understand the things they affirmed. (1 Timothy 1:5-7, 19, 20) A careful noting of the constant and varied "strange doctrines" which the Apostle refuted shows how the adversary through his willing and duped agents strove to put out the light which our Lord had brought into the world.—John 3:19-21.

Thus in apostolic days "the mystery of iniquity" was working, whose coming was in all the deceivableness of unrighteousness in those who received not the truth in the love of it. Many who followed their vicious ways caused the way of truth to be evil spoken of. History has proven how Satan succeeded in bringing in the dark ages, foretold in the Word of God to come after men—the apostles—slept, resulting in the full development of the antitypical Son of Perdition.

After opening the eyes of the man born blind, our Lord said: "While I am in the world, I am the light of the world." (John 9:5, Diaglott) The Greek word here translated "while" has the significance of "whensoever." "That was the true light which lighteth every man that cometh into the world." Yet it shone "in darkness, and the darkness comprehended it not." To those who would hear, our Lord said: "While ye have the light, believe in the light, that ye may be the children of the light." (John 12:36) And some believed. Thus all down the age there have been children of the light.

JOY SINCE OUR LORD'S RETURN

During this last talk with his disciples our Lord also told them that he was going away to prepare a place for them, but that he would come again to receive them to himself. To and through the angel to the church of Laodicea he said: "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." To the faithful, watching servants who open the door at his knock when the Master returns, a blessing is promised in a full repast as he girds himself and causes them to sit down to meat while he serves them. —Luke 12:37.

Thus it has been since 1874. And with the return of "the true Light, which lighteth every man that cometh into the world," how light on every subject that affects man has come in and continues to come, and no power of malevolence can stop it! Oh, the blessedness of those who have sat at the Master's table, as he served through his wise and faithful steward, who was made ruler over the household to give them meat in due season! Volume after volume with abundant side dishes, has he given us. Of a truth he was made ruler over "all the goods," all the "meat in due season." (Luke 12:43, 44; Matthew 24:45-47) And why was this angel given rule over "all the goods," while the other angels had a more limited stewardship? No doubt it was because the time was near when the Mystery of God would be finished (Revelation 10:7), and the faithful living in this period would need all the meat to build them up and to sustain them.

THE TABLE OF THE LORD'S PROVIDING

Then, too, it was the divine purpose that there need be and would be but seven angels to the church. Moreover, there would be a table where our Lord would sup with his espoused, and she with him—a channel of service. And where has this been found? The Watch Tower Bible and Tract Society is this channel, founded for the promotion of Christian knowledge, teaching how to walk in our Lord's footsteps, as he left us an example.—1 Peter 2:21.

How bountifully this table, this channel, has provided the "meat in due season," bringing forth things old and new! Clearly setting forth line upon line and precept upon precept from the Word, it has not shunned to declare the whole counsel of God. (Acts 20:27) Man's perfection from the hands of the Creator; his fall through disobedience; the enforcement of the death penalty on all in Adam, making clear that "man became a living soul" and that "the soul that sinneth it shall die"—these fundamental truths are constantly reiterated. The doctrine of the Ransom is set forth with equal clearness—that through transference by divine power of the life principle from the Word in his prehuman existence (John 1:14), the holy Child was born in Bethlehem of Judea, becoming in due time the anointed Jesus who died, the just for the unjust, that he might bring us to God, thus providing the ransom sacrifice through which God could be just and yet the Justifier of him that believeth; and that on this foundation of satisfied justice Jesus became the spiritual seed of Abraham, through whom all the families of the earth shall be blest.

Furthermore, the work of the Gospel age has been fully explained. Those now joined to our Lord through consecration and spirit-begetting become living branches in him as the true Vine of the heavenly Father's right hand planting, and members of this spiritual seed of Abraham, heirs according to the promise. (Galatians 3:8, 16, 29) All thus favored of God obtain a clear vision of "the mystery hidden from ages and generations," but now made known through the holy apostles—"Christ in you, the hope of glory." As "this same Jesus" was highly exalted after his suffering, "being made so much better than angels as he had obtained a more excellent name than they," becoming "the express image of the Father's person," so those who have obtained the precious faith in the Lord's finished work will be made like him. Through the righteousness of God and our Savior Jesus Christ they are given exceeding great and precious promises, that through these they too might become partakers of the divine nature. (2 Peter 1:4) While in the flesh this class will diligently flee away from the corruption which is in the world through natural desires.

CURRENT EVENTS EXPLAINED

The second coming of our Lord and the consequent overthrow of Satan's empire have been clearly set forth. In our Father's house there are many mansions, distinctions of natures—human, angelic, cherubic, seraphic, etc. Our Lord went, as he said, to prepare a different and higher one for his faithful followers, even the divine. He promised that he would come again to receive them to himself. Furthermore, he would so come as he had gone. As then the watching faithful ones saw him go in the clouds, so the same class would see him return in like manner, to displace the angry nations, first executing wrath upon them in retributive justice for their iniquities, causing the very agencies they depended upon for peace to be their destruction.—Jeremiah 25:15-38; Ezekiel 28:18.

The long-promised time of trouble has been emphasized through this channel which the Lord has used throughout the harvest period. After having assembled the nations and pouring upon them his indignation, even his fierce anger, because of their iniquities, destroying the present order with the fire of his jealousy, God will then turn to the people a pure language, that they may call on him with one consent. Then he will set forth a feast of fat things and wines on the lees, well refined, for all people. In this new order, the mountain of the Lord's house, the Messianic Kingdom, God will destroy "the face of the covering [death] cast over all people, and the vail [ignorance] that is spread over all nations," leading them to say: "That is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." In this "restitution of all things," the bride class will be associated with our Lord as kings and priests to their God, and will reign with Christ a thousand years, until the last enemy—death, is destroyed and earth's sovereignty turned over to the Father that he may be all in all.

Again, at the second presence of the Lord, the light has been shining forth in a fulness unexcelled even in apostolic days. Again the wily and powerful adversary, through various and strange doctrines, putting light for darkness and darkness for light, is using every means to create strife and animosities among the consecrated, causing divisions contrary to the Word, putting non-essentials for fundamentals, raising false, unscriptural standards and using these as criterions for fellowship. Again sects are forming; but those approved will recognize the Lord and his arrangements and will not join in those movements which will cause the way of truth to be evil spoken of, and which lead off into "blackness of darkness."—Matthew 6:23; Jude 13.

EVIL INFLUENCES NOW AT WORK

Since the Laodicean "angel," as a part of his stewardship, and as the final arrangement thereof, prepared for a continuance of the table, the channel, on the foundation of the Ransom and its corollaries—the seed to bless and the resurrected to receive the blessing—shall we turn away from the feast of "meat in due season" to feed on various and strange doctrines and to "be tossed to and fro and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive?" Shall we become puffed up in our fleshly minds, not purely "holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," building itself up in love? "He that receiveth whomsoever I send receiveth me, and he who receiveth me receiveth him who sent me." "If ye know these things happy are ye if ye do them. I speak not of you all; I know whom I have chosen!"

Ah, Beloved! It behooves us in this "end of the age," when the Lord is sending "forth his messengers, who will gather out of his kingdom all seducers [from the faith] and iniquitous persons" (Matthew 13:41, Diaglott), that we reject not his table (channel) lest we be led to the cup and the table of devils. (I Corinthians 10:21) Let us keep our hearts with all diligence, remembering that out of the heart are the issues of life, and that out of its abundance the mouth speaketh. And while our God tries us whether we love him with all our heart, we can take to ourselves the Master's injunction, "Let not your heart be troubled, neither let it be afraid," remembering also his assurance, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you . . .

In the world ye shall have tribulation. But be of good cheer. I have overcome the world." Thus we can be tranquil, brave and strong, very courageous, even though a thousand fall at our side and ten thousand at our right hand; for only with our eyes shall we behold the reward of the wicked, who say and do not.

THE BASIS OF EVERY SIFTING

We might have personal preferences here and there in the selection of elders among our little ecclesia or among officers and directors in the Society. But recognizing that the will of the Lord as expressed in the voice of the majority decides these matters, we can cast all our care in these, as in all things, on him who careth for us, knowing that all things are open and plain unto him with whom we have to do. He is working all things through Christ according to the counsel of his own will; and as he causes the deeds of evil men to praise him, restraining what would not, so even more assuredly he will overrule for his glory and our good if any error should come in through the earthen vessel of those who serve in his order and arrangement. (Galatians 2:11, 12) Let us take heed that there never be in any one of us an evil unbelieving heart in departing from the living God, through which we become hardened by a delusion of sin.

Every sifting has rested on attacks upon the agency through which the Lord has sent his message. Not receiving it, but rejecting it and claiming to point to a definite time when the Lord cast it off, these while teaching error themselves are condemning "another man's servant," whom he, the Lord, is able to sustain (Romans 14:4) and to whom he gives evidence of his approval in supplying the proper meat at the proper time.

"For ye have need of patience [patient endurance] that after having done the will of God, ye might receive the promise [to rule with Christ]. For yet a little while, and he that shall come will come, and will not tarry. Now the just [my just One] shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition [See John 17:13], but of them that believe to the saving of the soul."—Hebrews 10:37-39.

TWO CAUSES OF DISSENSION IN THE CHURCH

A man is merely what his will is and what that will can make out of the body and its circumstances. And so at the very beginning of our discipleship, the first thing is to see that we are dead as respects our will, and alive toward the Lord Jesus Christ. All who do this God calls new creatures. He grants them the Holy Spirit, that the new mind, the new will, may be theirs. In proportion as they obtain the new mind, the new will, in that same proportion will the oneness with one another exist.

That which causes dissension amongst the Lord's people is either a lack of loyalty or a lack of knowledge. If it is a lack of loyalty, the disloyal will gradually drift away. The Lord does not choose to force any of his family. He is choosing such as worship him in spirit and in truth, such as are in every respect loyal. He has set aside for the purpose of selecting this class the entire Gospel age. This great work has been in progress for more than nineteen centuries; and this company will be a little flock. They will, evidently, be a very select class. They are required to walk by faith, not by sight.

Not many have the loyalty to God and to righteousness to walk that way and to count the world as loss and dross—as nothing, with all its projects. As the disloyal ones leave the ranks, more and more the loyal ones will find themselves drawn together, and more and more of oneness will be found among those who are faithful. This would necessarily be true in every time and in every country. All who are thoroughly loyal would desire to do the Father's will, desire to lay down their lives in the Father's service. And this desire would make them one.

The Lord speaks of his disciples being perfected in one. As each individual member of the church makes progress, he becomes more worthy to fill the place or use the opportunity provided for him. And thus the body of Christ becomes more efficacious.

THE TABLE OF THE GREAT KING

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over." —Psalm 23:5.

To serve in the courts of an earthly monarch has ever been considered a great privilege, and to sit at the royal table is an honor enjoyed by but a favored few. With this thought in mind we can especially appreciate the condescension of Jehovah as illustrated in the beautiful words of our text. Why should he come to this sinful, accursed realm and select even a handful of earth's inhabitants to be his sons and to serve them, as members of the divine family? If the Lord, the great King of the universe, has been pleased to prepare a table laden with "meat in due season" for his household and to invite us to partake thereof, it would be a most ungrateful, unworthy guest indeed who would spurn such a blessing and turn away from the food which God himself had set before him.

Our text indicates that to sit at the Lord's table would be to expose ourselves to the envious gaze of enemies, headed by Satan. "Thou preparest a table before me in the presence of mine enemies." Those who have been enlightened by present truth, who have been privileged to feast on the good things which the Lord has spread before his children during the past forty years, can appreciate the significance of this statement. One by one the harvest saints have left the Babylonish "tables of vomit" (Isaiah 28:8) to partake of the meat of present truth. In each instance it has meant persecution, and oftimes vilification and ostracism which have been very hard to endure; yet in it all our cup of joy at the privilege of feasting upon the truth and of suffering for Christ's sake has literally overflowed.

"NOT IGNORANT OF HIS DEVICES"

With each publication of harvest truth, gladdening the hearts of the Lord's people, there has been manifested a corresponding hatred on the part of all the enemies of the truth; for indeed these "Helping Hands for Bible Students" have been plagues to ecclesiasticism.—Revelation 15:5-7.

Satan has been increasingly active in his endeavors to detract and to distract the minds of the Lord's people, and to draw them away from the table of truth which has been prepared for them. In some instances he has succeeded. It seems strange that any one who has once been privileged to enjoy the food of the Lord's providing would on any account leave the King's table and household, and return to the emptiness of the world. Nothing has incensed the adversary more than has the seventh course of "meat in due season," which the Lord in his providence has seen fit to spread before us. While it has strengthened and refreshed thousands of the Lord's faithful children, "the seed of promise," it has been as a grievous plague upon the ecclesiastical lords, "the seed of Satan." Numerous are the insidious arguments that have been propagated by our wily foe to draw away the Lord's people from the food—arguments designed either to nauseate or to frighten them. More than ever has it been true, as expressed by our text, that this last feature of present truth was spread before us "in the presence of our enemies."

To those who are familiar with Satan's tactics it should hardly be necessary to suggest an offset to his arguments. Yet in order to strengthen the faith of those whose hearts are right, but whose minds have become temporarily confused, we are pleased to set forth a few positive evidences that none other than our Lord himself has served us with the truth of Ezekiel and Revelation, which at the same time constitute the last plague upon Babylon. Let us not say: 'Why should we accept it as present truth?' Rather let us say: 'Why should I not accept it as meat in due season from the Lord?'

THE "HAIL" OF PRESENT TRUTH

Did not the Laodicean messenger, "that wise and faithful servant," promise us throughout his ministry and in the hour of his death, that the church should expect and would receive an exposition of these two prophetic books? Have they not now been explained thoroughly and clearly and in accordance with all other features of the divine plan? Did not the same channel or agency which the Lord has been pleased to use in publishing the preceding messages of the harvest period also publish these truths for the comfort and encouragement of the church in its hour of direst need? Is not the Watch Tower Bible and Tract Society the one and only channel which the Lord has used in dispensing his truth continually since the beginning of the harvest period? Did not this last published message contain the "hail" of truth which the Scrip

tures indicated it would. (Revelation 16:19, 21; Job 38:22, 23) Furthermore, has it not brought to the Lord's consecrated people tremendously rich blessings as they have feasted upon the wonderful symbolisms so confirmatory of the plan of God as explained by the Laodicean servant?

The explained truths of Revelation and Ezekiel are such as to comport with the prophetic description of what the Lord said he would proclaim in the end of this age. He indicated that he would administer a stinging blow to Babylon, which would cause her to stumble and fall. He said that when the seventh vial was poured out "great Babylon came in remembrance before God . . . . and there fell upon the men [the clergy] a great hail." (Revelation 16:19-21) From this it is evident that the burden of the last message of the age would be upon the heads of ecclesiasticism.

"I WILL HAVE THEM IN DERISION"

Again, in Psalm 2:1-4 the Lord prophetically shows that in the end of the age the nations would rage, and that forthwith the great ones of ecclesiasticism would take counsel together against the Lord and his anointed; i. e., against the anointed body of Christ (the feet members), and thus against the Lord himself. Then the Lord said that he will "have them in derision . . . . and vex them in his sore displeasure." Is not the very keynote of the message of St. John and Ezekiel found in the Psalmist's statement that "the Lord shall have them in derision"? The burden of nearly every chapter in these prophetic books is that very message against nominal Christendom, because of their sins against the Lord and against his anointed body. Therefore since the Lord said that this is the message which he would pour out in the end of the age, does it not appear evident that those who find fault with the irony and derision of the explained messages of these prophets are really complaining against the doing of the Lord?

What could be clearer evidence that the Lord himself has served us with the true explanation of Revelation than the fact that the seven messengers have now been identified for the first time in the history of the church? Bible students of recent years have no difficulty in identifying Pastor Russell as the seventh messenger. But who were the six preceding messengers was a matter that could not be guessed at until recently. Now we know who they are, and we can see the reasonableness of the identification of each.

EPHESUS AND SMYRNA PERIODS

(1) St. Paul is now known to be the messenger to the Ephesus or first epoch of the church. The proof that this is correct lies in the fact that the message which the Revelator quotes as the words of that angel is indeed and in fact the very message found in the Pauline epistles. Compare Revelation 2:1-6 with Hebrews 10:32-38; 2 Corinthians 7:11, 13; Galatians 6:9; 1:6; and Acts 20:17-30. Thus if St. Paul in his writings has delivered the very message which the Revelator declared would be delivered by the angel of the first epoch of the church, then we have this proof that St. Paul was the messenger to the church of Ephesus.

(2) St. John is now identified as the messenger to the second or Smyrna epoch of the church. Some have asked: "Why should we call St. John the angel of the second epoch? Why should he not be called the angel of the first epoch? Was he not an apostle before St. Paul was appointed?" We answer: Yes; but Revelation 1:19 clearly shows that St. John's commission to write appertains to the second epoch of the church instead of the first. There we read: "Write therefore the things which thou hast seen [past], and the things which are [present tense], and the things which must shortly come to pass hereafter [future]." This passage indicates that at the time of St. John's appointment as a messenger one epoch was in the past, that he was living in the second epoch, and that there were other epochs to follow. "The things which are" were of course the things which were then occurring at the time when St. John was commissioned to write. What was then transpiring? Persecution of the Smyrna epoch of the church was then transpiring on a general scale; and at this very time St. John himself was an exile on the isle of Patmos because of his faithfulness in proclaiming the truths of our Lord.

PERSECUTIONS BY PAGAN ROME

The message to the Smyrna church, therefore, is one of comfort in their afflictions. "By the angel of the church of Smyrna write: I know thy works and tribulation and poverty, but thou art rich [blest, favored]; and I know the blasphemy of them which say they are Jews [Israelites indeed], and are not, but are of the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life." (Revelation 2:8-10) The word Smyrna means "bitter"; and as Pastor Russell has well said in the last issue of THE WATCH TOWER which he published, just prior to his death: "Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Smyrna period of the church." In the same article Brother Russell explained that the "ten days" of special tribulation here mentioned were symbolic days (i. e., ten years) and referred to the persecution under the Roman Emperor Diocletian during the years 303-313 A. D.

(3) Arius is clearly identified as the messenger to the third or Pergamos epoch of the church. The word Pergamos means "earthly elevation," and manifestly refers to that epoch of the church which witnessed the rise of Papacy through the conversion of Constantine, the last pagan emperor of Rome. In 325 A. D. Constantine convened the Council of Nice; and there the first Babylonish creed was formed—the Nicene Creed. The identification of Arius as the third angel is found by a comparison of history concerning this council with the message which the Revelator says would be delivered by the angel of the church of Pergamos. We read: "By the angel of the church in Pergamos write. . . . I know where thou dwellest, even where Satan's seat is [the seat of Antichrist]; and thou holdest fast my name, and hast not denied my faith in those days wherein Antipas [antipapists] was my faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols and to commit fornication."—Revelation 2:12-14.

CREED IDOLS REBUKED

It is clear that this message covers the period of Papacy's rise, beginning historically with the Nicene Council of 325 A. D. The mention of Balaam is significant. Balaam presumed to be God's prophet; yet he connived with an earthly king to injure God's chosen people for earthly reward. He advised the king that with the assistance of fair women of the land of Midian the Israelitish men of war could be enticed, and led away from God and into worship of idols.

How complete is the picture! The clergy of this period, claiming to be prophets of God, catered to the civil power of Rome; and through the women of the land (the churches which had descended to an earthly level) they put stumbling blocks before the true Israelites indeed, and made them worship the creed idols which began to be erected in 325 A. D. The message by the angel of the church of Pergamos is the first rebuke against creed idols to be found in the book of Revelation. If the angel of the church of Pergamos was thus to administer such a rebuke, undoubtedly history will explain who he was; and so it does. It was the faithful Arius who stood forth in the midst of the 384 bishops assembled at the Council of Nice, and in plain terms rebuked them for mutilating the teachings of the Scriptures and for sacrificing the truth for that false trinitarian creed! This rebuke cost him his bishopric; and he was banished to the Balkan mountains, one of the most inhospitable places in the world. But the influence of his teachings spread far and wide; and Arianism became the backbone of the Reformation movement which occurred twelve centuries later. Arius is the only person in history that fits the picture; hence he must have been the messenger to the church of Pergamos.

(4) The fourth messenger to the church was manifestly Peter Waldo. His identification is found in Revelation 2:21, in which this messenger of the Thyatira epoch was to announce to Papacy that God would give her a "space to repent." The word translated "space" is the Greek word chronos, which means a time—a symbolic year. Bible students know that a year in symbolic language means 360 years literally. The message to Papacy by this fourth angel therefore in substance was: "I will give you 360 years to reform; and if you do not reform within that time, a great reformation movement will be launched anyway." The Protestant Reformation began in full force with the excommunication of Martin Luther on the 15th of June, 1520; and 360 years prior thereto takes us back to the year 1160 A. D. It was in that very year 1160 that Peter Waldo began his great work of proclaiming the truths then due. This Scripture identifies him as the messenger to the fourth epoch.

(5) John Wycliffe was manifestly the angel of the church of Sardis. The word "Sardis" means "that which remains." In addition to signifying the remains of the true church, which had been driven into the wilderness, the word may also signify that which remains of the 360 years or "space" of repentance. At any rate it is evident that this fifth messenger was to make his appearance between Waldo's day and that of Martin Luther. Wycliffe is the only reformer of special promin-

ence during that period. To him belongs the honor of making the first translation of the Bible into English; and it is said that he wrote no less than two hundred tracts and pamphlets attacking transubstantiation and the mass, and more or less clearly treating the central doctrine of the ransom. Wycliffe was the father of the Lollard and the Hussite movements; and his influence was soon felt throughout all Christendom. In the year 1378 he stood forth as the great doctrinal reformer. At that time there were 142 years of the "space to repent" yet remaining to run. John Wycliffe was clearly the messenger of the epoch directly preceding Luther's time.

THE PROTESTANT REFORMATION

(6) Martin Luther is identified as the messenger of the sixth or Philadelphia epoch of the church by the same text which identified Peter Waldo. (Revelation 2:21) Luther stood at the end of the "space to repent," even as Waldo stood at the beginning of that period. However, even if we had no text of Scripture by which to identify Luther, no one familiar with church history could well doubt that he was the messenger of the epoch of the church which preceded the harvest of the Gospel age; for he was the most prominent figure in the whole Reformation movement prior to the proclamation of present truth. On various occasions Brother Russell has so referred to him.

(7) Charles Taze Russell was the seventh messenger. No Bible student who has examined the evidence has any doubt that he was the angel to the church of Laodicea. Through him has come a clear unfolding of the Divine Plan of the Ages. He is the most prominent messenger mentioned both in the Revelation and in the prophecy of Ezekiel.

This identification of all seven messengers to the church should be clear evidence to all consecrated Bible students that the interpretation of the Revelation is from the Lord. A close study of the explained symbolisms of the seven seals, the seven trumpets, the seven plagues, etc., as well as the exposition of Ezekiel is equally convincing. We need merely to mention the remarkable explanation of Ezekiel's vision in the first chapter of that prophecy in order to convince sincere Bible students that only the Lord could have clarified this matter. It is of no private interpretation.

The four symbolic creatures with their four faces (lion, ox, man and eagle) are now seen to be in harmony with the symbols of Revelation 4:7; and a comparison of the two passages shows that God's four attributes of Justice, Power, Love and Wisdom are unquestionably referred to. This being true, the remainder of the vision of Ezekiel is apparent when once we see that the "wheels" or cycles allude to the ages of the divine plan. However, only wisdom from above could have clarified this hitherto dark chapter.

FOOD FOR HUNGRY SAINTS

Another choice portion of "meat in due season" which the Lord has been pleased to serve upon his table is the clarification of the Temple of Ezekiel. This feature alone should be sufficient to convince any spirit-begotten, truth-hungry saint that God has guided in the publishing of these truths, never before understood. Perhaps not one of us understood anything in connection with the last nine chapters of Ezekiel's prophecy, relating to this wonderful temple, prior to the outpouring of the seventh vial. And yet we should have noticed the emphasis laid upon it by the Lord when he said: "Behold with thine eyes and hear with thine ears, and set thine heart upon all that I shall show thee; for to the intent that I might show them unto thee art thou brought hither; declare all that thou seest to the house of Israel." (Ezekiel 40:4) This passage plainly shows that all the features of this temple were to be understood and declared to the true Israel (the church) for their guidance, ere their sojourn is completed. The Lord has fulfilled the promise. Numerous important details of the great plan of God are now made as clear as the noonday sun through the typical features of the Ezekiel Temple—details which could not have been illustrated in the simplicity of the Tabernacle in the wilderness. Yet they are in exact accord with the great fundamentals so clearly taught in "Tabernacle Shadows."

In view of these things which have been made plain to us through the only channel which the Lord has been pleased to use in the end of this age for serving truth to his household, who can doubt that it is indeed the Lord who has placed upon his table the exposition of these two prophetic books of the Bible, which have never been previously understood by his church? Seeing, then, that the Lord is serving us, even though it be "in the presence of our enemies," let us not be dismayed by the opposition of those enemies of truth and righteousness, but faithfully receive from the Lord's table this additional evidence of his love and favor, and grow strong by the assimilation of this "meat in due season." "Greater is he who is for us than all they that be against us."

Is not the way to heavenly gain
Through earthly grief and loss?
Rest must be won by toil and pain—
The crown repays the cross.
As woods when shaken by the breeze
Take deeper, firmer root,
As winter's frosts but make the trees
Abound in summer fruit,
So every heaven-sent pang and throe
That Christian firmness tries,
But nerves us for our work below,
And forms us for the skies.

INTERESTING QUESTIONS

HAS THE HARVEST ENDED?

Question.—Did the harvest of the Gospel age end in the Spring of 1918, or it is still in progress?

Answer.—In THE WATCH TOWER of Sept. 1, 1916, Brother Russell treated this matter in considerable detail in an article entitled "The Harvest is not Ended." He there explained that the three and a half years of Jesus' ministry were not strictly occupied in harvest work, but rather he was then engaged in preparation for the harvest, which began at Pentecost. He then called attention to the fact that there was no "garner" into which to gather the wheat prior to Pentecost. The forty years' Jewish harvest was therefore explained to have begun in A. D. 33, and expired in A. D. 73; and by parallel the Gospel harvest was seen to have commenced just 1845 years later than the Jewish harvest, viz., in A. D. 1878, expiring chronologically in the Spring of A. D. 1918. This was the last statement on the subject of chronology uttered by the messenger to the church of Laodicea. We see no reason for doubting its correctness.

ALL CROWNS APPORTIONED

Question.—Some have made consecration of themselves since the Spring of 1918. Could such be begotten of the holy spirit and enter the race for the great prize as members of the "little flock"? If so, in what sense could we say that the harvest has ended?

Answer.—We think it quite probable that in the Spring of 1918 all crowns had been apportioned, and that no more crowns would be available except as some then standing may prove unfaithful. In that event the Lord would fill up the vacancies by begetting to the divine nature a number of consecrated ones equivalent to the number of unfaithful ones who have lost their crowns. You may then wonder if that has not indeed been true ever since 1881, in which year the general call ceased. In what sense therefore, would it be different since 1918 than before? We think the difference might be this: That in 1881 a sufficient number had been called and begotten of the spirit to complete the foreordained 144,000, but that forthwith there was a great falling away, to such extent that between the years 1881 and 1918 there never was a sufficient number in the race at any one time to take up all the vacant or available crowns, until about springtime of last year, when again, for the first time since 1881, all available crowns were apportioned and no vacancies existed. However, since that time there has probably been another falling away on the part of some, requiring others to be brought in to fill the vacancies. But the difference between the present situation and that which existed from 1881 to 1918 may be that since the Spring of 1918 there are more candidates than there are crowns, whereas prior to 1918 there were more crowns than candidates.

SHOULD WATER IMMERSION BE PERFORMED

Question.—Should we continue our efforts to spread the truth and to leave people to consecration, encouraging them with the promises of glory, honor, immortality, and jointheirship with our dear Redeemer? Should the symbol of baptism still be performed?

Answer.—We should be "instant in season and out of season." preaching the truth, and endeavoring to lead people to consecration of their will to the will of God. All who gain life on whatever plane must come to a knowledge of the truth and must consecrate their lives unto the Heavenly Father. We see no reason why we should not also continue to declare the divine promises held out to the little flock, because it is not for us to know whether the one to whom we are speaking may or may not be accepted of the Lord to fill a vacancy caused by the unfaithfulness of another. If the person is not spirit-

ually minded he will not appreciate spiritual promises, and in any event he will not be harmed by having heard them proclaimed. We think it proper, however, to always explain to those now coming to a knowledge of the truth, that there is no guarantee in the Scriptures that an immortal crown surely awaits them. They should be encouraged to consecrate their life to God, and rest in the assurance that whatever they obtain in the way of future reward will be infinitely more than they deserve or could reasonably expect or comprehend. As for water immersion: we see no reason why such a beautiful and fitting symbol should cease to be performed, (1) because we know not but that the candidate may have been accepted to prospective membership in the little flock; (2) anyway, the burial in water would continue to picture the complete burial of the will of the candidate into the will of Christ, and that he is reckoning himself "dead indeed unto sin" so far as his new will is concerned. The candidate having consecrated himself, has done all that anybody could do; hence it is proper for him to symbolize that fact before others. Whether he is to be apportioned a crown is a matter for the Lord alone to determine. For aught we know the symbol of immersion may be perpetuated throughout the Millennial age in picturing individual consecrations.

IN RE THE SECOND DEATH

Question.—Is the world now subject to the second death?

Answer.—God's law, when broken, brings the sentence of death upon the sinner, as in the case of Adam. If broken by any one who has been delivered from that sentence pronounced upon Adam, God's law would bring condemnation afresh upon the guilty person. The Bible speaks of this second condemnation as the second death.

The first death sentence passed upon all mankind because of one man's sin. The second death sentence will pass upon none except for wilful, intelligent sin of the individual. Such a sin could not be committed, however, until after such a person had been delivered from the sentence previously upon him through father Adam—the first death sentence. The world, therefore, cannot now die the second death; for mankind are not yet released from the first death sentence. No man could be judicially tried and condemned to death while already under a death sentence. To have a second sentence he must have come, either actually or reckonedly, from under the first sentence. The world has been condemned once, in Adam. Not until they shall have been released from that condemnation can they come under another condemnation. Hence the Bible declares it to be God's purpose that there shall be a great day, a thousand-year day, in which Christ will give the world a judgment, or trial. The right to give them this trial our Lord Jesus has secured by his own death, having tasted death for Adam and all his posterity, condemned to death in him. (Hebrews 2:9) The death of our Lord, a perfect man, would be the full offset for the sentence upon the first man. Thus the way is opened for the great "times of restitution" mentioned by the Apostle Peter.

MAN MADE IN THE IMAGE OF GOD

[This article was a reprint of that published in issue of January 1, 1907, under the title, "Man Created in God's Image," which please see.]

LETTERS FROM AFIELD

PETITION WORK A BLESSING

DEAR BRETHREN:—

You will be glad to know we have been blessed in connection with the petition work. One firm of lawyers, after reading the petition, said they would rather it asked for an unqualified release than to have the bail feature attached. They gladly signed it, and requested three clients, who were in their office at the time, to sign also. Later in the day one member of this law firm saw me in front of his office and called me in, explaining that another client was there who would be glad to sign my petition. The client was an officer of the Life and Casualty Insurance Co. and readily added his name to my list.

Another lawyer told me that however expedient it might have been to lock up these sincere Bible students during the war, those reasons could not possibly exist in times of peace; that in his opinion a grave mistake was being made in keeping them in prison; and that "such a violation of the principles of free speech, free press and religious liberty, the fundamentals upon which this grand country was established and has prospered, is sure to bring trouble, especially if continued beyond the cessation of hostilities."

With continued Christian love, I am,

Your brother in the Lord, GROVER C. POWELL.—*Tenn.*

PEOPLE READILY SIGN PETITION

DEAR BRETHREN:—

You have already received some 2,000 signatures from this place; but we are glad to continue the good work. It is not much trouble to secure signatures to this petition. If other places keep up the same ratio you surely will have a great petition. We secured all the above mentioned signatures before the tracts arrived.

Please note the enclosed petition contains the very best people of our city and state, including the Governor, Ex-Governor, Mayor, Ex-Mayor, lawyers, bankers, physicians, dentists, druggists, County Judge and one minister.

With loving greetings to all we beg to remain,

Your brethren in the Lord. E. E. HODGES, M. D.—*Ark.*

MESSAGE OF LOYALTY FROM ABROAD

DEAR BRETHREN:—

Loving greetings in our dear Redeemer! It is my privilege to transmit to you the following resolution passed unanimously today by the London Tabernacle congregation:

"This congregation having heard with much pleasure that the annual meeting of the Watch Tower Bible and Tract Society recently held in Pittsburgh was a happy occasion of fellowship and communion in spirit, and that our dearly beloved Brother J. F. Rutherford, the chairman of this congregation, was re-elected President of the Society; Be it therefore

"*Resolved*: That the London Tabernacle congregation take this opportunity to express its loving union in spirit with our dear brethren in America, and its full agreement with the Watch Tower Bible and Tract Society in its service for the Lord. With one heart and mind we continue in the way which the Lord of the harvest has hitherto directed our steps, and intend so to continue, accepting the Watch Tower Bible and Tract Society as the Lord's channel of service and blessing to his people."

Prior to our having received word of the result of the election, it had been unanimously agreed by us that the elected President of the Society be our choice for Chairman of this congregation; and that Brother Hemery, as the Society's representative in Great Britain, be our Chairman in his absence. We would be glad if you can convey to Brother Rutherford our warm love, with assurance of our prayers on behalf of himself and of his fellow-prisoners.

We are rejoiced by many evidences of the Lord's presence with us, and we are looking forward to continued opportunities of service in laying down our lives for the brethren, and in seeking to carry the message of comfort to the world in its darkening hours. We realize more fully than ever the Lord's gracious arrangements for us through our dear Brother Russell, whose memory is ever with us. With fervent love in the Lord.

Yours by grace. T. SEECK, *Secretary.*

REJOICING IN THE TRUTH

DEAR BRETHREN IN CHRIST:—

I am thankful to be able to tell you I am now a sister in the Lord, and symbolized my consecration at the recent Toronto convention. I have gladly taken the Vow unto the Lord and am endeavoring to carry out my covenant with him faithfully. I am so grateful to my Heavenly Father that he has made the blessed provision by which I may bring my prayers to the throne of grace in behalf of all the saints; also that I, notwithstanding all my weaknesses, am counted in when the other dear ones offer their prayers for the Lord's people. I am privileged to enjoy the sweet fellowship of the dear little class at this place, for which I give thanks. Praise his holy name forever!

Please find enclosed Express Money Order for $..... which is for "Good hopes," to help a little in the blessed work. "If God be for us, who then can be against us?"

Your sister by his grace. LYDIA DABER.—*Ont.*

A VALIANT SOLDIER OF THE CROSS

DEAR BRETHREN:—

Loving greetings in his holy name by whose kind favor I address you as brethren! I am a soldier brother in khaki; yet withal I am rejoicing in the fact that I am also a soldier of our Lord Jesus Christ, wearing the armor which he provides for those who will ultimately be overcomers. (Ephesians 6:10-18) How I rejoice that I have heard God's Reveille Bugle Call, when he says: "Awake, thou that sleepest, and arise from the dead; and Christ will give thee light." (Ephesians

5:14) From the evidences we see about us it is quite certain that our Captain has not called, "Halt!" nor that we should stand still; but that his providences rather speak loudly: "Forward! March!" I have realized his leading hand ever with me during my trying experiences of military life; and still I am trusting, though I cannot always trace.

For a time I was stationed at —— ——, and was much influenced by the thought which is persuasive in the Northwest, that THE WATCH TOWER is no longer the Lord's channel. I was much confused and bewildered; but these questions, with others, kept coming to my mind: If this be the case, why is it that some who accept the Seventh Volume and some who reject it can meet together, and apparently have harmony in a common cause against this channel? And if such a time has truly come to "stand fast" without having a message to deliver, then there is surely nothing left to do but to wait; but why then so much ado about proselyting?

After much prayer and thought I came to the conclusion that it was another sifting taking place and that as usual our adversary is directing every issue he can against this channel and those who accept its message as from the Lord. Let me assure you, dear Brethren, that the current TOWERS are as dear to me now as ever. How like a bell-buoy do they ring out, sounding the dangers that lurk in the way, still guiding us on to our haven of rest!

For a benediction I would say: "Mizpah!" (Genesis 31:49) with the thought as rendered in the margin—"To the Beacon Light or WATCH TOWER." With much Christian love to all the dear co-laborers at Pittsburgh and elsewhere.

Your brother by his grace. D. E. WELLINGTON.—*Cal.*

CONTRIBUTING HIS "MITE"

DEAR BRETHREN:—

Herewith lists of petitions which constitute my little "mite" in behalf of our dear brethren in Atlanta. You will see our Congressman from this district heads the list, also our Sheriff, Probate Judge, Assessor, Collector, Supt. of Schools, etc. I surely have been rejoicing in this grand privilege of having a share in this witness work.

Yours in the service of our king. W. J. GOODLET.—*Ala.*

BOOKLET TRACTS FOR MAILING

We are now printing a limited quantity of tracts in booklet form treating the subjects "Where are the Dead?" "What is the Soul?" "Calamities, Why Permitted?" "Is there a God?" "Is Christian Science Scriptural?" and "Spiritism is Demonism." Similar tracts on other subjects are also in preparation and will be announced later. Each tract covers 16 pages, size 3⅜ x 6¼ pages, small enough to enclose in an ordinary envelope without folding. Being in booklet form they are much more attractive, also far more expensive, than the former BSMS. For this reason they should be used for mailing only to persons who you have reason to expect would read them. They are not intended for house-to-house distribution. They will be supplied free in limited quantities.

BACK ISSUES REQUESTED

Friends who have issues of THE WATCH TOWER for the years 1879, 1880 and 1881 will confer a favor by lending us the following issues: November and December, 1879; January, April, September and November, 1880; January, February and March, 1881. With these exceptions our file is complete from 1879 to date. As announced in our last issue, if there is a sufficient demand for the reprinting of all the back issues in book form the Society will gladly undertake the proposition. Numerous orders have already been received; but it will require a large quantity additional in order to print them at the prices given in March 15th TOWER.

FRIENDS, PLEASE NOTE

The Society requests that all instances of opposition to the petition work emanating from the clergy be reported to this office at once, % Publicity Department. Give name, address and denomination of the clergyman, and specific facts as to what course he pursued to hinder the work. Be sure, also, to mail us all newspaper clippings bearing upon such opposition, giving name of paper and date of publication.

BRETHREN ADMITTED TO BAIL

Just as this issue goes to press we are in receipt of telegram advising that Brother Rutherford and associates have been admitted to bail pending the hearing of their appeal. It is exactly nine months since they were imprisoned. Sentence was pronounced on Friday, June 21, 1918—the first day of Summer; and they are now granted bail on Friday, March 21, 1919, which is the first day of Spring. This, however, means only temporary freedom until their case is finally passed upon. We suggest that the petition work be continued with increased vigor, merely drawing a pen through the third clause relating to bail. Please mail petitions to us as rapidly as possible.

VOL. XL PITTSBURGH, PA., APRIL 15, 1919 No. 8

LIBERTY IN CHRIST

"If the Son therefore shall make you free, ye shall be free indeed."—Jno. 8:36.

When one is released from bondage after having suffered restraint for many days, and is fully conscious of his freedom, he experiences a peculiar thankfulness and joy. All persons that have lived on the earth have been in some kind of bondage. When Adam was in Eden he enjoyed full liberty, full life and happiness. After a brief sojourn there he found himself deprived of liberty, in bondage to sin and death; and he is yet in the great prison house of death. All of his children were born under condemnation, and therefore in bondage. They found themselves in this condition, not willingly, but because of conditions coming to them over which they had no control. "As by the disobedience of one man sin entered the world and death by sin, so death has passed upon all men; for all are sinners." (Romans 5:12) Because of this bondage the whole creation from Adam until now has groaned in pain and yet groans, waiting for the day of deliverance. All of these are asking themselves, Is there anything better for us in the future?

MODERN BABYLONIAN CAPTIVITY

Christ Jesus through his apostles organized the church, the members of his body; and during the early part of its development its members enjoyed liberty. The time came when ambitious politicians entered the church, organized man-made systems in the name of Christ, and the members were subjected to the bondage of such organizations. The many systems that have been organized throughout the period of the Gospel age have each formed a prison house, figuratively speaking, depriving many of their true liberty in Christ. These systems the Lord designates in the Scriptures as "Babylon," meaning confusion, and he describes the consecrated ones in "Babylon" as those who are groaning because of their captivity, or incarceration. He foreshadows the joy of those released from this condition, putting these words in their mouths, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." (Psalm 126:1, 2) Thus he pictures in a small degree the joy coming to any one receiving liberty, especially those who receive liberty through a full knowledge and obedience unto Christ.

Another form of bondage which we find prevailing throughout the world is the bondage of fear. The ruling element of all nations is suffering from fear of their enemies. It is chiefly because of fear of future wars that statesmen of the world are now forming a league of nations with the avowed purpose of securing a greater measure of liberty and protection to the peoples of the nations. There are now, according to press reports, thirty-two nations interested in the formation of such league. That the league will be formed is clearly foreshadowed

by the Scriptures, notwithstanding the fact that there is strong opposition to it from various sources.

It is not infrequent that men fall into bondage to the laws of the land, sometimes justly so, and sometimes unjustly so. There is sometimes a wilful and deliberate violation of law resulting in bondage to the violators. There are times when bondage results because it is believed that one has violated the law. Thus one may find himself in a certain kind of bondage, deprived of certain liberties without any fault or intentional wrong-doing on his part. We have a very striking illustration of this kind of bondage in the experiences of certain officers and members of our Society—our brethren in Christ. We give herewith a brief resume of the facts leading up to their incarceration and subsequent release, for a time at least.

A BRIEF RESUME OF OUR BRETHREN'S CASE

Our beloved Pastor and brother, Charles Taze Russell, the seventh messenger to the church, began his active service in this exalted position more than forty years ago. In one of the early issues of THE WATCH TOWER he published an article under the title, THE FINISHED MYSTERY. In 1886 he began the publication of a series of Bible commentaries—STUDIES IN THE SCRIPTURES, announcing in the preface of an early edition of Vol. 1, that this series would comprise seven volumes. Throughout the period of his faithful service he frequently referred to the seventh volume, which would treat Revelation and Ezekiel, and which would conclude the series of STUDIES IN THE SCRIPTURES. (See Z. '06, p. 236) However, before the publication of the last, the Lord took him to his great reward. The compiling and publication of this last volume—THE FINISHED MYSTERY—was left to others. Our eight brethren in bonds for many years were associated with Pastor Russell and acted under his direction in the promulgation of the message of the kingdom of Messiah. Certain ones of them were and are officers of our Society. Others of them were selected by the Society to prepare from Brother Russell's comments the copy of THE FINISHED MYSTERY for publication. This work began in December, 1916; and by the latter part of March, 1917, the copy was almost complete.

In April of that same year the United States entered the great world war. In June of the same year there was enacted the so-called "Espionage Law," providing for the punishment of any persons who should conspire together for the purpose of producing insubordination, mutiny or disobedience in the army and navy. Our brethren were so fully occupied in promulgating the message of Messiah's Kingdom and proceeding with the work which our dear Pastor had begun that they did not even take notice of the enactment of the Espionage Law. They were charged with conspiracy under that law, which means an agreement between themselves to obstruct or interfere with the raising and operation of the army and navy of the United States. THE FINISHED MYSTERY was used as a basis for their indictment, trial and conviction. Their testimony at the trial disclosed that they never had at any time a thought of conspiracy; that they had never entered into any kind of an agreement to interfere with the government, and had no desire to do so. Notwithstanding, they were tried in the District Court of the United States and convicted, and on the 21st day of June, 1918, were sentenced to twenty years imprisonment in the Atlanta penitentiary.

OUR BRETHREN "LIVING EPISTLES"

Their trial was had at a time of great excitement in the public mind. The brethren testified at the trial that they never had a thought of interfering with the war or causing insubordination or mutiny or disobedience in the army and navy; that they were and are fully consecrated to the Lord to do his will; that he had through his Word, more than 2500 years ago, foretold the great world war; that they could not willingly oppose it and be consistent with their covenant; that those being wholly consecrated and devoted to the Lord could not, however, conscientiously engage in the war, but that their position was to hold aloof from all controversies and devote their time and strength and energy to the promulgation of the message of Messiah's Kingdom, thereby pointing the people to the great liberty, joy and happiness that shall be theirs when that glorious reign of Messiah is begun.

In due course they were incarcerated in prison and were received and treated like other prisoners. All such institutions have strict rules; and it was their desire and endeavor to live up to those rules, having full confidence in the promise that "all things work together for good to those who love the Lord and who are called according to his purpose." (Romans 8:28) They entered the prison in full confidence that the Lord had permitted their incarceration for some good purpose, and that ultimately it would appear that he would use it to his glory and to their own good and to the good of other members of the church. It was known to the officers when they were received at the prison, of course, that these men were and are preachers of the Gospel. Doubtless all the officers of the institution had been advised that it was the doctrines and teachings preached by our brethren that caused them to be imprisoned; and doubtless moved with the desire to prevent any disturbance amongst the numerous other prisoners our brethren were advised when entering the prison that they must do no preaching within its walls. To this one of the brethren replied to the officer, "We promise you that we will not attempt to force our belief upon anyone. We will answer only such questions as we are asked; we will comply with your request."

Several weeks passed, and without any development. All prisoners are required to attend chapel service on Sunday morning and as many as desire may remain for Sunday School thereafter. Our eight brethren decided that they would remain for the Sunday School, forming themselves into a class for study and fellowship together, with no intention of inviting any one else to join that class; nor did they invite any one. Their deportment, their manner of life, their kindness shown to others drew to them other inmates of the prison; and from time to time some of these would join the Sunday School class and listen to the explanation of the questions involved. Our brethren took turn about teaching this class. As the class increased in numbers, some of the officers drew near, that they also might hear. Interest increased until the members of the class were ninety in number. Many of these prisoners showed a deep interest in that wonderful message of hope of deliverance promised in the Word of God. A number of them asked questions concerning the same, which questions were answered to their satisfaction. They became deeply attached to our brethren, and when it was indicated these were to be released from the prison there were many kind expressions of gladness mingled with regret heard from the lips of other prisoners and some were asking, What shall we do for our Sunday School class? On the last Sunday in this prison one of our brethren gave a brief address, outlining the divine plan. With the keenest interest their fellow-prisoners listened; and many of them shed tears of joy for the hope of the great liberty that shall come, not only to them but to all mankind through Christ Jesus, when his kingdom of righteousness is fully established.

A FEW RESULTS OF THEIR INFLUENCE

It is generally thought that all men who are incarcerated in prison have very hard hearts, and pay no heed to the message of the Lord; but this is not so. The message of truth, which is so reasonable, so loving, so wonderful, appeals to many, even under the most adverse circumstances. There is nothing that so transforms one's life as the truth. There is nothing that can fill a life with such joy as a knowledge and appreciation of God's wonderful plan of redemption. Amongst the members of this class was one man, seventy-two years of age, brilliant of mind, educated and refined, who remarked "I am seventy-two years of age, and I had to get behind prison bars in order to hear the truth. I am glad for this reason that I was sent to the penitentiary. For fifty-seven years I have asked questions of the ministers, and never could get satisfactory answers. Every question I asked these men [referring to our brethren] has been answered to my satisfaction." On one occasion this old gentleman spent three hours in asking and having answered Bible questions of one of our brethren. Another in the class remarked, "My time is about to expire; I am sorry I have to leave this prison on account of the Sunday School class. Can you tell me where I can find some people like you when I go away?" Another bright young man expressed great sorrow in being deprived of the privilege of the aid of our brethren in Bible study. On the night before their leaving the prison he expressed himself to one of our brethren as follows:

"To you and everyone with you, I send this parting message. Somehow when I'm near you or with you I cannot express myself. I seem such an atom, hardly worthy of so wonderful a friendship as yours. I want you to know that you have left with me a desire to be a better, bigger man, if such can emerge from a carcass so soiled and world-worn as mine. You have taught me the meaning of the word 'love' as used between men. You have taught me that there are things in this world far more precious than rubies; and if He who is supreme desires that I never see you or yours again I shall be satisfied, knowing that I have at least had the first gleanings of a beautiful knowledge, the friendship of you wonderful men, and the opportunity to help myself if only I can and will remain strong. I'm weak, very weak, no one knows this better than I, but I'll try and I'll fight with myself if necessary, to achieve the full fruits from this seed you have planted, so I may help not only myself but those about me.

"This may all sound odd, coming from such as I, but deep, way deep in my heart I mean it, every word. Perhaps some day I shall come to you and say, 'Now I'm a man'; and when I do you will know that all was not in vain. I may slip (life is a funny proposition), and if I do, I'll pick up the remnants and start anew.

"May I thank you, every one of you, again and again, wishing you God speed, his blessing and guidance in the great and wonderful future."

PETITION FOR RELEASE

Some two months ago, and some time after the signing of the armistice, a number of newspapers throughout the country began an agitation for release of all prisoners held under the Espionage Law. Amongst the papers that were particularly active in behalf of our brethren was the "National Labor Tribune," of Pittsburgh. Voluntarily and unselfishly the publishers of this paper made a determined effort to call the attention of the people to the incarceration of our brethren, and to call upon the officers to release them from prison, either by a pardon or by dismissal of the proceedings or upon bail pending the final determination of their case. As the publicity campaign increased through various newspapers, one of the members of our Society deemed it proper to issue a statement concerning the facts leading up to the incarceration of our brethren in prison; and this was issued in the form of volunteer matter which had a wide distribution throughout the land. A few of the dear friends objected to this; but the majority realizing the splendid opportunity to again call attention of the world to the great blessings that are coming to mankind through Messiah's kingdom, rejoiced in the opportunity to participate in the work.

As to which was right was clearly manifested by the Lord's leading and his blessing. Thousands of letters have been received expressing great joy for the opportunity of thus calling the people's attention to the divine message which shall ultimately comfort the hearts that are now made sad by the awful conditions prevailing in the earth. Everyone who has engaged in this particular volunteer work has received a great blessing in his or her own heart. They have thus been privileged to carry the message of the Gospel of the kingdom to governors, rulers and the mighty men of the earth, as well as to hundreds of thousands of the common people. Of course they were interested in having their brethren released from prison, but the greatest blessing came in bearing the message of truth to others, teaching them that the groaning creation shall ultimately be delivered from bondage into the glorious liberty and light of the kingdom of our Lord. The truly consecrated Christian realizes that the chief purpose of his being on the earth is to give testimony concerning the kingdom as he develops in Christ-likeness, and by his activities demonstrate that he has walked with Jesus and learned of him, and that through the Son of Man alone can the desire of all nations come. There is no privilege to be compared with that of being an ambassador for Christ; and everyone who has shunned to have a part in this volunteer work has thereby, we believe, shown a lack of loving zeal for the Lord and his cause, and has deprived himself or herself of a great opportunity of service, and missed a great blessing from the Lord.

Friends throughout the land circulated a petition giving opportunity for others to sign, asking for the release of our brethren. The response to this was beyond the greatest expectation of any one; and without doubt the largest petition that has ever been signed for the release of any prisoners has been signed for the release of our brethren. Many of the friends, while engaged in this work have said: "Suppose our brethren are not released; we have had the wonderful privilege of bearing the sweet, divine message to the people and thus glorifying the name of our King."

Our brethren were tried in the United States District Court for the Eastern District of New York before Judge Harland B. Howe. In pronouncing sentence upon them the court remarked, in substance, that a person teaching and preaching religion usually has much influence, and if he is sincere he is all the more dangerous. Since the signing of the armistice there has been a general agitation for the release of all political prisoners, those convicted under the Espionage Law, and many have been released. It appears that the Attorney General communicated with Judge Howe with reference to our brethren, and in response thereto received from Judge Howe a letter recommending commutation of sentence. On March 15th the newspapers throughout the country carried a New York dispatch reading as follows:

JUDGE HOWE ASKS CLEMENCY FOR BRETHREN

"Federal court action today in cases of eight followers of the late Pastor Russell, who during the war were sentenced to twenty years in prison, disclose that the legal fight for clemency has the support of United States Judge Harland B. Howe of Vermont, who presided at their trial in Brooklyn last year.

"The defendants were convicted of violation of the Espionage Law. Immediately after the United States assistant district attorney had refused today to enter an agreement to have the eight released on bail pending a hearing in the court of appeals, it was learned that Judge Howe had written to the Attorney General urging that the sentences be commuted. It is understood he declared, however, that defendants did much harm by preaching and teaching their religious doctrines."

It is a great satisfaction to the heart of each one of the Bible Students that the court found no fault with our brethren "except against them concerning the law [doctrines] of their God." (Daniel 6:5) We feel quite sure that this will create in the hearts of thousands of people a greater desire to know the doctrines of the divine plan which our brethren have taught and teach; and thus the Lord will use the occasion to his praise.

RELEASED ON BAIL

On the 21st day of March, 1919, counsel for our brethren presented to the United States Circuit Court of Appeals in New York City an application for their admission to bail pending the hearing of the case on appeal. Much public sentiment had been worked up against our brethren by reason of false reports. For instance, enemies of the truth falsely reported that our Society had installed upon the Bethel Home a powerful wireless, capable of sending messages across the Atlantic, and that this instrument was used to communicate with the enemy. This slanderous report was published throughout the world, having been inspired by dishonest and untruthful persons. The fact is that there never was a sending wireless instrument at the Bethel Home at any time. In Pastor Russell's lifetime a brother had presented him with a small receiving wireless, and at the time of the entrance of the United States into the war this receiving instrument was wholly useless and could not be used for any purpose. There never was a message sent from the Bethel Home by wireless, and never was there a message received. The instrument was practically of no use to any one, and was dismantled early in the Spring of 1917.

Another instance of misrepresentation was that the International Bible Students Association headquarters, the Bethel Home, was a place for harboring German agents. On May 4th, 1918, a report to this effect was filed before a Committee of the U. S. Senate and incorporated in the Congressional Record. Doubtless it was the result of some report made by some overzealous employee of the Department of Justice. The truth is, there never was at any time a German agent or representative or any one who even pretended to represent the German government upon the premises of the International Bible Students Association, or at the Bethel Home. It is easy to understand, however, how these false reports, being believed by the public, would quickly inflame the public mind and cause feelings of revulsion against our Society by all honest people. No doubt that these false reports had much to do with the arrest, prosecution and incarceration of our brethren. However, no true child of God feels any spirit of hatred for any one on account of this; for he realizes that the great Adversary blinds the minds of men to the truth and uses them for the persecution of others, and that the Lord permits this for a good purpose and will ultimately overrule it to his glory and make the wrath of men to praise him. The time will come when those who have thus been blinded, will have the eyes of their understanding opened; they will hate iniquity, and will turn to righteousness and love and serve the Lord.

Bail for our brethren had been twice denied by the courts; and upon a presentation of the petition and argument they were, on the 21st day of March, 1919, exactly nine months to the day from the date of their sentence, ordered to be released on bail. The knowledge of this fact being flashed over the wires, the friends everywhere greatly rejoiced. On Tuesday, March 25th, our brethren left Atlanta for Brooklyn, and in many places along the way many friends congregated at the stations with the hope of an opportunity of expressing their joy for the release. Arriving at Brooklyn they were immediately taken before Mr. Justice Chatfield, who admitted them to bail in the sum of $10,000 each, and they were released. The case on appeal was set for argument on the 14th of April; but, anticipating a delay in reaching a decision, the court ordered them to report on June 4th, or earlier if required.

Immediately they were accompanied by a number of friends to the Bethel Home, where between five and six hundred friends had assembled to welcome them. They were received in the large dining room, and as they entered their eyes fell upon a

large banner, containing a cross and crown, and the words, "Welcome Home, Brethren," and the text, "If the Son therefore shall make you free, ye shall be free indeed." The dear friends who had assembled had provided a very sumptuous banquet; and as all partook of it, their hearts rejoiced in anticipation of the great wedding feast and banquet that all the members of the body of Christ will enjoy after the Messiah is complete and all are gathered home. In the course of remarks at this banquet one of the brethren said, in substance, "There is nothing that so thoroughly humbles a man as to put him in prison, and subject him to the strenuous rules of prison life. There is nothing that brings him so fully to a realization of the blessings of liberty. The one therefore who has in his heart a desire for righteousness develops by reason of his incarceration a condition of mind that makes him ready to hear the message of truth, which brings to him hope of better days to come. This illustrates how that men of the world are now being humbled by the trouble and stress that is upon the nations of the earth, and that the Lord is permitting all this to create a heart condition amongst mankind that will make them ready to receive the great Messiah; and all who during his reign have the desire for release from bondage and who desire his blessings, will have them and will receive them with joy."

There was great rejoicing amongst all present. Some two hours were spent in the singing of hymns and listening to reports made by our brethren, and all present again expressed their joy that they had had some part in making known the message of the kingdom, and that the imprisonment of our brethren had made such witness possible.

Not one word of regret because of their imprisonment was expressed by any of the eight brethren returned from prison. While we all realize that the incarceration is anything but pleasant to the flesh, yet the new creature in Christ Jesus can rejoice, knowing that these light afflictions endure but for a moment and work out for those who patiently endure them a far more exceeding and eternal weight of glory. Some of them were heard to say that this home-coming reminds them of the resurrection, when friends will be brought face to face again who have long been separated. All the brethren expressed themselves as thankful to the Lord that they had been counted worthy by him to endure some of the afflictions similar to those endured by the apostles and the great Master because of their faithfulness to the truth. They had nothing but expressions of kindness for all. Not one word of resentment fell from any lip.

Brother Rutherford did not arrive in Pittsburgh until Tuesday morning, April 1, several of the other brethren having preceded him there. Learning of their coming, the brethren of the Watch Tower Office provided a banquet at the Hotel Chatham, for the office force alone, in honor of our returned brethren. The dining table had been beautifully decorated with potted and cut flowers, and a very sumptuous repast was served, after which brief remarks appropriate to the occasion were made by several of the brethren.

HOW MADE FREE

Our text says: "If the Son therefore shall make you free, ye shall be free indeed." Since all men came under the bondage of death through the disobedience of Adam, the only means of relief from this bondage is through Christ. The man Christ Jesus gave his life a ransom for all, and in due time this truth shall be testified to all. (1 Tim. 2:4-6) No one can be said to have full liberty in Christ until he has a knowledge of the divine arrangement and acts upon that knowledge. Throughout the Gospel age many have heard the message, but few have believed, and less have had a clear understanding and appreciation of it. Thousands of good, honest Christian people have united themselves with some church organization and blindly followed their blind guides, being fenced in by unreasonable creeds, and have thus been in bondage to "Babylon," not enjoying the freedom in Christ. During the harvest of the Gospel age all of those who came out from Babylon, accepted the full message of the truth and acted upon it, have been enjoying the liberty in Christ.

The Master tells us: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." The clear inference to be drawn from this is that even those who have been begotten of the holy Spirit, but who still draw back from a full and complete sacrifice to the Lord, or a loving devotion in the service of the Lord because of fear, are to that extent in bondage, and that their release from bondage can come only through full, complete and unreserved love and service to the Lord.

How then could we say that any one incarcerated in a prison could be said to be free? We answer, Because the laws of the land can incarcerate in prison the body of man, but the body of a Christian is merely the temporary vessel of the new creature. It does not lie within the power of men or of the Adversary to imprison the new creature fully devoted to the Lord; for he realizes that the Lord is with him whereso-ever he may be.

SUFFERING FOR CHRIST'S SAKE

The Lord very wonderfully manifested himself to our brethren while incarcerated in prison, and without doubt they were permitted by him to be placed in prison for the accomplishment of his own good purpose. Realizing this fact, while the flesh might suffer and cringe under the punishment, the new creature would rejoice with him in the fact that he was counted worthy to fill up some of the sufferings of Christ left behind for the body of Christ's sake, which is the church. (Col. 1:24) Appreciating the words of the Apostle Paul in the text last above cited, our brethren realize that their suffering and imprisonment were largely for the benefit of other members of the body who were not actually in prison. No one can enter the kingdom of heaven without suffering. As the Apostle puts it: "If one member suffer, all suffer." "For unto you [as brethren] it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." (2 Tim. 2:12) And again, "And if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Romans 8:17.

And thus we see that while the Adversary seizes upon any possible pretext to try to cause the followers of Jesus to suffer, all such new creatures fully alive to their privileges rejoice in the suffering; and the Master overrules it for their own good and to his glory, thereby causing the wrath of men to praise him. When we see therefore that the suffering with Christ is essential in order to enjoy his glories, we realize that everyone occupying the blessed relationship of membership in the body of Christ takes great joy in being counted worthy to thus suffer; for, as the Apostle says, this is evidence from Jehovah that the spirit of glory and of God rests upon such. (1 Peter 4:12-15) How sweet, then, is the promise, "No weapon that is formed against thee shall prosper!"

FREEDOM IN CHRIST JESUS

The new creature is in a measure in bondage to his flesh—the fleshly body; for while he sojourns in this earthly tabernacle he is looking forward to the time when he shall be released from that and be clothed upon with a glorious body, and be like his Lord. The poet has thus beautifully expressed it:

"If I in thy likeness, O Lord, may awake
And shine a pure image of thee,
Then I shall be satisfied when I can break
The fetters of flesh and be free."

No matter how much persecution may be inflicted upon God's people, abuse, slander, libel, opprobrium, imprisonment, and even death, the Lord will see to it that all of these shall work together for the good of everyone who loves him supremely and who is called according to his purpose. It is impossible therefore, to hold such a one in bondage; for he has received the freedom through Christ, and the Son of God having made him free, he is free indeed.

The time is coming, and that ere long, when freedom shall come to all mankind. There are thousands of good, honest people in the world who believe that this freedom can come to them through Socialism; but freedom through this channel is impossible. There now threatens the earth that which is commonly called "Bolshevism"; and many have pinned their hopes to this as the means of freedom and blessing. But these are doomed to disappointment. Others have hope that anarchy will bring them relief; but this scheme likewise, as well as all other human schemes, must fail. The child of God is not at all surprised to see such conditions of unrest prevailing amongst men. For more than six thousand years the human race has been in bondage to the great Adversary and has fallen under the great enemy, death. "The whole creation groans and travails in pain together," waiting for the time when they may be delivered from this bondage and receive full liberty. The mass of humanity does not understand how this blessing is to come. It has been the privilege of Christians, especially during the harvest period of the Gospel age, to see that this liberty will come to mankind through the beloved Son of God, Christ Jesus. Hence the new creature itself shall be delivered from bondage of corruption into the glorious liberty of the children of God, when the body of Christ, the great Messiah, is fully united in glory with the Head. (Romans 8: 19-22) Then there will be no more opportunity for such suffering.

Happy will be that home-coming, when all the faithful saints, having finished their course of suffering, shall receive an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Happy will be that union when all the members of the bride class are united with the great bridegroom. Happy indeed will be that day when the glorious Bridegroom presents to the Father his heavenly Bride, decked in all her robes of glory and beauty, and then will follow the great feast of rejoicing, the banquet of the Lord, to which the great company class will be invited.

Truly the heart of every Christian rejoices now as by the eye of faith he looks beyond the dark cloud of war, strife, revolution and other terrors that threaten mankind and sees liberty for all through the precious Son of God, the great Deliverer and Liberator of mankind. When his judgments are in the earth then the people shall learn righteousness. (Isaiah 26:9) Then the knowledge of our great King shall come to all, and then the knowledge of the truth shall increase until it fills the whole earth as the waters fill the deep; then all the sad hearts shall be made glad; then all the peoples of the earth shall come to a knowledge of God's arrangement and will have the opportunity to accept full liberty, complete happiness, and life everlasting. Then they will realize the full import of the text, "If the Son therefore shall make you free, ye shall be free indeed."

THE FINISHED MYSTERY

[Reprinted from THE WATCH TOWER of July, 1882, which please see.]

"YE ARE DEAD"

(COLOSSIANS 3:3)

Ah! yes, so "dead," the sharpest word will leave no sting,
Nor e'en the slightest quiver to my heartstrings bring;
So "dead," that when reviled, I'll calmly hold my peace,
And bid revengeful thoughts within my soul to cease.

So "dead," that no alluring love or hope or joy
Will ever prove unmixed with some of earth's alloy.
So "dead," I care not, though unloved, unsought, unknown,
My best, my truest friend I find in God alone.

Content, where'er he leads, through sunshine or through rain,
Whate'er my portion be, of pleasure or of pain.
So "dead," the life I live is "hid with Christ in God,"
My chief delight to follow where the Master trod.

So "dead," I'll neither murmur nor repine, though long
The time, but only strive to suffer and be strong,
Assured some day, some where, he'll claim me for his own,
His bride, then crowned with life, he'll share with me his throne.

GUIDING THE FEET OF CHRIST

"For he shall give his angels charge over thee, to keep thee in all thy ways; they shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psalm 91:11, 12.

For more than forty years the Lord, true to his promise, has kept the feet members of the body of Christ against the wiles of the evil day. This, as explained by the servant of the Laodicean church, is the assurance the Lord was giving when he caused the words of our text to be written by the Psalmist David. The Psalmist did not understand these words; for he was a natural man—not discerning spiritual things. (1 Corinthians 2:14) Satan surely did not apprehend their significance when he quoted them to our Savior as his first temptation in the wilderness. Probably Jesus himself did not then fully comprehend that the "feet" referred to were in reality the feet members of that great mystical body which has stretched out through nineteen centuries from his day, and which now stands upon the mountains of earth, bringing good tidings of eternal peace and salvation to mankind through the Messianic Kingdom, for which we are chosen ambassadors. (Isaiah 52:7) Nevertheless we today are witnesses of the fact that the promise of our text has been abundantly fulfilled in this respect; and we can now give thanks unto the Lord for his keeping power.

There have been testings and siftings during the harvest period; but all in some way have been overruled by the Lord for good. Our heavenly Father would not permit anything to come into the life of the church that would not result in good. (Romans 8:28) He would not let the feet members be dashed against a stone of offense and thereby have their spiritual life injured, as long as they were sincerely trusting his promises to uphold them. However, he would not hinder any individual member from leaving the body, from going out from under his protecting care, if any so prefer. God does not use compulsion to hold the body of Christ together. "The love of Christ constraineth us." It is a privilege to share in the anointing which came upon our Lord and head, and which runs down over the skirts of his garments, even unto the feet.

A STIMULUS TO SPIRITUAL LIFE

The more of the holy Spirit, the antitypical anointing oil, we have, the more joyfully shall we co-operate one with another in the forwarding of God's great designs. The picture of the anointing oil flowing down from the head over the body, even unto the skirts of the high priest's garments, suggests to our mind that it is necessary for the feet members to be active, as in running, in order to get their full share of the anointing oil. Let us therefore, dear Brethren, be swift in using our opportunities as feet members of the body, resting in the blessed assurance that he will guide us lest we should stumble and fall.

Among the experiences of the Lord's people during the harvest period, none have been of greater importance than the events of the past year or more. That which has seemed to be a calamity to the church may yet redound to God's glory and praise in promoting the cause of truth by awakening an interest in thousands who have not as yet known of the presence of the Lord nor of the agency which he is using in preparing the way for the Messianic Kingdom.

While the expositions of Revelation and Ezekiel have proved a great stimulus to the spiritual life of the church, they have so angered the adversary and his hosts as to stir them up to especial efforts to rob the Lord's people of this blessing. They have endeavored to confuse the minds of some. Others have been frightened by the roaring of this lion. (1 Peter 5:8) But notwithstanding all this, we are persuaded that the vast majority of the feet members have properly appreciated the fact that these wonderful truths have been provided for their assistance, and have not been stumbled by the insidious arguments of the evil one. While thus most of the Lord's saints have been convinced that it is the Lord who has served us with the true exposition of the hitherto dark prophecies and symbols of Revelation of Ezekiel, and are making diligent use thereof in their Christian development, nevertheless for the sake of strengthening that conviction and perhaps of helping some who have been confused and intimidated by the great smoke from the nostrils of Satan, we desire to review certain striking evidences that we have been served with "meat in due season" through the outpouring of the "seventh plague."—Revelation 16:17.

THE "SEVEN SEALS" OF REVELATION

Let us note afresh the masterly wisdom which the Lord has displayed in the symbols of the Revelator, which have hitherto been incomprehensible. In this connection let us especially keep in mind the loving kindness of our God in permitting the last members of the "feet" of Christ to enjoy an understanding of those symbols for their comfort and encouragement. Take, for instance, the matter of the seven seals. The meaning of these seals was not made clear to the early church nor to the various epochs of the church throughout the age, nor even to the Laodicean period of the church until near the completion of the harvest.

All we knew concerning the seven seals of Revelation was that Brother Russell had explained that the opening of all of them did not take place down here in the harvest period, but that they had progressively been broken, one by one, throughout the Gospel age. In times past we have read in Revelation the description of the first seal and the white horse, the second seal and the red horse, the third seal and the black horse, the fourth seal and the pale horse, etc. But we did not understand them. And yet—strange that we never thought of it in this connection before—we knew from our previous studies of the Scriptures that the term horses is used in the Bible as a symbol of teachings, doctrines, creedal hobbies. How clear now it has all become!

Since horses in symbol picture doctrines, then a white horse would symbolize a pure doctrine, a red horse would represent an impure doctrine, while a black horse would indicate a doctrine or teaching which is wholly devoid of truth. Now in

the light of the explained symbols of the Revelator we can see the entire development of "the man of sin" and the history of the church throughout the age, as represented in these seven seals. Was it not the pure teaching of Christ and his apostles, "with the faith once delivered to the saints," which was committed unto the church in the beginning of the age? Yea, verily! It was a white horse that carried the church during the first epoch of her history. Nevertheless it was noted by the Apostle John before his death that already there were many antichrists in the midst of the church.—1 John 2:18.

Soon they began to form creeds, corrupting the truth. Thus the second vision of the Revelator in this connection disclosed the fact that the rider had transferred his seat from a white horse to a red one. As soon as the first false creed was formed, the development of Antichrist was rapid; and by the time that the second and third ecumenical councils had been held, we find that the truth taught by Christ and his apostles had become wholly corrupt. Thus with the opening of the third seal the Revelator saw that the Papacy was now riding upon the back of a black horse—their doctrines or creeds were wholly devoid of truth.—Revelation 6:3-5.

Then the fourth seal was opened; and there went forth a pale horse, whose rider was called Death, and Hell followed him. This horse would indicate a deathly doctrine which would call for the extermination of its opponents. We at once recognize this as picturing the period of the Crusaders, whose doctrine was that no Protestant should live. This period of oppression continued down through the days of Tetzel, until the Reformation.—Revelation 6:7, 8.

THE REFORMATION PERIOD

Then comes the opening of the fifth seal, which discloses the Reformation work in the days of Martin Luther. Note again how wonderfully the Lord has shed his light upon these important truths. We read: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God . . . . And there was given unto each of them a white robe; and it was said unto them that they should rest for a little season, until their fellow servants and their brethren that should be killed as they were, should be fulfilled"—filled full, completed in number. (Revelation 6:9-11) The phrase, "a little season," is from the Greek word *chronos*, which means a time, or year.

Bible students recognize that a year in symbol means 360 years literally. This text therefore shows that when the fifth seal was opened the faithful sacrificers of that period, who had won the white robes of victory, must wait in death for about 360 years, until the full number of their fellow servants should be called. Thus we have another proof, not only of the correctness of the interpretation of Revelation, but of the parallel dispensations as set forth in Volume 2, STUDIES IN THE SCRIPTURES. It was in 1518 A. D. that the great Reformation work of Martin Luther began to spread on a general scale; and one *chronos* (360 years) from that time brings us to 1878, the time of the resurrection of the sleeping saints. Could anything be clearer? Is not this indeed present truth, meat in due season? Can we not accept it from the hand of the Lord with rejoicing? God be merciful to those who murmur and would spurn such light!

"THE TIME OF THE END"

The sixth seal was next opened, and at that time there was a great earthquake. (Revelation 6:12) In the symbology of the Bible an earthquake is a symbol of revolution. The Lord has graciously inserted this reference to an earthquake in the above cited Scriptures in order that we might be able to time the opening of this seal, which was to occur sometime between the days of Luther and the beginning of the harvest. There were two great revolutions during that period of three and one-half centuries—the American Revolution in 1776, and the French Revolution of 1789. The French Revolution was really caused by the spirit of liberty engendered by the successful revolution in America. The two events stand related one to another as cause and effect.

This brings us down to the opening of the seventh seal, which our dear Pastor has explained as referring to the unfolding of the light of present truth. This seventh seal, therefore, began to be opened about 1874 and continued to open throughout the harvest period as one by one the SCRIPTURE STUDIES were published. It was not until near the end of the harvest, however, that the seventh seal would be sufficiently opened so that the meaning of this and of other visions of the Revelation could be understood. This is manifest from the reading of Revelation 8:1-13, which indicates that the John class in the end of the age would not be able to see (discern, comprehend) the meaning of the seven Reformation trumpets until the opening of the seventh seal had sufficiently progressed to clarify this vision. The thought is not that the seven trumps of the Reformation period were to follow the opening of the seventh seal, but rather that the understanding of those seven Reformation trumpets would follow the opening of that last seal. It would not be until the "censer" was cast forth into the earth that sufficient light would be produced to clarify the vision of the "seven angels which had the seven trumpets" of the Reformation.—Revelation 8:1, 5, 6.

The reasonableness of the interpretation of these seals we submit as strong evidence that the explanation which the church has received of these things is from the Lord. Let us therefore rejoice, dear Brethren, that the Lord is fulfilling his promise to guide and direct the feet members unto the end.

RESIGNS IN FAVOR OF BROTHER MACMILLAN

DEAR BRETHREN:—

In June, 1918, when it seemed evident that some of our brethren who were on the Board of Directors of our Society would be taken away to prison, they resigned and others were elected by the Board to take their places. It was understood at the time that if these brethren should be returned to the work of the Society they should take their original place on the Board. At the last general election at Pittsburgh, held on January 4, 1919, I was elected as a member of the Board of Directors, and I feel that that was largely influenced by the fact that I was already on the Board as above mentioned. The record shows that I was originally elected to fill the vacancy occasioned by the resignation of Brother A. H. Macmillan. Brother Macmillan has now returned to the office and will be engaged in the office work, while my field of usefulness seems to be greater in the Pilgrim service. I therefore feel that it would be pleasing to the Lord and in the interest of his work if I would resign my position on the Board in order that Brother Macmillan, whose place I took, might be returned to his former position as a member of the Board. I feel that it is not so much the question as to who fills the place, but in what place can we be most useful and most pleasing to the Lord? I have greatly appreciated my privileges and am thankful to the Lord for opportunity of service on the Board or anywhere else. I take this occasion to express my deep appreciation of the confidence reposed in me by the shareholders in voting for me; but I believe, when they see why I have taken this position, that they will commend my action.

In view of the foregoing conditions and circumstances, and having in mind the best interests of his cause, and desiring to serve it and him faithfully, I believe it would be pleasing to the Lord and to all of his people that I tender my resignation in favor of Brother Macmillan, that he may be replaced on the Board in the position he occupied prior to June last. I therefore respectfully tender my resignation at this time, to take effect immediately, for the purpose of carrying out the views expressed above.

Your brother in the service of our Redeemer,

R. H. BARBER,—*Pilgrim.*

SIN AND ITS CONSEQUENCES

[This article was a reprint of that published in issue of January 15. 1907, under the title, "Disobedience, Penalty, Hope," which please see.]

MIZPAH

"The Lord will watch between us now,
Though we are far apart;
He knows thy thoughts, he knoweth mine,
And keeps us heart to heart.
What though the land and sea divide,
Yet there is naught to fear;
The same blue sky still shelters us,
And God himself is near.

"Absent from each, yet close to him,
Holding the self-same hand,
No anxious thought, no weary sigh,
But he will understand.
He knows the ties we hold so dear,
Each wish of thine and mine,
The love, made purer, stronger still
By his great love divine."

THE GRACE OF GOD

[This article was a reprint of that entitled, "The New Life in Christ," published in issue of March 15, 1903, which please see.]

LETTERS FROM AFIELD

BACK ISSUES A PRICELESS INHERITANCE

BELOVED BRETHREN IN THE ONE HOPE:—

Reading in the last WATCH TOWER the important notice and suggestion concerning the reprinting of the WATCH TOWERS from 1879 to 1918 in seven volumes, I must state here that you were reading my heart's wish, and not only mine but, if I am not much mistaken, the wish of all the children of God everywhere. How good it would be to have such a precious and priceless work in the home, a priceless inheritance for our children! Thanks and praise to the Lord for this suggestion he gave you! And according to his good will may he fulfil our hunger and thirst for it to his glory.

Therefore, please enter my name for one whole set of the seven volumes of THE WATCH TOWER for 1879-1918. May the Lord bless and help you all! With praise and thanksgiving I remain,

Your loving brother. JOS. P. SAMEK.—*New York City.*

THANK US FOR THE PRIVILEGE OF SIGNING

DEAR BRETHREN:—

We are glad to be able to enclose three petitions filled with names, and expect (D. V.) to fill up more of them. I am copying them on sheets of legal cap and will send them in this form later, so that the names will be more legible for your use. Very few people refuse to sign. Many are very emphatic in expressing their disapproval of religious intolerance. Some say that they knew about the trouble, but are very much surprised to hear that our brethren were sentenced so severely. They think that it is outrageous. Some business and professional men say that they thank us for giving them a chance to sign the petition.

May the dear Lord bless you all! And in hope that our dear brethren will now be privileged to serve many conventions this summer, we remain, with Christian love,

Your sisters in Christ. M. A. and A. J. GILLESPIE.—*Kans.*

NEW VOLUNTEER MATTER

On March 27th the NATIONAL LABOR TRIBUNE published a special supplement containing Brother Rutherford's sermon on "THE WORLD HAS ENDED" and other interesting matter. It has been thought well to use this two-page supplement as regular volunteer matter for 1919, and we have therefore placed an order with the *Tribune* for a considerable quantity of extra copies, which are being used for filling orders from the various ecclesias. We suggest that these *Tribunes* be distributed as quickly as possible, that the people may have this comforting message from the Lord's great prophecy. This issue of the *Tribune* has, of course, the same right of circulation as any other issue of that paper or of any other newspaper, thus eliminating all local restrictions which might apply to advertisements, hand bills, etc.

SHALL BACK TOWERS BE REPUBLISHED?

The thousand or more friends who have thus far written us in response to the suggestion in March 15th issue concerning the republishing of all the TOWERS for the past forty years in book form, manifest great enthusiasm over the proposition. Some have said that they would gladly take more than one set, as they indeed consider these a priceless legacy for posterity and expect to so use them. While we are equally anxious to serve the friends by having these back numbers republished as heretofore outlined, nevertheless we regret to advise that up to the moment of going to press with this issue we have not yet received a sufficient number of orders to justify undertaking it. The typesetting and plates alone will cost upwards of $40,000, besides the cost of paper, printing, binding, shipping, etc. It is obviously impossible, therefore, to publish these back issues in book form unless the demand warrants an edition of at least five thousand sets. We are merely informing you of the exact situation, and now it is for our readers to decide whether we shall or shall not proceed with the publication of this "priceless treasure." As previously announced, the full set will comprise seven volumes, of about 1000 pages each, same size pages as the present WATCH TOWER, and will contain all the TOWERS throughout the entire harvest period, together with a complete alphabetical index which will refer instantly to every article, on whatever subject, from the pen of our beloved Pastor, back to the year 1879, when THE WATCH TOWER began to be published. The price quoted is $12 for the complete set of seven volumes, charges collect, contingent on a sufficient number of orders to justify a fair-sized edition. What is your pleasure, dear brethren? *

ONLY THREE NUMBERS NOW MISSING

We find our file of old TOWERS is now practically complete, but we are still missing the following three issues, namely; the month of April, 1880; also January and March of the year 1881. We have confidence that some of the dear friends possess these old issues. We therefore request that our oldest readers look amongst their files, and if they have any or all the aforementioned issues we would very much appreciate the loan of same, that we may make copies of them, thereby making our file complete from the beginning. They will be returned to you after they have served their purpose.

VOL. XL PITTSBURGH, PA., MAY 1, 1919 NO. 9

VIEWS FROM THE WATCH TOWER

ANOINTING THE FALSE PROPHET

As far back as 1880 Brother Russell, through the columns of THE WATCH TOWER, clearly interpreted the "ten-horned beast," the "two-horned beast" and the "image of the beast" mentioned in Revelation 13th chapter and elsewhere. He showed that in symbolic language a "beast" represents a government—not a purely civil government, but one having an ecclesiastical tinge; as for instance the "beasts" of Daniel's vision, which are known to represent respectively the governments of Babylonia, Medo-Persia, Grecia and Rome. (Daniel 2:37-44) The ten-horned beast of Revelation was interpreted by Brother Russell as representing the Papal government, which for a time ruled over all Europe—the politico-ecclesiastical Holy Roman Empire. Papacy still claims to have the right or authority to rule all nations as the representative or vice-gerent of Christ, as shown by its Catechism. Question No. 120 reads as follows:

"Q. Why did Christ found the Church?

A. Christ founded the Church to teach, govern, sanctify and save all men."

Preceding questions show that by "the Church" is meant the Roman Catholic Church, of which "the Pope, the Bishop of Rome, is the visible head." This edition of the Catechism before us is copyrighted 1885 and 1898, and bears the following endorsement: "This Catechism ordered by the Third Plenary Council of Baltimore, having been diligently compiled and examined, is hereby approved.—James Gibbons, Archbishop of Baltimore, Apostolic Delegate."

We also quote from Father Phelan, of St. Louis, as published in the *Western Watchman* of June 27, 1913:

"Tell us we are Catholics first and Americans or Englishmen afterwards; of course we are. Tell us, in the conflict between the church and the civil government we take the side of the Church; of course we do. . . . Why is it that the Pope has such tremendous power? Why, the Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world are as these altar-boys of mine. The Pope is the ruler of the world."

This very modern assumption of political authority on the part of Papacy is in close alignment with the Encyclical of Pope Leo XIII., issued on November 1st, 1885, in which he said: "All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate, wherever possible, in the administration of civil affairs."

* [Resumption of this paragraph in this form, interrupted Aug. 15, 1918.]

THE TWO-HORNED BEAST AND THE IMAGE

After identifying the ten-horned beast as Papal Rome, Brother Russell explained that the two-horned beast of Revelation 13 represented the church-nation of Great Britain and Ireland; for it also is a government which combines ecclesiasticism with civil power. The bishops of the church have seats in the British parliament, and the king is officially recognized as the head of the church as well as of the nation.

In 1846 A. D. the other Protestant denominations leagued together for the obvious reason of giving themselves more dignity and authority. This league was called "The Evangelical Alliance," but for about 70 years it has been merely an image—lifeless, having no power. The Revelator, however, indicates that this lifeless image would receive vitality or power in the end of the Gospel age, sometime between the outpouring of the sixth and seventh plagues, and that its name would then be changed to that of "false prophet." We have seen this fulfilled. The vitalizing breath has already entered into the image, and it has already manifested its newly gained authority. But, like the new-born babe, it waxes stronger as time goes on.

The Revelator shows that the vitalizing of the image was to come from the two-horned beast. A few years ago the Episcopal Church became friendly toward the Church Federation movement, and even permitted ministers of other denominations to enter its pulpits. Commenting upon this, in THE WATCH TOWER of November 15, 1913, Brother Russell said:

"Perhaps this recognition of the image is all the vitalization the image needs, but we are inclined to expect more. For years the Episcopalians have proffered re-ordination to the ministers of the different denominations represented in the Evangelical Alliance, and they still proffer it. We have been inclined to expect that the ministers would finally concede the point and accept a re-ordination at the hands of an Episcopal bishop."

MINISTERS SEEK EPISCOPAL RE-ORDINATION

Early last year certain Protestant ministers of the Evangelical Alliance, notably the leaders of the Congregational denomination, made overtures to the Episcopal House of Bishops then in session in New York City. Since then the movement has taken definite form; and now comes the report that twelve leading bishops and high churchmen of the Episcopal denomination and nine leading lights of the Congregational church have jointly formulated a canon to be presented at the triennial session of the General Convention of the Episcopal Church, to be held in Detroit this summer. The canon contains a series of "proposals for an approach toward unity," which have been agreed upon by the Episcopal bishops and the non-Episcopal ministers, the principal feature of which is that ordained clergymen of the Evangelical Alliance shall receive, in addition to the present ordination at the hands of an Episcopal bishop, and yet remain ministers in good standing with their own respective denominations. The significance of this revolutionary procedure is further emphasized, following, as it does, on the heels of the mission of the three Episcopal bishops to the Pope of Rome in behalf of church unity, as commented upon in our last issue.

The canon on which the Episcopal and non-Episcopal ministers have agreed, reads in part as follows:

"In conferring or in accepting such ordination [Episcopal] neither the bishop ordaining nor the minister ordained should be understood to impugn thereby the efficacy of the minister's previous ministry. . . . A minister so ordained may officiate in a diocese or missionary district of this church [Episcopal] when licensed by the ecclesiastical authority thereof, but he shall not become the rector or minister of any parish or congregation of this church [Episcopal]."

The conditions upon which any member of the Evangelical Alliance may obtain re-ordination at the hands of an Episcopal bishop are outlined in the canon as follows:

"At the time of his ordination the person to be ordained shall subscribe and make in the presence of the bishop a declaration that he believes the Holy Scriptures to be the Word of God; . . . . that in the ministry of baptism he will unfailingly baptize with water in the name of the Father and the Son and Holy Ghost; and that in the celebration of the Holy Communion he will invariably use elements of bread and wine, and will include in the service the words and acts of our Lord in the institution of the sacrament, the Lord's Prayer and the Apostles' or the Nicene Creed as the symbol of the faith of the holy Catholic Church: that when thereto invited by the bishop of the church [Episcopal] having jurisdiction in the place where he lives, he will, unless unavoidably prevented, meet with such bishop for communion and for counsel and co-operation; and that he shall hold himself answerable to the bishop of this church [Episcopal] having jurisdiction in the place where he lives; or if there be no such bishop, to the presiding bishop of this church [Episcopal]."

The Congregationalists are not alone in making overtures for Episcopal re-ordination, and the bishops of the Church of England proffer it with no less enthusiasm than do their brethren of America and elsewhere. We quote the following London dispatch as published in the Philadelphia *Public Ledger* of March 27, 1919:

"Definite proposals for a union of the Wesleyan Methodist Church with the Church of England are made by the Right Rev. Dr. Arthur F. W. Ingram, Bishop of London. The bishop suggests that Anglicans and Wesleyans should unite, because, he says, 'No religious body was ever closer to the church than the Wesleyans.' Under this plan, bishops would be present at the ordinations of the Wesleyan Methodist Church, which would become an order within the Church of England, but would retain its own practices. Wesleyan pastors would, if they preferred, be ordained by their own bishops. When the principle of union is established, the Bishop of London would favor an exchange of pulpits."

EPISCOPAL ASKS CATHOLIC TO FILL PULPIT

Bishop David H. Greer, of the New York Diocese of the church unity has asked that a Roman Catholic priest be permitted to conduct one of the Holy Week services in the Cathedral of St. John the Divine. Thus the Episcopal church acts as "mediator" between the beast and the enlivened image, proffering to each a friendly hand.

We quote from the N. Y. *Tribune* of March 31:

"I would gladly welcome a Catholic to take one of these services in the Cathedral," said Bishop Greer. "I feel friendly toward all the orthodox denominations, and believe that broad and generous sympathy should prevail throughout the church. I don't believe in breaking down the barriers of the church, but neither do I believe that they should be so high that you can't get them down or climb over them."

When asked if the unity program would not tend to destroy the individuality of the various Protestant churches, and give a certain precedent to the Episcopal Church, Bishop Greer is reported to have replied: "Certainly not. None of the churches would lose its individuality. Precedents would be given to the episcopate—not to the Episcopal Church. It would mean the universal recognition of a historic order dating back to apostolic times."

All this is in fulfillment of the teachings of the Laodicean servant, Pastor Russell, who foretold from the Scriptures more than thirty-five years ago the course which all denominations, including the Episcopal and Catholic churches, would take in the end of this age. We quote further from his statement in THE WATCH TOWER of November 15th, 1913:

"According to the old, but erroneous thought handed down for centuries, the bishops of the Church of England and of the Church of Rome are 'Apostolic Bishops,' or successors to the Apostles, according to the old theory of Apostolic Succession. According to that same theory, no one on earth has one particle of right to teach and to preach except as those 'Apostolic Bishops' shall grant their permission by laying on their hands. According to this rule, then, Methodists, Baptists, Lutherans, Presbyterians, and all such, are preaching without authority. When they talk about ordination they merely mean that each sect ordains its own ministers. The Evangelical Alliance is attempting to get around this difficulty and to have the sects recognize each other's ordination. The federation is building upon this general recognition of 'orthodoxy,' and is about to be given life, virility, power, dignity, by something which the Church of England will do for them which will recognize their ordination as ministers.

"We may be sure that they will make the road to the preaching and teaching of the Gospel a very narrow one to all attempting to preach without their recognition and ordination. These will be trying times upon us, and upon all who will refuse to worship the beast and his image, or to receive the mark of the beast upon his forehead or upon the hand.—Revelation 13:15-17."

RELIGIONISTS' PROBLEMS INTENSIFYING

An outstanding problem of "Church Christians" has always been, how to raise more money. Their perplexities are not decreasing as the days go by. Following we quote a few extracts from a booklet "The Financial Resources of Methodism," published recently by the Joint Centenary Committee of the Methodist Episcopal Church and the Methodist Episcopal Church, South. This booklet is an appeal for money, an artful, an efficient, a business-like appeal, but the same in substance as the old-time passing of the hat.

"The most impressive thing about the Centenary is the size of it. Eighty millions for missions looks like a staggering task to a church that has never thought of missions except in nickels and dimes and pennies. This is a day of big things.

* * * * *

"A friend of mine found an Iowa farmer worth three quarters of a million dollars, in good and regular standing in the Methodist Episcopal Church, who was contenting himself with a gift of $25 a year for the current expenses of his local church and $10 a year for world benevolences. The Centenary, or some other good cause, will have to relieve such a brother of his money, or he is likely to lose his soul. It is the function of the Centenary to save men.

"Another friend found a church that was spending a quarter of a million dollars on a building enterprise for itself, but out of its membership of more than twelve hundred, more than nine hundred were not giving so much as a penny to save the world outside of their own community.

"In the light of such facts, what is the use of singing, 'My all is on the altar, I am waiting for the fire'? The truth is, that after nineteen hundred years the program of Jesus has not been taken seriously by His followers. It is simply mockery to talk of consecration to God in the face of such a record. The church must either give up its little 'Me and my son John' policy and settle to a task commensurate with its commission and its resources, or quit as a world force and shrivel to the level of a second-class enterprise.

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"It is not a matter of wealth, but of willingness, upon which the success of the Centenary depends. We have the former; it is the latter that we lack and must create."

THE HARVEST ENDED—WHAT SHALL FOLLOW?

"*Wait patiently, therefore, brethren, till the coming of the Lord. Behold, the husbandman expects the precious fruit of the earth, waiting patiently for it, till he receive the early and the latter harvest.*"—James 5:7, Diaglott.

Without doubt the most crucial testing time is now upon the church. The temptations are subtle. We believe the work of harvesting the members of the kingdom class is done, yet there is much to be accomplished before complete glorification of this class. The Scriptures clearly show that tests must follow. "Having done all, stand"; and while standing, remember that "judgment must begin at the house of God." It has begun. Judgment must shortly follow upon the great company, upon nominal Christendom, and upon the world.

The tests now upon the church may be divided primarily as follows: (1) Tests of loyalty to the Lord at the cost of reputation, liberty, and even life itself; (2) cheerful endurance of such trying experiences as our Father may permit to come; and (3) tests of love for God and the Lord Jesus, love for the brethren, and pity, compassionate love for all the poor groaning creation. And without doubt these tests are primarily for a threefold purpose, to wit: (a) of affording the privilege to the remaining members of the body to fill up that which is left behind of the sufferings of Christ (Philippians 1:29; Colossians 1:24): (b) to give a practical demonstration of the required cheerful endurance (Hebrews 10:36, 37); and (c) to perfect the royal priesthood that all the members thereof may in truth be sympathetic, and thus qualified to deal properly with the people during the incoming age.

GLORIFICATION OF THE CHURCH

While these are primarily trials upon the saints, the Scriptures clearly show that there is to come a fiery, destructive trial upon Christendom, particularly and peculiarly affecting the members thereof who have professed to love and serve the Lord, but who in truth and in fact have both by word and conduct, denied him. These fiery experiences will utterly destroy all ecclesiastical self-conceit, pride, ambition, arrogance, intolerance and persecution, and rid the earth of all the God-dishonoring systems which for past centuries have oppressed men under the guise and in the name of religion. The evidences are cumulative that the dread hour for Babylon is at hand, and it is with eagerness that the fully consecrated are standing, watching and waiting for the happening of these events, which are so closely connected with their own complete deliverance. St. James seems to have had this very time in mind, particularly when he wrote chapter five of his epistle to the church. Come now, let us consider together his words of inspired wisdom.

To profit by the examination of any Scripture it must be determined who is speaking (or writing) and to whom the message is addressed. The opening words of the epistle show that it is James the bond-servant of God and of the Lord Jesus Christ who is writing. It is not probable that he would have addressed his message to the world; for Jehovah deals with the world only through the Mediator of the New Covenant. We therefore conclude that he is addressing those who claim to be pupils and followers of the Lord Jesus. He says: "To the twelve tribes which are scattered over the world" (Weymouth), meaning, as we understand it, the church as a whole, including the faithful and the unfaithful. The first part of chapter five we believe to be addressed to the unfaithful stewards. "Church" is often used as a generic term applying to the nominal as well as to the true church. (Z '16-345) The great Master definitely pointed out (Matthew 13:24-30) that the church nominal throughout the age would contain both the true and the false—the wheat and the tares—and that in the time of the harvest at the end of the age he would send forth his messengers to gather the tares and bind them in bundles for destruction and to gather the wheat into his barn. Both classes seem to be addressed in this epistle of St. James.

THE "DOOR" NOW CLOSED

As heretofore definitely set forth in THE WATCH TOWER, the harvest of the wheat class covered a period of forty years; that it had its beginning in 1878 with the resurrection of the sleeping saints; that thereafter the messengers under the direction of the Chief Reaper went forth with the sickle of truth to gather the saints together who had made a covenant by sacrifice; that the forty-year period would end, and did end, in the Spring of 1918. We believe it is now a true saying that the harvest of the kingdom class is an accomplished fact, that all such are duly sealed and that the door is closed. (Z '19-108) In the Spring of 1918, in God's due time, the active work of the harvest was suddenly halted and the long-looked-for persecution began. The Catholic and Protestant systems claim to be the church, and in these organizations there are doubtless many consecrated ones who, fearing persecutions, do not obey the voice from heaven and "come out." (Revelation 18:4) The leaders and mighty men of the systems have coerced the fearful ones to remain within their goatfolds, and there they will remain until released in the great tribulation.

St. James opens the fifth chapter of his epistle with the phrase, "Go to now, ye rich men." To whom are these words addressed? Manifestly to those who are opposed to the kingdom of righteousness—the kingdom of the Lord Jesus. (C-20) Brother Russell, in Volume IV, page 392, considered the "rich men" as applying to the banking interests of the world (notably Jewish bankers) but on more than one occasion he remarked that something else seemed to be implied, but was unable to suggest anything farther. If his admittedly partial explanation seems more satisfying to the reader than what is hereafter presented, well and good. To us it seems that there may be another application, and that from the ecclesiastical viewpoint.

While there are some men of great material wealth identified with the religionist systems of Christendom, and while it is true that some of these men have been instrumental in the operation of schemes working to the material detriment of their fellowmen, it is still more true that there have been spiritual riches entrusted to the custody of a class of mighty ones in the spiritual field who have used such to the great detriment and oppression of the followers of Christ Jesus. It is not probable that the materially wealthy are the men exclusively referred to. As a class such have never been considered part of the church. Our thought is that the above quoted words of St. James apply specifically to the clergy, the leaders and mighty men of the church nominal, both Catholic and Protestant, and in support thereof we cite the following:

The Jewish system was an ecclesiastical system, dominated and controlled by priests, scribes, pharisees, leaders and mighty men. All Bible students are familiar with the Scriptural proofs that the Jewish system finds a parallel or counterpart in the ecclesiastical system, particularly at the close of the Gospel age. In the parable of Dives and Lazarus, the "rich man" has reference to the Jewish system, particularly the leaders or clergy of that system, because of their greater enlightenment and favors and corresponding responsibility. Applying the parallel, the "rich man" of the church nominal of the Gospel age must be the "clergy class," because of their greater favors and corresponding responsibility.

ECCLESIASTICISM'S "RICH MEN"

Again, the last epochal period of the church nominal is designated "the church in Laodicea," signifying that the angel or messenger to the church at that time would be one who would boldly stand for "justice for the people" and be against those who would "lord it over," dominate and control the church nominal at that time. That this has been literally fulfilled by Brother Russell, the readers of THE WATCH TOWER can well testify. And be it noted that this is the only epoch of the church nominal wherein its leaders, clergy and watchmen claim to be "rich and have need of nothing." They are "lukewarm," not taking a firm, uncompromising position for or against the Lord, pretending to teach the Word of God, yet denying the power thereof. While claiming to be Christians, they reject the great ransom sacrifice and the resulting blessings to mankind. They boast of their riches of knowledge, claiming to have all the spiritual light that exists in the world. They count their flocks by the millions, saying, "We are rich as never before." For centuries the "Mother Harlot" has boasted of riches, her mighty ones claiming the sole right to interpret the Word of God; but in the Laodicean epoch the clergy of the daughter systems have joined her in such boasting (Revelation 17:4-6) and in the systematic oppression of the laborers in the harvest field.

Further describing them St. James says: "Your [claimed] riches are corrupted and your garments are moth-eaten." How do these words fit the mighty men of Babylon? They fit exactly. That there are two kinds of treasure our Lord showed when he said to his hearers: "Lay not up for yourselves treasures upon earth [the things cherished by human society as now constituted—whether they be tangible things, such as material wealth, or whether they be intangible things, such as the emoluments, honors, and preferments of men, reputation, etc.] where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, [the things often disallowed of men but owned and cherished of God—character] where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."—Matthew 6:19, 20.

Opportunity was given to lay up the incorruptible, heavenly treasure, but the ecclesiastical systems, particularly the clergy class, have preferred the earthly treasure. They have spurned the invitation to walk humbly and faithfully in the footsteps of Jesus and the apostles, but have doted on great buildings, costly furnishings, paid choirs, gorgeous robes, numerous followers, great drives for money and members, plaudits of men, political preferment, titles, sumptuous meals, ease and comfort. "They have grown fat, and they shine." To accomplish their purpose in laying up the earthly riches they "have preached falsely and have made themselves rulers by the same fraudulent means," and verily they have their reward.—Isaiah 56:10, 11; Jeremiah 5:24-31.

Jesus warned against the riches which "moth and rust doth corrupt." To the clergy class St. James says: "Your riches are corrupted and your garments are motheaten." Dr. Strong renders the word corrupted as "to putrefy, to perish"; and truly such riches are putrefied and are perishing. A motheaten garment is one full of holes, disclosing nakedness. The beautiful robe of Christ's righteousness is vitally essential to all who walk by faith with the Lord. Assuming to wear that beautiful robe, the nominal clergy class has neglected the precious garment, and now their covering is motheaten and their nakedness is exposed, nevertheless they boast of their riches. To such the Lord Jesus says: "Thou sayest: I am rich and increased with goods and have need of nothing, and knowest not that thou art wretched, and miserable and poor [spiritually] and blind and naked."—Revelation 3:17.

Furthermore St. James adds: "Your gold and silver is cankered, and the rust of them shall be a witness against you." Canker is a corroding rust that is destructive. Now the rusting of literal gold and silver would be no cause of God's pronouncing a severe judgment against men. Our thought is that these words "gold and silver" apply spiritually to the divine truths committed into the custody of the church—truths which the clergy by neglect and wilful misrepresentation have permitted to become obscured as by corroding rust. Also many persons in the churches who once received the divine truths and entered the race for the divine or spirit nature have become cankered, rusted and corroded by reason of the wrongful teachings of the clergy and their improper example. Likewise the divine truths so brightly, beautifully and wonderfully set forth in the Word of God, the clergy have permitted to become covered with the canker and rust of higher criticism, evolution and humanitarianism, until by reason thereof these truths are hidden from many honest minds who would have heeded the truth had they been taught.

THE REAPERS AND THE HARVEST

St. James adds that in the day of restitution "the rust of them shall be a witness against you and shall eat your flesh as it were fire." Silent but potent is the witness of the rust at this very hour.

Then declares the Lord's servant (vs. 4): "Behold the hire of the laborers who have reaped down your fields, which is of you kept by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of armies." To apply these words exclusively to the owners of literal fields of grain seems hardly permissible. Many are the farmers who own their own fields, and nowadays they pay liberal wages to those who aid in the reaping time. The courts of the land are always open to compel any defrauder to pay, and in most jurisdictions, particularly in the United States, nothing is exempt from execution to pay wages duly earned. But when we consider the words of St. James from the ecclesiastical viewpoint, the entire question is clarified. The great Master said: "The field is the world; the good seed [wheat] are the children of the kingdom; the harvest is the end of the age; and the reapers are the messengers." Again, he said that at the end of the age he would send forth his messengers to gather his elect from one end of heaven (the ecclesiastical systems) to the other. (Matthew 13:37-43) The harvest time came; and true to his promise the Lord Jesus sent forth "that faithful and wise servant" who, together with other faithful ones during the forty years of the harvest, reaped the fields. Who, during that time, claimed to be owners of the field? The clergy, the "rich men" themselves, by their conduct answer: We are possessed of all spiritual wisdom, and to us has been committed the responsibility of looking out for the spiritual welfare of the world.* No one else is ordained to preach or teach. We are the watchmen of the flock, and we alone are entitled to the fleece.

But did they engage in the reaping? No; they even denied the presence of the Master Reaper and the time of the harvest. Have the fields been reaped down, and if so by whom? Yes; by the grace of the Lord and under his guiding hand, the reaping has been done. Those completely consecrated unto death, those who counted their lives not dear unto them, the humble, meek, patient, faithful ones were privileged to do the reaping. Many of them physically weak, yet strong in the Lord, went forth from house to house, day after day, thrusting in the precious sickle of truth; while other faithful ones freely used the sickle by handing the message promiscuously to all who would receive it and others by word of mouth joyfully proclaimed the harvest message to all who had hearing ears.

DEFRAUDED OF THEIR WAGES

Were these laborers in the harvest field entitled to any hire or wage from the rulers in the ecclesiastical systems? Yes; they were, for the reason that these mighty men openly pretended to be the representatives of the Lord Jesus and to be owners of the field. Do we not read: "Owe no man anything but to love one another; for he that loveth another hath fulfilled the law"? (Romans 13:8) Jesus specifically commanded his followers to love one another even as he loved us. That would mean that each one who claims to be a Christian owes it to his brother to love, encourage, comfort and help him. The faithful laborers in the harvest field expected to receive buffetings from the world; but they were justly entitled to receive from all who professed faith in Christ the wage of encouragement, comfort and love. Had the clergy paid their hire or wage, many of their congregations would have paid the reapers a like wage.

But says St. James to these "rich men": "You have by resort to fraudulent means kept back the just wage of the reaper." And how did they this? By fraudulently representing to the Christian and other peoples of the world that the Lord's "faithful and wise servant" and his co-laborers were not ordained to preach and teach; that they were ignorant, dishonest and vicious persons, yea, even enemies to the peoples, and should be shunned and persecuted. Notwithstanding, the loyal followers of the Master pushed on with their work of reaping the fields. Often tired, weary and footsore, despised of men and persecuted, they toiled on, almost fainting. Many times when a word of loving kindness and encouragement would have helped, it was not forthcoming. The bitter tears of sorrow often burned their cheeks; and they cried aloud, and "the cries of them are entered into the ears of the Lord of heavenly armies," who bides his own time for the day of reckoning.

* It is interesting in this connection to note that the "church" claims to be "the sole repository of Truth."

Turning again to the same class of "rich men" St. James says: "Ye have lived in earthly pleasures, and been wanton even to the day of slaughter." This means that they have practised self-indulgence to the reckless and utter disregard of other Christians, continuing it even to the day of God's vengeance. God's prophet in terse language likewise describes them in Isaiah 56:10, saying, "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way, every one for his gain, from his quarter."

HERALDS OF THE KINGDOM "KILLED"

This company which the Lord calls hypocrites the Apostle charges with a grave crime, saying, "Ye have condemned and killed the just and he doth not resist you." Prior to the writing of this epistle by St. James, the clergy of the Jewish order had caused the Lord Jesus to be crucified. Moved by the same wicked designs, the prototype of the impure modern ecclesiastical harlot imprisoned and killed John the Baptist, a righteous man. John typified a class of faithful Christians who at the close of the Gospel age, because of loyalty to the Lord, are restrained of liberty and rendered useless. "Ye have condemned and killed" says St. James. The "rich men" of Babylon have persistently and unrelentingly persecuted and condemned the John class throughout the harvest time, and now they have caused some of them to be killed. "Killed" means to render inactive, helpless, or useless. These opponents could not kill the new creature; but since the flesh is the organism of the new creation while on earth, to render such useless or helpless is equivalent to killing such persons. The readers of THE WATCH TOWER are familiar with the way in which this has been done during the past few months. "And he doth not resist you." These words apply to John the Baptist, type and antitype. The work of the John class is to herald the message of the kingdom. To the extent this is prevented by the antitype of Herodias and Herod, to that extent is the antitypical John rendered helpless—killed—and that under the pretext of necessity.

THE HOUR OF RETRIBUTION NEAR

It is surely a fact that these things could not have been so clearly understood until the close of the harvest. And what may we expect to follow shortly? St. James answers: "Come now, ye rich men, weep and howl for your miseries which will soon be upon you." (Weymouth) We paraphrase the language of St. James: 'Judgment began at the house of God, and now it shall shortly come to you. You have lived selfishly, in utter disregard of the rights and welfare of the church of Christ. You have heaped up earthly riches, but these are now worthless. Your titles are empty and meaningless. The divine truths you have permitted to be covered and hid by a corroding rust. Your nakedness is apparent before God and man; you have defrauded the humble and faithful workers in the Lord's harvest; you could not feed God's people, and you have conspired to prevent others from doing so. All these things are witness against you, condemning you, and they shall eat your flesh as it were fire.'

Another prophet of Jehovah corroborates this testimony in that set forth in Ezekiel 34:3-12. In the 17th and 18th chapters of Revelation the Lord of the harvest vividly describes the fall of these evil systems, and the howling and weeping of the "rich men" thereof. The people once enlightened as to the facts and motives of the evil systems will unite to complete her destruction and "shall eat her flesh and burn her with fire" (Revelation 17:16), and her "rich merchants [arrogant clergy] shall weep and mourn" (Revelation 18:11), because the hour of retribution is at hand. Jehovah declares his determination to rise up to the prey and pour upon them his indignation (Zephaniah 3:8), and the Lord Jesus declares that this expressed indignation of Jehovah will be such as man has never before known, but it will be the last.

GREAT TEST NOW BEFORE THE CHURCH

All these things, it is declared, must transpire before the deliverance of man from the thraldom of sin, wickedness, persecution and death. St. Paul, having that fact in mind, wrote: "The whole creation groaneth and travaileth together" waiting for that time and for the manifestation of the sons of God.

The period of time elapsing between the close of the harvest of the kingdom class and the completed glorification of all the members of that class, of necessity must be a time of long-suffering and crucial testing. Babylon's complete destruction seems to be scheduled for about the same time. Let us therefore, beloved, be fortified against that time. To be forewarned means to be forearmed. Some will wonder why such prolonged suffering is permitted, and some will grow weary waiting for deliverance. Let all mark the appropriateness of St. James' words (vs. 7), "Be patient therefore, brethren," which means, 'Endure cheerfully.'

As an illustration, he cites the farmer waiting for his crops to mature, and adds: "Be ye also patient, stablish your hearts; for the coming of the Lord draweth nigh." The word "stablish" means to "turn resolutely in a certain direction, and steadfastly hold that position against all opposition." This admonition for steadfastness coming from St. James in this connection is proof conclusive that the conditions prevailing during the period of waiting after the end of the harvest will be such as will require the maximum degree of patience and steadfastness. St. Paul corroborates this conclusion, saying, "Having done all, stand"; and in order to stand, the whole armor of God will be required. The Scriptures indicate that the great test must come to the church before Babylon's complete overthrow.

The first primary test mentioned is that of loyalty to the Lord at the cost of liberty or life. The Scriptures show that God approves only the loyal. Disloyalty to the Lord because of the fear of man or of organizations could not be pleasing to him. Everyone begotten of the holy Spirit is commissioned to preach the message of the kingdom. Ecclesiasticism does not want that message given to the people. Particularly the "rich men" (lordly clergy) oppose the setting up of the kingdom.

The temptation may come to the Lord's people to reason thus: 'If I persist in telling the truth concerning the kingdom, I may offend ecclesiasticism and her agents, and as a consequence be deprived of liberty or life.' But the temptation need not be embraced. Let each one ask himself this question: 'Is it more profitable for me to have the approval and favor of ecclesiasticism or to have the approval of the Lord? It is impossible to have both. No man can serve two masters.' Let the questioner have in mind these words of wisdom, "The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe." (Proverbs 29:25) Loyalty to the Lord will always be rewarded; therefore let this be the criterion for determining all such points: 'What would the Lord have me do?' And after determining God's will, do it, leaving the consequences in his hands. Clearly St. James had in mind this test when he wrote (5:10): "Take, my brethren, the prophets, who have spoken in the name of of the Lord, for an example of suffering affliction and of patience." That they might prove loyal and give a faithful witness, mark what they endured.

"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David, also, and Samuel, and of the prophets; who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."—Hebrews 11:32-40.

TESTS OF LOYALTY AND PATIENCE

Will God require a less degree of loyalty and faithfulness on the part of the kingdom class? If you believed it to be the Lord's will that you persist in telling the truth, would you heed his voice or heed the bluffing voice of ecclesiasticism? Let the one who would have the Lord's approval read and heed the words of "that wise and faithful servant," appearing in Volume III, page 231, paragraph 2: "And probably at this juncture the Elijah class, persisting in DECLARING the truth to the last, will suffer violence and pass into glory." Here is a test of loyalty to the Lord. It is not the province of THE WATCH TOWER to tell any one what he shall or shall not do with reference to proclaiming the message. We can merely suggest; and we withdraw any statement in this journal heretofore made that may have appeared to any reader to be in the nature of a command. Let each one be persuaded in his own mind what the Lord would have him do.

Patience is suggested as another primary test now on. St. Paul says: "For ye have need of patience that after ye have

done the will of God ye might receive the promise." (Hebrews 10:36) Have we done the will of God? If so, we have done all we can do with reference to making known his kingdom; and if we are prevented from doing anything further, the responsibility rests upon the ones preventing us, and to the Lord such must in due time render account. And having done our full duty it is for us to stand calmly and cheerfully, and endure whatsoever experiences the Lord permits to come to us. "He that endureth to the end of the same shall be saved," were the words of the Lord Jesus relating to this hour. St. James had the same thing in mind when he wrote (vs. 11): "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." Did Job gain the Lord's approval by pandering to the coercion of Satan and his agents? He did not; neither can any one gain the approval of the Lord by so doing. Beloved brethren, here is a test of faithfulness and cheerful endurance for the Truth's sake. Who will stand on the Lord's side? But while so enduring, do not swear by anything or anybody; but, says the Lord's servant (James 5:12), let your yea mean yes, and your nay mean no, without change or deviation and without complaint.

A THIRD TEST UPON THE CHURCH

Love for God and the Lord Jesus is another test now on. "If ye love me ye will keep my commandments" (John 14:15); and this means that if our love will stand the test we will ascertain the will of God, and then do it, because we love him; and do it regardless of consequences. "Our God whom we serve is able to deliver us."

Because God's people are made up of different characters, the final test will greatly involve love for the brethren. This test is now on. Some will murmur against another and judge his brother—a test of brotherly love. To those now sealed St. James says: "Murmur not against each other, brethren, that you be not judged; behold, the Judge is standing before the doors." (Verse 9, Diaglott) To illustrate, some brethren take a bold and firm stand for the message of the Lord and suffer ignominy for it, which ignominy attaches to all who are identified as companions with them. (Hebrews 10:33) Another murmurs against these brethren, saying, "Could not they have pursued a more moderate course, and thus shielded themselves and us from this ignominy?" St. James in substance replies: 'Don't murmur against your brethren, since you are not the judge. The Judge [the Lord] stands now in your presence, and he will judge. Let each one be persuaded in his own mind, do what he conceives to be the Lord's will and leave the judging to the Lord.' If our love for the brethren stands the test, we must put into practice our test of last year: "Above all things have overspreading love among yourselves, for love covers a multitude of defects." And again, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."—1 John 2:10.

We must have perfect love for even our enemies, having always the desire to do good unto them when the Lord is pleased to grant the opportunity. Poor, blind and deluded creatures! Many of them think they are doing God service by persecuting the reapers who have labored in the harvest, while some are the willing tools of the "seed of the serpent" which is maliciously bent on bruising the heel of the "seed of promise." But, beloved, remember that it was a part of our covenant at consecration that we would drink of the cup which the Father pours for us. Only a pure heart can fulfil the exact terms of that consecration, and its exact fulfilment is requisite to membership in the kingdom. A pure heart includes love for even those who persecute us; but it does not mean that for fear of offending or suffering we will yield to the whims and dictates of our enemies. Perfect love casteth out fear, and perfect love prompts its possessor to do the will of God (not the will of man) and do it with a cheerful, joyful heart. (1 John 5:3) The loyal, faithful, patient, and loving child of God will have his approval. The approval of God is the only thing now worth while.

THE SUMMING UP

Summing up the words of St. James, we see that foreknowing what would come to pass, God caused his bondservant to write to the church, to the intent that the members thereof might be encouraged as they approach the dark night. In other places in his Word God caused to be recorded the fact that there would arise wicked, persecuting ecclesiastical systems. He pictured them by the wicked women, Jezebel, Herodias and Salome, while Ahab and Herod were used to picture the evil instruments that would execute the malicious vengeance of the systems; and he used Elijah and John the Baptist to picture the class of loyal Christians who would be the victims of intolerance and persecution.

Apparently the Lord designed this denunciation of St. James to apply particularly to the popes, cardinals, archbishops, bishops, doctors of divinity, and the clergy as a class in general (there being exceptions of course), who as the merchants of these unfaithful systems have dealt in Babylon's merchandise and, in their own estimation at least, have grown rich thereby. He tells them in no uncertain terms of their unfaithfulness; and shows how that in disregard of the obligation to serve the Lord they have served themselves, fleecing the sheep, living at ease from the profits thereof, and have done so in wanton, reckless and utter disregard of the rights of the Lord's children; that their own garments are falling to pieces and their nakedness is exposed; that they would not enter into the kingdom and have kept others from entering; that they not only refused to aid in the harvest field, but by fraud, deceit and misrepresentation have kept back from the laborers what they would have received from other Christians; and furthermore, that they have caused many of the harvest laborers to be persecuted, molested, arrested, imprisoned and killed (rendered inactive in the Lord's work), because of faithfully telling the truth concerning the Lord's kingdom and the restitution blessings coming to the human race. Moreover, he tells these "rich men" that the divine truths which they assumed to handle they have suffered to become covered with canker and rust. All these things stand as strong witnesses against them. Wherefore, "Come now, ye rich men, weep and howl for the miseries shortly to come upon you."

WHY THE TESTING NOW?

The time has come when the Lord will reward them that fear his name and "destroy them that corrupt the earth" (Revelation 11:18); and just preceding the happening of the judgment upon the systems there will be a time of crucial testing to the church.

But why should such trying experiences come upon the church now after the harvest is closed? It is because the graduating hour has come; and the Lord, being an exact economist, is using the means at hand to determine who will pass the final examinations. He is permitting the unholy systems to go the full length of the tether, that their wickedness may come to the full, that by their own testimony they shall be condemned and at the same time their wicked, persecuting acts can be utilized to give the needed experience to his saints. God's plan must be fulfilled exactly and completely. Suffering is made a condition precedent to entering into the kingdom. "It is given to you [as a privilege] not only to believe on the Lord Jesus Christ, but to suffer for his sake." (Philippians 1:29) The Lord Jesus left behind him certain sufferings for the body members to fill up, as a privilege to the body. (Colossians 1:24) Hence the fulfilment of these requirements is one of the primary reasons for the tests now upon the church.

While it is true that the harvest work is closed, yet there is doubtless a gleaning work that will continue for a while. That is to say, some who were consecrated and in a waiting attitude may be selected to take the place of others who have fallen out of the race since the Spring of 1918. Such may yet be gathered in. But when Babylon's fall is complete, many thousands of consecrated Christians within her walls will flee out and seek the message of truth. The Scriptures clearly indicate that this satisfying portion will be given to them by some members of the kingdom class, and that great numbers of these "foolish virgins" will be gathered to the Lord.

OTHER WORK TO BE DONE

After the harvest is done the saints are particularly admonished to be patient until full deliverance is come. Patience means cheerful endurance of fiery trials, usually resulting from injustice on the part of some one. Patience is an element of character which must be possessed by the overcomer. How could we prove to the Lord or to ourselves that we can cheerfully endure hardships and fiery experiences resulting from injustice unless we be subjected to such fiery experiences? Therefore the fiery trials afford the opportunity for a practical demonstration of cheerful endurance. Hence the second reason for such experiences is apparent. But may not these experiences cause some to fall away? Undoubtedly. God knows who will be shaken and who will stand firmly. "Everything that can be shaken will be shaken." "The kingdom of heaven is at hand!"

We are now approaching the general assembly of the church of the firstborn. Full warning of the events immediately preceding that great hour is given by the Lord through St. Paul, who wrote: "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom

which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Hebrews 12:26-28) To realize the hour in which we are living means to appreciate fully the present trials of the saints.

The priesthood in glory is the priesthood after the order of Melchizedek, a priest upon his throne—the royal priesthood. It is made up of Jesus the Head and 144,000 underpriests, all the members of which must be perfected before the priesthood is finally complete. It is written of the Lord Jesus, the Head, that he was made perfect through suffering. "Though he were a Son, yet learned he obedience by the things which he suffered." (Hebrews 2:10; 5:8) The under members of the royal priesthood can be perfected in no way aside from suffering as Christians. (1 Peter 4:12-14) Some suffer from vile slander, libel, and persecution; others suffer as convicts as it were in prison; while others suffer by reason of their companionship with and love for and support of such. —Hebrews 10:33.

"PERFECTED THROUGH SUFFERING"

Even Jesus, the perfect One, passed through fiery trials and persecutions that he might be able to sympathize with the poor race of mankind. Of him it is written: "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Hebrews 2:17, 18) How could one be so well qualified to sympathize with the sorrows and weaknesses and needs of those who are restrained in prison as to be there with them as one of them for a time? How could one be qualified to mete out justice tempered with mercy to those of the world during the period of reconciliation without tasting of their bitter experiences?

Ah, beloved in the Lord, when the wicked systems have perished from the earth, when all the clouds of sorrow and weeping have flown away, when the Sun of Righteousness shines forth in resplendent glory upon mankind, then we shall have a keener appreciation of the wisdom and love of God in permitting us to suffer even as malefactors for a little while. And, thanks be to God, that glad day of rejoicing is about at hand. "For yet a little while, and he that shall come will come and will not tarry." But doubts will arise in the minds of some as to whether or not these things at present experienced are evidences of the nearness of the kingdom. Some will be inclined to murmur against, find fault with and judge their brothers. Some will be inclined, because of fear of Babylon, to take a more moderate and compromising course, and will become impatient. But to all such we say, Take heed to the words of the Master and his inspired servants: "In patience possess ye your souls"; "he that shall endure to the end, the same shall be saved" (Luke 21:19; Matthew 24:13); and "Remember we call those blessed who endure."—James 5:11, Weymouth.

After St. Paul had endured many hardships and a long term in prison, he wrote to the Philippians the sweetest of all his epistles. Shall we suppose he rejoiced and gave thanks to God for permitting him to be imprisoned for telling the truth? We surely think he did. It was in that prison at Rome he wrote: "Now I would have you know, brethren, that what I have gone through has turned out to the furtherance of the good news rather than otherwise. And thus it has become notorious among all the imperial guards, and everywhere, that it is for the sake of Christ that I am a prisoner; and the greater part of the brethren, made confident in the Lord through my imprisonment, now speak of God's message without fear, more boldly than ever" (Weymouth). He then also wrote: "Rejoice in the Lord always; and again I say, Rejoice." And so now we can say, Thanks be to God for all of our experiences, both the bitter and the sweet! The bitter experiences now will greatly increase our longing for home, while preparing us for that home; and sweeter beyond our fondest dreams will it be when we reach there.

"We shall see and be like Jesus
By and by, by and by;
To himself he will receive us,
By and by, by and by;
Then with joy we will fulfil
All God's blessed holy will,
And adore and praise him still,
By and by, by and by.

"Yes, our tears shall all cease flowing,
By and by, by and by;
And with power we shall be showing
By and by, by and by—
All the wealth of grace divine,
All the depths of wisdom's mine,
Making truth and virtue shine,
By and by, by and by."

REPENTANCE

[This article, with the exception of the following paragraph, was a reprint of article entitled, "God's Pity for the Heathen," published in issue of March 15, 1911, which please see.]

A great fish captured near Miami, Fla., a few years ago, had within its stomach another fish weighing 1500 pounds. This great sea monster is still on exhibition. It has been shown in various cities, and seen by thousands of people.

FAITH: WHAT IT IS AND WHAT IT DOES

[This article was a reprint of that entitled, "The Ancient Worthies," published in issue of February 15, 1913, which please see.]

There is a lamp whose steady light
Guides the poor traveler in the night.
'Tis God's own Word! Its beaming ray
Can turn a midnight into day.

There is a storehouse of rich fare,
Supplied with plenty and to spare.
'Tis God's own Word! It spreads a feast
For every hungering, thirsting guest.

There is a chart whose tracings show
The onward course when tempests blow.
'Tis God's own Word! There, there is found
Direction for the homeward bound.

There is a tree whose leaves impart
Health to the burdened, contrite heart.
'Tis God's own Word! It cures of sin,
And makes the guilty conscience clean.

Give me this lamp to light my road;
This storehouse for my daily food;
Give me this chart for life's rough sea;
These healing leaves, this heavenly tree.

OBEDIENCE A TEST OF DISCIPLESHIP

[This article was a reprint of that entitled, "Take Heed How Ye Hear," published in issue of March 15, 1906, which please see.]

CONCERNING THE BACK TOWERS IN BOOK FORM

Although there has been a very generous response to our notice in last issue concerning the reprinting of all the back issues of THE WATCH TOWER in book form, we have to report that to date only about 2500 sets have been ordered, whereas it will require an edition of at least 5,000 sets to make the matter worth while. We have no doubt but that most of the classes will want at least twice as many sets as they have thus far informed us of, but until they advise us accordingly we will be unable to proceed. Owing to the great bulk of matter, it will require considerable time to set it up in type and make electroplates. For this reason we suggest that every reader, immediately upon receipt of this notice, decide whether he expects to order a set of these back TOWERS. Then sit down and drop us a post card AT ONCE, if you want them. Do not send us any money as yet. Merely say, "I will take a set of back TOWERS in book form if they are published." As previously announced, the price of the whole set (seven volumes), which will contain a reprint of all TOWER articles for the past forty years, with complete index, will be $12, charges collect, provided we receive requests for at least 5,000 sets.

VIEWS FROM THE WATCH TOWER

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."—Romans 8:19, 22, 23.

Watchers in Zion are eager for each additional evidence of the fulfillment of prophecy relative to the bringing in of the kingdom of our Lord. It is a self-evident fact that the whole creation is groaning and travailing in pain now under the great load they are carrying, and hoping for some deliverance from that load. The desire of all men is for full liberty, happiness and life everlasting. They really desire the kingdom of the Lord, but they do not know that his kingdom will satisfy the desire of all nations. Many are the theories of men in good faith advanced, each theory put forth with confidence that it will bring the desire of all nations; but these are destined to failure. None but the Christian, however, can understand why such schemes must fail, and the Christian makes himself exceedingly unpopular in the world at this time because he tries to point out the reason why human schemes will not succeed. Yet, realizing his God-given privilege, he continues to hold forth the real hope of Messiah's kingdom.

The great world-war has opened the eyes of man to the fact that the old order of things has passed away and that it is time for something new. Many of the less selfish are going forward with schemes for the establishment of the new order, that greater blessings may be enjoyed. Every noble thought is to be commended, and everyone who is honestly seeking for the betterment of his fellow-man should be treated with consideration; and while we sympathize fully with the desire of the world to have relief from present burdens and to enjoy blessings of liberty, happiness and life, yet we cannot give wholehearted co-operation to their plans, because we know they are not the right ones for the accomplishment of "the desire of all nations." However, as we see these various schemes unfold we witness in them the fulfillment of prophecy, bespeaking the near approach of the great kingdom of Messiah. To the student of the divine plan it is easy to understand why there are so many theories and why these are in conflict in large measures with each other.

SATAN THE ARCH-ENEMY

The arch-enemy of mankind is Satan, and hence he seeks to thwart every movement toward righteousness. It has ever been his purpose to keep the peoples under his control. Dominion he has always aspired to, and since he usurped the dominion of earth he has sought to maintain it. It is quite reasonable to conclude that he would try desperately to hold that dominion. Since we have reached the end of the old order greater light has come to all people, and particularly to those who are students of the divine Word. This greater light exposes Satan, and every device looking toward righteousness tends to weaken his hold upon mankind. Therefore he sees his kingdom tottering and is using various deceptions to keep the people still under his control. His method has always been to use fraud and deception, and to inject into the human mind thoughts that would accomplish his purpose, whether wholly against the interests of mankind or not. He well knows that Messiah's kingdom means the triumph of the "seed of promise"; hence we may expect that Satan has more or less part in all human projects. He is a wily foe, a pastmaster in politics. He places one class against the other and controls both. He incites the radicals to extreme action against the capitalists, and the capitalists to a radical position against the laborers. Having been able to control mankind largely through the influence of the clergy, he lines the prominent and influential among them up with the capitalist class. But if the various classes of mankind would only turn to the divine Word for instruction they would learn that the interest of one is the interest of all, and that Satan is the enemy of all. The clergy have pretended to be teachers of the divine Word, but having really ignored its teachings of mercy and love and being blind guides they have led all whom they could influence into the ditch. This is evidence in proof that Satan's kingdom is nearing the end and that the Lord's kingdom is at hand.

EARTHQUAKES, FAMINES, PESTILENCES

Answering the question propounded to him by the disciples as to what would be proof of the passing of the old order and the coming in of the new, Jesus said: "Nation shall rise against nation and kingdom against kingdom [in a general war] great earthquakes [symbolically meaning revolution] in divers places, and famines and pestilences." (Luke 21:10) One need not be a prophetic student to note the fulfillment of this prophetic statement of the Lord. For four years the greatest war of all time has ravished the nations and kingdoms of the earth, and has brought about a condition the like of which the world has never known. Moreover famines have followed in the wake of the war. The public press announces that every nation of Europe has a great food shortage, and from three hundred millions to four hundred millions of people face starvation unless America can furnish the food.

A great pestilence has swept the earth during the last twelve months. It is announced that the four years war claimed victims to the number of nine million persons, while the pestilence of influenza claimed twelve million victims in a few months, and this was not confined to the war zone, but has spread over all nations of earth. Even in the northernmost parts whole tribes of the Esquimos have perished from this dread disease.

And now the world is threatened with another pestilence called *lethargic encephalitis* or epidemic coma—frequently, though improperly called "sleeping sickness." We would not be surprised if before another year the pestilence will be greater than it was in the year past. We say this not for the purpose of discouraging anyone, but rather that we might be encouraged to see that such are the fulfillments of the prophetic utterances of the great Master, bespeaking a better day near at hand.

KINGDOM OF HEAVEN AT HAND

In view of these facts should we not expect the other part of this prophecy to be fulfilled, and if we see it in the course of fulfillment should it not strengthen our faith that the old order is ended and the new order is coming in, and that the kingdom of Heaven is at hand? Jesus, in this connection, mentioned revolution as one of the evidences. Revolutions are of two kinds: bloody, or those which result in great destruction of human life and property; and bloodless, or those which by peaceful means overturn the old order and establish a new and supposedly better order. That the latter type of revolution has been going on without general public knowledge we have strong proof by what has transpired in recent months in the State of North Dakota. Here a revolution brought about by peaceful means has fully upset the old or selfish order, and it is to be noted that while it was in process of development its opponents bitterly fought every step. *The Literary Digest* of March 29th, 1919, discussing this revolution in North Dakota says:

"Less than four years ago, when the sense of economic grievance that rankled in the hearts of North Dakota's farmers had been fanned to a flame by the refusal of the legislature to establish a state-owned terminal grain-elevator, a man named Arthur C. Townley jumped into a small, hired automobile and began by a farm-to-farm canvass the organization of the Non-Partisan League. For months the oldline politicians regarded this 'Flivver campaign' as a joke, but today they see Mr. Townley's league of farmers grown to a membership of more than 200,000 with a political organization in thirteen states, representation in the United States Congress, and completely in control of North Dakota's government. Moreover—and it is this that is attracting the attention of the whole country to the Flickertail state—before it adjourned in February, the North Dakota legislature at Bismarck enacted a series of laws which friends and foes agree are revolutionary. 'The farmers of North Dakota,' declares the Fargo *Courier-News*, a Non-Partisan League daily, 'have proved that revolution can be wrought by peaceful means, and, more than any other body of men in this world, they have taught the folly of revolution by bloodshed.' By this vindication of democracy, argues the *Courier-News*, 'North Dakota has proved its right to be designated as the most American of all the United States.' A popular assertion among the Non-Partisans, according to a Bismarck correspondent of the St. Paul *Dispatch*, is that 'it's the greatest little revolution since 1776'; and this correspondent, who seems to think that the farmers will have a disillusioned awakening from their dream of a political Utopia, at least agrees that their future is now in the hands of 'the most revolutionary political machine that ever gained complete autocratic control of legislative affairs in any state in the Union.' A Bismarck correspondent of the Boston *Herald* describes the Non-Partisan League's program as 'the most interesting, and perhaps the most important, political and social movement now visible in the United States'; and he adds that its opponents believe it to be 'a disguised campaign for state and national socialism.' The same correspondent quotes one of the League leaders as saying:

NORTH DAKOTA TAKES LEAD

"'North Dakota is the first state in the Union to profit intelligently by the lessons of the Great War and to prepare a constructive program that paves the way for the next great political and economic development in civilization, the extension of democracy into industry.

"'Consequently North Dakota will be the first state to strike its stride, long before the rest of the states, while they are still faltering through with haphazard and ineffective readjustment measures, and this program promises to make this state the most stable and contented, as well as the most prosperous, commonwealth in America.'

"But if North Dakota's adventure in government represents a revolution, remarks the Chicago *Post*, it is 'a revolution of the bourgeoisie,' because 'in no sense can the land-owning farmers, who have very definite property interests and to a limited extent are employers of labor, be considered proletarians.' What North Dakota now has is 'an agrarian dictatorship,' remarks the Boston *Globe*, which reminds us, however, that the State is '90 per cent agricultural, with no manufactures, and with only one city of 20,000 inhabitants.' In the same paper we find this illuminating comment on the situation:

"'A somewhat conservative Bostonian who often enthuses about Middle-Westerners came home the other day with a glowing story of North Dakota. 'They are Socialists out there, aren't they?' inquired a dubious friend. 'Socialists? No! No!' he replied. 'Socialists are improvident persons who are simply talkers spouting ideals. These are money-making farmers who are going ahead and doing things!'

"Conditions which place the farmers in the saddle and in complete control, adds *The Globe*, mean 'a rather emphatic revolution,' because 'North Dakota not long ago knew a railroad dictatorship, which operated not only through the transportation system organized by James J. Hill, but indirectly through a string of banks organized in every town, partly for banking and partly for politics.' Turning again to the Fargo *Courier-News*, we read:

"'No people faced a more discouraging prospect than the people of North Dakota four years ago. A great political machine was firmly established in the state; courts and legislature alike did the bidding of absentee masters; they were fortified behind a constitution that had been cunningly drawn with the one purpose of making change practically impossible. If the demand of the Bolsheviki for direct action and a class dictatorship had ever been justified, surely it would have been in North Dakota four years ago.

"'But the farmers decided to bring about their revolution through due course of law. They met obstacles enough to daunt the most indomitable. When they won the election, they found the courts against them; and always in the background was the almost insurmountable obstacle of a constitution that had been made as nearly unamendable as possible. Men less determined would have given way, as every previous reform movement in every other State has done. But not the men of North Dakota. Opposition made them only the more determined, and they would not admit defeat.'

"Ultimately the constitution was amended and all difficulties overcome. The final victory, this League organ goes on to say, 'proved that to American democracy all things are possible'; but it also proved the value of 'leadership and discipline,' for which 'credit goes to Arthur C. Townley more than to any other.' And in another issue it remarks suggestively: 'And may it not prove that the leadership for the great work of accomplishing a bloodless and peaceful revolution for America is being trained in North Dakota today?' Mr. Townley, originator and president of the League, is described by a Boston *Herald* correspondent as 'a tall, quiet man, whom not in a thousand years would any observer pick out as a leader of men.'"

EDEN NOT YET

While doubtless this revolution in North Dakota has brought about some changes for the better, it cannot ultimately succeed in the sense of producing an idealistic condition. Already much opposition is manifest against it, and factional differences are developing among its executives which will no doubt result unhappily for the movement. We quote further from *The Literary Digest* of the same date:

"In a number of North Dakota papers we still find vigorous opposition to what the Fargo *Forum* calls the Non-Partisan League's 'Socialist gang rule.' The *Forum* is insistent that much of this radical program must be submitted to the direct verdict of the people in a referendum. According to this paper, 'the fight is far from hopeless'; and it sees in the gathering of the referendum petitions an opportunity for 'the first well-organized campaign of education ever undertaken against the League propaganda'. 'Some of these measures undoubtedly will be referended,' says the Bismarch *Tribune*, which remarks that 'sanity will come only when the farmer realizes that an Edenic condition cannot be brought about by the panaceas proposed'. And the Grand Forks *Herald* submits these points for consideration:

"'The State of North Dakota has no experience in any of the important lines of activity to which it is now committed. Its officials, and the unofficial dictators who instruct the officials in their actions, are unable to point to the experience of any other State, province, or nation in these matters under conditions like ours that such experience may be accepted as safe guidance for us. And, for the financing of these enterprises, all of which are purely experimental, so far as we are concerned, provision has been made for the raising of funds amounting to some thirty million dollars. For such a state as Pennsylvania or New York that would not be a large sum with which to experiment. For North Dakota it means $40 for every man, woman and child in the State, or $200 for the average family of five.

"'Back of this system of experimentation is the most tyrannical and dictatorial spirit that has ever gained the ascendancy in an American state. The Non-Partisan League movement is often described as a 'People's movement'. That description is false. The League is organized from the top. Such officers as it has had have been appointed specifically in accordance with the will of its chief organizer, and its policies have been formulated by him, and by him transmitted to his subordinates and such of the general membership as has been deemed proper from time to time, not for consideration, but for immediate execution. The rule of Mr, Townley over a certain section of the people of North Dakota is as autocratic as is the rule of Lenine over a certain group of people in Russia.

"'North Dakota takes its plunge into Socialism under conditions which are not comfortable or reassuring.'"

DESTRUCTIVE REVOLUTION

Russia has experienced a different kind of revolution, according to the public press. There has been great destruction of property and human life. Whether these reports truly represent conditions or not, we are unable to judge, yet it must be quite evident that the conditions prevailing in Russia are anything but idealistic. The Russian revolution overthrew aristocracy and overthrew ecclesiasticism because the clergy were united with the aristocracy. The Scriptures clearly indicate that such conditions would prevail and that it might have been prevented had the clergy honestly sought to teach the people the Lord's Word, not taking selfish sides with either party, but pointing all to the kingdom of Messiah. But, alas, they have failed to do this.

The New York *Times* of March 24th, 1919, and other metropolitan papers, carry a full page advertisement by the *Christian Herald* under large headlines: "Is Bolshevism Coming to America?" In the fore-ground is a hideous looking monster in the form of a man, having in one hand a dagger and in the other a fire brand. Under his feet are being trampled many human beings, and as he rushes through the land destruction follows in his wake. This advertisement of The *Christian Herald* defines Bolshevism in these words:

"Bolshevism is not the sudden violence of passion let loose —but organized violence, violence deliberately adopted as the most effective way of righting social wrongs—that is the essential spirit of Bolshevism.

"Kill—burn—wipe the whole slate bare; begin civilization over again;—that is the terrible slogan the Bolshevists are passing from country to country."

This same advertisement then suggests a preventive of Bolshevism, saying:

"Farsighted men and women know that there is only one way to make America safe from Bolshevism.

"Rational hours, good wages, a comfortable material environment—these things are necessary, but these things alone will not do it. There are great masses of people whom these things alone will not satisfy today.

"The thing they are seeking is a new spirit of industry; a spirit that will recognize and respect the personality of each man, so that each man may have freedom for self-expression through his work. . . . The new relations that are developing between employers and workers—the constructive new measures that are being worked out by big labor leaders and big industrial managers. The *Christian Herald* is taking up the questions that industry must solve in the light of Christianity.

"Articles by men like John Wanamaker, with his vast business experience and wide religious interests: William G. McAdoo, former secretary of the Treasury and Director of

Railroads; William B. Wilson, Secretary of Labor; Frank A. Vanderlip, President of the National City Bank of New York; Frederic C. Howe, U. S. Commissioner of Immigration. These are some of the means by which the Christian Herald is interpreting Christianity as the great reconstructing force in modern industry."

HUMAN SCHEMES INADEQUATE

We have nothing to say against the great men mentioned by The *Christian Herald*, but below we call attention to a prophecy relating to this time which shows that the scheme suggested by the *Christian Herald* must fail. It might be suggested that it would be difficult to induce the radical element to believe that the great financiers of the land are really interested in their welfare from a Christian standpoint. The experience in Russia shows that it would be even more difficult to convince a proletariat that the modern clergy has suddenly become so deeply interested in the people's welfare from the Christian standpoint. God foretold the conditions now prevailing, and used Israel as an example. The words spoken by his prophet Jeremiah applied to Israel, and apply with greater force to nominal spiritual Israel—ecclesiasticism of today, which the *Christian Herald* represents.

When Jesus was on this earth he taught his followers to keep themselves separate from the world and to pursue the single policy of preaching Messiah's kingdom. The class for which the *Christian Herald* stands claims to represent Christ on earth and offers its interpretation of Christ as the remedy for the menace that threatens the nation. In other words it has departed from the teachings of the great Master. To such the Lord said: "For my [professed] people have committed two evils: [1] they have forsaken me, the fountain of living waters and [2] hewed them out cisterns, broken cisterns, that can hold no water." (Jeremiah 2:13) The living waters here are symbolic of the true message of Messiah's kingdom, which nominal Christendom has forsaken and which the Lord charges as the first offense or evil committed, and the hewing out of new cisterns symbolically meaning doctrines or new schemes which they have brought forward as a substitute for Messiah's kingdom. Herein we see the fine hand of the Adversary playing his political game by overreaching those who profess to be the followers of Christ to cause them to substitute human device for that of the Lord, and the Scriptures spell but one thing for all such schemes—failure!

CHURCHES DEMAND MONEY AND LIFE

The New York *Times* of March 22nd, 1919, carries a six column advertisement of the Presbyterian churches of Greater New York, likewise calling attention to the threatened menace of Bolshevism, suggesting as a remedy the nominal church and its scheme for curing human ills. Among other things it says:

"The church demands not your money or your life, but your money and your life; give them both tomorrow."

The lowly Nazarene whom they claim to follow demanded neither money nor life, but invited a full consecration to him and to righteousness, and obedience to his laws. Thus we see that this church system has likewise fallen a victim to the same error as mentioned above in the prophecy of Jeremiah.

In every church denomination, Catholic and Protestant, are to be found many good Christian people, but the course pursued by many of their leaders, the clergy, has not been such as to inspire confidence in their suggested remedies. Nor does the class of people out of which Bolshevists are made incline one to be led by them. The Lord repeatedly states in his Word that their forsaking of his plan and adopting of man-made schemes is an abomination in his sight and that their plans shall not prosper; as we read: "For the pastors are become brutish and have not sought the Lord: therefore they shall not prosper, and all their flocks shall be scattered."—Jeremiah 10:21.

Our thought is that such men as Mr. Rockefeller, Mr. McAdoo and others of that character are able to do much more good toward establishing a peaceful condition alone, than could be done with the aid of the clergy, that play double with the people. The mission of the Christian is to represent Christ faithfully, as his ambassador. (2 Corinthians 5:20) As ambassadors of Christ we cannot with impunity ignore his method for blessing mankind and adopt a man-made scheme and then expect to receive his favor.

JEWISH AND GOSPEL AGES PARALLEL

The world is face to face with a great calamity, and it is the solemn duty of everyone to do what he can to alleviate the suffering incident to that calamity. We find the experiences at the close of the Jewish age being re-enacted now at the close of the Gospel age; and it was an unfaithful clergy at that time which brought the indignation of the Lord upon that people. If the clergy of today would do real good, let them walk after the Master and call upon the people to follow his teachings. Let them openly and publicly acknowledge that they have taught false doctrines contrary to the Word of God, and that they have led the people into error; let them sincerely and fully repent of their wrong-doing and humbly ask God for forgiveness, and then let them sincerely and completely withdraw from politics and all alliances with worldly systems, wholly consecrate themselves to the Lord, and henceforth teach his Word and nothing else and thereby promote peace and love among all peoples. Thus doing, their influence would be for good, and the radical element would be more inclined to listen to their advice. The Lord God will not bless the efforts of an unfaithful ministry.

THE TRUE REMEDY

Without doubt the great mass of mankind, capitalists and those who make up the ranks of labor, rich and poor, earnestly desire peace, happiness, liberty and life. The Lord has a perfect and exact remedy for them. When the perfect man was in Eden he enjoyed all these blessings. Because of his disobedience of God's law he lost them. He was sentenced to death, which sentence carried with it all the imperfections to which man has fallen heir. But God then promised to develop a seed, through which seed a blessing should come to all mankind. All nations, kindreds and peoples of earth shall be blessed with an opportunity for liberty, happiness and life everlasting. St. Paul shows us that this promised seed is Christ. (Galatians 3:27-29); that the Christ is composed of Jesus and also the members of his body. The selection of this seed began at the Jordan when Jesus consecrated himself to do the Father's special will. It was necessary for him to die and rise from the dead to provide the great ransom price which would redeem mankind from the penalties of death that fell upon Adam and his offspring. Rising from the tomb he ascended into heaven and presented the merit of that sacrifice to Jehovah in satisfaction of justice on behalf of all who should come to Jehovah throughout the Gospel age, trusting in the merit of that sacrifice.

At Pentecost the members of his body composing a part of this promised seed began to be chosen. The disciples were there begotten by the spirit of Jehovah to the divine nature, and down through the Gospel age some have been selected, here a few and there a few. Jesus taught his followers that they should await his coming, and while waiting their mission would be to preach the glad tidings to the meek and to point them to his kingdom as the only remedy for human ills. To all such he said: "When ye pray say, 'Thy kingdom come; thy will be done on earth as in heaven."

"SEASONS OF REFRESHING"

All the Lord's apostles pointed to the second coming of the Lord and mark it as a day of blessing for mankind. St. Paul referring to that time said: "God hath appointed a day in which he will judge the world in righteousness." (Acts 17:31) The Apostle Peter describes it as a time of refreshing, when restitution blessings should be offered to all mankind, which blessings God foretold through the mouth of all his holy prophets. All the prophets from Samuel to Malachi foretold the coming of that day and St. Paul distinctly informs us that all these things were written aforetime for the benefit of those who are living in the very time in which we now find ourselves. (Romans 15:4) Jesus, in his great prophecy, foretold the falling away of the clergy and the teaching of false doctrines. He foretold the troublesome condition we now see upon the earth, and then showed that his kingdom alone would bring the desired blessings to the people. The prophet said: "He will shake all nations and [then] the desire of all nations shall come." (Haggai 2:7) The shaking process is on now. War, revolution, etc., constitute the shaking "Then [at the time] Michael will stand up, the great prince that standeth for the children of thy people."—Daniel 12:1.

What a wonderful opportunity the clergy are missing by not heeding the Word of the Lord and telling the people now how they can have their desire—peace, happiness, plenty, liberty, and life everlasting. Instead of doing that, many of them engage in the persecution of humble Christians who once were members of their flock and who are striving in their feeble way to announce the incoming of Messiah's kingdom. Jesus foretold that such would be another evidence of the setting up of the new order.—Luke 21:12,13.

JEWS RETURNING TO PALESTINE

As a further evidence of the setting up of his kingdom, Jesus cited the regathering of Israel to Palestine. (Matthew 24:32-34) The prophet Jeremiah also mentioned this same thing. (Jeremiah 16:14-18) Since Palestine was wrested from the Mohammedans by Great Britain and her allies there has

been a great influx of Jews to Palestine. The Zion Commonwealth, Inc., affiliated with and controlled by The Zionists Organization of America, is forming a Jewish state in Palestine. We quote from the preamble of the constitution of the Zion Commonwealth as follows:

"We, the members and shareholders of the Zion Commonwealth, Inc., have organized and established this company for the purpose of aiding in the settlement of Jews in Palestine, and of securing for our members and their descendants rights, interests and privileges in lands occupied by the Zion Commonwealth, Inc., to the end that social justice, in harmony with the ideals of the prophets of Israel may be the corner-stone of the Jewish commonwealth in Zion."

We also quote the following item from the March issue of *The Macabbean*, a Zionist organ:

"JEWISH HEGIRA TO PALESTINE"

"News has filtered into Paris of a great Jewish migration across hundreds of miles of hostile country toward Palestine. A million and a half Jews, it is reported, are moving toward the Promised Land. Great caravans of men, women and children, carrying their belongings are trekking toward the sea. The migration it is said is being conducted in a manner similar to the exodus of the Jews from the land of Pharaoh."

"Be patient therefore brethren." The Lord is at hand, and daily the evidences are increasing that his kingdom is being put in order. He foretold that Christians living in the earth at this time would be put to severe tests which would try every man's work by fire as to what sort it is, testing our faith, loyalty, patience and love for the brethren. "In your patience possess ye your souls." Lift up your heads and rejoice, for our deliverance draweth nigh!

MEMORIAL SUPPER REPORTS

Sunday evening, April 13th, after sundown, ecclesias of the I. B. S. A. in many parts of the world gathered to observe the Memorial of the antitypical Passover, which our Lord established on the eve of his death. The experiences through which the Lord's people had gone during the past year—some personally and some representatively—only served to lend additional solemnity to the occasion and to constitute encouragement that we, by the Lord's grace, are following his steps. Our steps themselves are not perfect, and cannot be so long as we have only imperfect feet with which to walk, but that they are turned in the right direction seems evident because of the world's dislike for us. "Marvel not if the world hate you; ye know that it hated me before it hated you." So comforts us our Master.

Apparently most of the Lord's dear ones with whom we are in touch realize that we are now treading the most precarious ground that faith was ever called upon to walk. It is beset with dangers not so much from without as from within ourselves—dangers of fear of man on the one hand and of rashness and foolhardiness on the other. The richest blessings will doubtless go to those who can sing, as expressive of the true desire of their hearts:

"Go, then, earthly name and treasure;
Come, reproach, and scorn, and pain;
In thy service pain is pleasure,
With thy favor loss is gain."

We append a list of all classes which have thus far reported an attendance of thirty or more:

London, Eng.	893	Worcester, Mass.	100	Watertown, N. Y.	56	Nashville, Tenn.	39
Brooklyn, N. Y.	739	St. Joseph, Mo.	97	Des Moines, Ia.	55	Butler, Pa.	38
Chicago, Ill. (Polish)	706	Houston, Tex.	93	Pasadena, Calif.	55	Brockton, Mass.	38
Los Angeles, Calif.	620	Binghamton, N. Y.	91	Terra Haute, Ind.	55	Lincoln, Neb.	38
Chicago, Ill.	605	San Diego, Calif.	90	Lewistown, Pa.	54	Tiffin, Ohio	38
Pittsburgh, Pa.	540	St. Paul, Minn.	90	Norfolk, Va.	54	East Liverpool, Ohio	37
Boston, Mass.	477	Richmond, Va.	90	Bay City, Mich.	54	Joplin, Mo	37
Cleveland, Ohio	417	Grand Rapids, Mich.	81	Duluth, Mich.	54	South Bend, Ind.	37
Detroit, Mich.	367	Omaha, Neb.	81	Topeka, Kans.	53	Cristobal, C Z.	36
Philadelphia, Pa.	307	Edmonton, Alta.	80	Wilmington, Del.	53	Paso Robles, Calif.	36
St. Louis, Mo.	295	Bridgetown, Barbados	79	Swampscott, Mass.	50	Brazil, Ind.	36
Toronto, Ont.	276	Allentown, Pa.	77	Auburn, Ind.	50	East St. Louis, Ill.	36
Winnipeg, Man.	271	Paterson, N. J.	76	Lima, Ohio	50	Easton, Pa	36
Vancouver, B. C.	270	Youngstown, Ohio	76	Aurora, Ill.	49	Wollaston Mass.	35
Washington, D. C.	226	Jacksonville, Fla.	76	Tulsa, Okla.	49	New Castle, Pa.	34
Minneapolis, Minn.	221	Scranton, Pa.	75	Atlanta, Ga.	49	Kentville, N. S.	34
Port of Spain, Trin.	214	Providence, R. I.	75	Cumberland, Md.	48	Iola, Kans.	34
Baltimore, Md.	211	Reading, Pa.	72	Calmar, Alta.	47	Wilkes Barre, Pa.	34
Seattle, Wash.	210	Everett, Wash.	72	Medicine Hat, Alta.	47	Kingston, N. Y.	33
San Antonio, Tex.	209	Erie, Pa.	70	San Jose, Calif.	47	Newark, N. J.	33
Buffalo, N. Y.	208	Sharon, Pa.	70	Wheeling, W. Va.	47	Syracuse, N. Y.	33
Cincinnati, Ohio	202	Wichita, Kans.	70	Hartford, Conn.	47	Pottstown, Pa.	33
Indianapolis, Ind.	201	Hamilton, Ont.	69	Buffalo, N. Y. (Italian)	46	Evansville, Ind.	33
Columbus, Ohio	194	Calgary, Alta.	67	Mattoon, Ill.	45	Knoxville, Tenn.	33
Denver, Colo.	172	York, Pa.	66	Passaic, N. J.	45	Jamestown, N. Y.	33
Oakland, Calif.	171	Victoria, B. C.	66	Long Beach, Calif.	45	Riverside, Calif	32
Portland, Ore.	159	Rockford, Ill.	65	Niagara Falls, N. Y.	45	Tonawanda, N Y.	32
San Francisco, Calif.	157	Birmingham, Ala.	65	Lincoln, Eng.	45	Fort Wayne, Ind.	32
Roseland, Ill. (Chicago)	156	New Brighton, Pa.	64	Bridgeport, Conn.	43	Burlington, Wash	32
Edinburgh, Scot	155	Brownsville, Pa.	64	Altrincham, Eng.	43	Chatham Ont.	32
Brooklyn, N. Y. (colored)	150	Paris, France	64	Danville, Ill	42	Boise, Ida	31
Dayton, Ohio	147	Santa Ana, Calif.	63	Fall River, Mass	42	Waterbury, Conn.	31
Spokane, Wash.	143	Rochester, N. Y.	63	Port Huron, Mich	42	Stamford, Conn.	31
Kansas City, Mo.	126	Altoona, Pa.	61	Champaign, Ill	41	Marion, Ohio	31
Oldham, Eng.	120	Jackson, Mich.	60	Canton, Ohio	41	Sioux City, Ia.	31
Toledo, Ohio	120	Duquesne, Pa.	60	Linton, Ind	41	Springfield, Ill	31
Leeds, Eng.	118	Fresno, Calif.	59	Warren, Ohio	41	Portsmouth, Ohio	30
Tacoma, Wash.	116	Panama, R. P.	59	Kalamazoo, Mich	40	Glens Falls N. Y	30
Oklahoma City, Okla.	112	Tampa, Fla.	59	Johnstown, Pa	40	Brandon, Man	30
Lancaster, Pa.	112	Dallas, Tex.	58	Greenock, Scot.	39	Forth Worth, Tex.	30
Louisville, Ky	107	Memphis, Tenn.	58	Sacramento, Calif.	39	Abilene, Kans	30
Milwaukee, Wis	106	New Haven, Conn.	57	Camden, N J	39	New Orleans, La.	30
Georgetown, B. G.	104	London, Ont.	57	Springfield, Mo	39	Belvidere, Ill.	30

THE CROSS OF CHRIST

[This article was a reprint of those entitled, "Christ Crucified." and "Consecrated But Not Crucified," published in issue of August, 1887, which please see.]

LESSONS RESPECTING PRAYER

[This lesson was a reprint of that entitled, "Pray Without Ceasing and Humbly," published in the issue of August 15, 1906, which please see.]

DETAILS CONCERNING PERSECUTIONS

Readers of THE WATCH TOWER are requested to send us a statement in detail of the arrest, persecution, ill-treatment, etc., by any agents or pretended agents of the Department of Justice in connection with or growing out of the distribution of "The Finished Mystery." Also details are requested of any ill-treatment at the hands of ambitious preachers or other fanatics. Where convenient put the matter in the form of an affidavit and mail to this office, marking the envelope "Publicity Department."

INTERESTING LETTERS

AN APPEAL FROM HOLLAND

DEAR BRETHREN IN CHRIST OUR LORD:

I have been longing all this time to write you a word of heartfelt sympathy, but was detained by my utter littleness and nothingness. As I am begged to forward the enclosed letter, you will allow me to put in a word or two of simple love and thankfulness to express my feelings. I need not tell you that we (few as we are in Holland) have been living mentally with you, and have anxiously, prayerfully and trustfully followed all proceedings, knowing that not a hair falls on the earth without God's will; and that this will is almighty, all-wise and full of loving kindness for all his children. Most especially is his love boundless for his chosen and "very elect" ones, for those modelling and perfecting the Great Workman takes the utmost care and works it out according to his own good will, using at different times his different instruments. Yet the child of God, member of the body of Christ, at all times knows that whatsoever befalls him, he is carried on the mighty wings of his Father's love and that all things work out good for the royal priesthood, nay, even, that it could not be obtained in any other way; and under all circumstances, this faith fills his heart with the peace of God that passes all understanding. "Simply trusting; that is all." How it makes men and all human difficulties dwindle; for, thank God, further no man can reach!

We in Holland feel a little lost as regards literature. We literally have none at present. We were to have Volume 1 re-edited, but circumstances put a stop to it before the work began. If there be any possibility for help, kindly think of us. If it be God's will, the Photo-Drama will be shown in Holland. We rejoice greatly, but are very sorry that we have not Volume 1 to work it up. But God's arm is not shortened, and he knows our wants.

I hope that you are well where you are. God's presence is with you everywhere; and with him all things are put in the divine light and brighten up wonderfully. As my parting greeting, I will give Psalm 23, and with it may fulness of gladness and strength for all circumstances be with you.

Your aged Sister, J. KROPFF.—*Holland.*

"COME OVER TO MACEDONIA AND HELP US"

TO THE DIRECTORS OF THE I. B. S. A.:

A copy of Volume 5 of the STUDIES IN THE SCRIPTURES, published by your highly esteemed Society, came by chance into my possession lately; and having carefully examined the contents thereof, I take my pen to assure you that few such religious writings have hitherto been published, enlightening the mind of man clearly in regard to the only true God and our Lord Jesus Christ, who has come to save the world from sin, and supporting the souls of men in the moral flower-bed of God. Your highly esteemed Society is worthy of hearty congratulations and of abundant blessings from above, that it may quickly spread throughout the five continents of the world all these up-to-date volumes, published for the spiritual benefit of the whole race of man.

And I, the humble Levite of the Highest, prompted by a desire for spiritual benefit, take the greatest of pleasure in asking you that, moved by Christian goodness, will send me by the next mail all the volumes published in Greek, as well as "What Say the Scriptures about Hell?" and "What Say the Scriptures about the Presence of Christ?" "The Tabernacle in the Wilderness," and something on the three subjects of Passover, Baptism and the Sabbath of the New Creation, and other published tracts, upon the receipt of which I will promptly remit their price.

With good hope that your kind hearts will be nobly disposed to send me willingly and promptly the said books, so beneficial to the soul, I remain, with numberless thanks in advance to you and through you to your highly esteemed Society.

The priest. JOHN HATZEDEMETRIOU.—*Macedonia, Greece.*

TIME CORROBORATIONS IN THE TABERNACLE?

DEAR BRETHREN IN THE LORD:

My heart has been recently refreshed and my faith strengthened by a careful study of the Tabernacle of the Wilderness and the vision of the Sanctuary of Ezekiel from the standpoint of the Scripture symbolism of numbers and of Bible Chronology. Many tests are upon the church and more will doubtless follow. Perhaps one of these is or will be along the line of the chronology of the plan. Some fresh corroborations or confirmations along this line may therefore prove very helpful in enabling some to "stand" in these days of transition from the first to the second phase of the time of trouble.—Matthew 24:21; Daniel 12:1.

About three years ago a brother in Demarara, British Guiana, pointed out that by using the sacred Pyramid cubit of 25 Pyramid inches some interesting corroborations of time-periods of the plan are apparently indicated in the posts and linen curtain around the Tabernacle court, the entire length of which is 280 cubits or 7000 inches, representing the period of time from "Paradise Lost" to "Paradise Regained." The date of the fall of Adam and Eve into sin he showed to be indicated by the post at the left hand side of the court gate. Measuring from that point, he showed the true date of the birth of the Savior to be indicated at the northwest corner post; and that the date 2874 A. D. is indicated by the post at the right hand side of the gate into the court. This led me to look for other time corroborations in the Tabernacle and also in the great Sanctuary of Ezekiel.

The Sacred Cubit

Since the corroborations herein presented are based upon the cubit of 25 inches, it may be well to present some of the reasons for believing that the true sacred cubit of the Old Testament is 25 inches in length. When one consults the various authorities on the subject of the "cubit" used by the various nations of old, he soon finds that they differ widely, even as to the length of the cubit used by the Hebrews. The reason for this is that no one has as yet discovered anything that would indicate accurately and without any question as to the lengths of the cubits of the nations of antiquity. There is one exception to this statement, for in the Great Pyramid of Egypt the cubit and lower standards of length used in the construction of the entire building are indicated accurately and plainly in several different parts. On this subject of the true length of the sacred cubit we quote from Dr. Seiss's "Miracle in Stone," page 63, as follows:

"Some have doubted whether the Jews, either before or after the Exodus, ever had any special cubit of this kind. But that they had, and that the same was a divinely given and authorized length of measure, is so clearly deducible from the Scriptures and Jewish writings in general that there ought to be no question about it. Sir Isaac Newton (1642-1727), in his 'Dissertation on the Cubits', has brought this out so conclusively as to leave but little else to be desired. That the Hebrews had a peculiar and sacred cubit wholly separate from all other cubits, and that it was the even ten-millionth part of the semi-axis of the earth, we may accept and hold on the authority of one of the greatest minds and one of the most thorough and competent investigators of such matters that has illuminated our modern times.

"And these sublime earth commensurating standards of length are precisely set forth in the Great Pyramid. Whether the practical working measure was in general the Egypto-Babylonian cubit of about 20 to 21 inches or any other makes no difference. The evidences are clear that a cubit of 25.025 of our inches was in the minds of the architects, and meant by them to be most significantly emphasized.

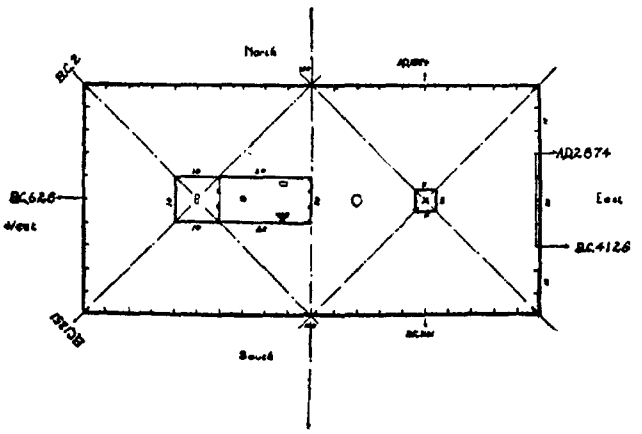
"Captain Tracy has pointed out that the Pyramid's earth-commensurated cubit is exhibited on the boss of the granite leaf [in the Ante-Chamber] divided into fives, for it is just one-fifth of its width. We have the earth-commensurated inch and cubit exhibited together five times five of the one constituting the other. This boss again is just one of these inches aside from the center of the block [of 48 in. in length] on which it is, and the distance from its center to the eastern end of that block in its groove is just one cubit of 25 of these inches. Rev. Glover re-examined this boss in 1874 and says: 'I find it most fairly confirmatory of the entire of the sacred cubit and its divisions, giving the inch elevation and the five inch span with an inch base for the side slope; on the boss itself is no indication whatever of any irregularity in its shape.'"

This cubit of 25 inches is also indicated in the lower end of the Grand Gallery. The distance from its lower north wall on the floor line to a point opposite the line of the north wall of the "well" is exactly 25 sacred or pyramid inches. Again, it is memorialized in the Queen's Chamber on its east wall. In this wall is the "niche", the middle line of which is exactly 25 of these inches to the right of the middle of this east wall. This suggests that the sacred cubit will be the standard of measurement of restored humanity after the thousand years as well as during the thousand years of restoration, even as it is now revealed to the Church, represented in the Ante-Chamber and in the Grand Gallery. As this 25 inch cubit thus exhibited in "God's Stone Witness" is the only one of which we have any accurate knowledge and since Jehovah is the architect of the Great Pyramid and therefore also of its cubit, we may safety conclude that the cubit of 25 inches is the ancient sacred cubit of the Hebrews, used by Noah in the construction of the

ark, by the architects of the Great Pyramid, by Moses in the construction of the Tabernacle, by Solomon when he built the great Temple, and by the "man of brass" when he measured the Sanctuary for Ezekiel. (Ezekiel 40:3, 4, 5) Note that he calls it "a cubit—a handbreadth longer than usual." (Leeser) See diagrams in Vol. 3, pp. 352, 371.

In the Great Pyramid an inch represents a year; also in the measurements of the Tabernacle and the Temples. To this rule, however, there are a few exceptions. In the Great Pyramid, in one instance, a cubit represents a day, the length of one side of the square base being 365¼ cubits, which is the number of days in a year; so also there are a few exceptions in the corroborations in the Tabernacle and the Temples, to which we may call attention later.

CORROBORATIONS IN THE TABERNACLE OF THE WILDERNESS



The accompanying diagrams of the Tabernacle and of God's Great Rest Day of 7000 years illustrate some of the corroborations in connection with the Tabernacle.

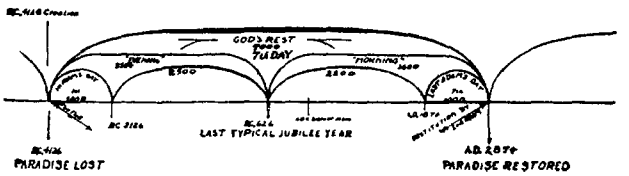
(1) *In connection with the Posts and Linen Curtain around the Court:*

The dimensions of the Tabernacle are given in the 26th and 27th chapters of Exodus. It will be seen that the entire length of the curtain around the court from one side of the gate to the other side of it is exactly 7000 inches and therefore represents the 7000 years from "Paradise Lost" to "Paradise Regained"—1000 years beyond 1874. Please note also that the date of 1874 A. D. is marked by the post on north wall which stands directly opposite the center of the brazen altar (which primarily represents the sacrifice of the Savior at his first advent), thus closely associating both advents. The date (at the southwest corner) B. C. 1251, comes within the judgeship of Jair (Judges 10:3) whose name means "Jehovah enlightens." Jair had 30 sons, all prominent men and rulers of cities, thus seeming to typify Christ and the church, who shall enlighten and judge the world in due time, when Jehovah shall restore also the earthly "judges as at the first." (Isaiah 1:26) This is right in line with the date B. C. 626 (at the middle post of the western side), which date marks the year of the last typical Jubilee and the centre of Jehovah's Rest Day. How wonderful is the symmetry of God's great plan.

(2) *In the Curtains covering the Tabernacle:*

In Exodus 26:1-3 is found the length and width of the various strips or curtains which covered the Holy and Most Holy. The entire length of the ten curtains is 280 cubits, or 7000 inches—the first five coupled together, measuring 140 cubits or 3500 inches, and the second set of five coupled together, measuring the same. Also note the width of the ten curtains is 40 cubits or 1000 inches. The curtains being hung over the Holy and Most Holy would seem to represent the plan of God as it relates to Christ and his church; and these curtain measurements being right in line with those of the curtain around the court would suggest that God's plan stands related to man who lost his original perfect home, and to whom it shall be restored at the end of 7000 years (the curtain length) through Christ and the church. This 7000 year period is divided into two equal parts of 3500 years each, as illustrated by the two sets of curtains. The work of restoration will embrace 1000 years—the curtain width.

The date of the second advent (A. D. 1874) is further corroborated by the distance from the court gate to the center of the Most Holy, which is 75 cubits or 1875 inches. This represents the exact number of years from the advent of Jesus in the flesh in B. C. 2 (see Vol. II, page 54) to the Second Advent of "the Lord from heaven" as a spirit being, invisible to mortal eyes, in A. D. 1874—1 Corinthians 15:47.



(3) On the brazen altar of the Tabernacle: The dimensions of the brazen altar, expressed in cubits, were 5 x 5 x 3. The diagonal across the top was seven cubits and the diagonal of each side was 5.83 cubits. Keeping in mind these dimensions, the following interesting applications may be made:

30 years of the life of Jesus as a man: Sum of length and breadth of the top of the altar (5 plus 5 cubits) plus the perimeter (distance around) of the top (5+5+5+5) equals 30 cubits, representing these years.

3½ years of his ministry and sacrifice: Distance from the center of the top to any one of the four corners (half of 7) is 3½ cubits. Thus we have four corroborations of these very important years of his life in cubits.

33½ years of his entire life: Sum of 30+3½ cubits, or 33½ years.

1000 years of blessing for the world of mankind through the sacrifice of Christ (and incidentally of the church): Sum of perimeter of the base of the altar (5+5+5+5) plus the perimeter of the top (5+5+5+5) equals 40 cubits, or 1000 inches—an inch for a year.

2 B. C. to 1915 A. D. This is a period of 1916 years from the birth of the Savior of the world to one year after the ending of the "Times of the Gentiles", i. e., the fall of 1915, the parallel of the fall of 70 A. D., when Jerusalem was destroyed by Titus and the great dispersion of the Jews began. The year 1915 had been the year of expectation for the great blessing of God to begin to come upon the world of mankind; and blessings indeed began that year, blessings in disguise as a result of the world war, just 40 years after 1875 (the end of the Jubilee Cycle of 2500 years) and just 10 years before 1925 when the blessings in full will come, after a complete period of waiting and longing by the "groaning creation".

Sum of perimeter of top of Altar (5+5+5+5) equals .....20. cubits
Sum of length and breadth through center of top equals .....10. cubits
Sum of 8 diagonals in 4 sides (8 x 5.83) equals 46.64 cubits

Total .....76.64 cubits

76.64 x 25 inches equal 1916 in., or 1916 years of the above period.

How refreshing to our minds and hearts to note anew through the witness of the brazen altar of the Tabernacle that through the 30 years of Jesus' life as a perfect man, and through his sacrifice of 3½ years, a great blessing is to come to the poor groaning creation during a period of 1000 years.

(4) In the Holy and in the Most Holy:

(a) Sum of perimeters of the vails equals 10+10+10+10, or 40 cubits.

(b) Sum of length of two side-walls of the Holy equals 20+20, or 40 cubits.

(c) Sum of height of first vail (10), plus length of ceiling (20), plus height of second vail (10) equals 40 cubits, or 1000 inches, in the Holy.

(d) The perimeters of the floor, the ceiling, and of each of the 4 walls in the Most Holy equal 10+10+10+10, or 40 cubits, or 1000 inches, each.

Thus there are four distinct measurements of 40 cubits, or 1000 inches, in the Holy and six in the Most Holy, each testifying to the teachings of the Bible that through those who make their calling and election sure in the Holy and enter under the second vail into the Most Holy of glory, honor, and immortality, there will come a special era of blessing of 1000 years. "And they shall be priests of God and of Christ and shall reign with him a thousand years."—Revelation 20:6.

Yours in the service of the Lord. E. L. DOCKEY.—*Pa.*

WHO WILL GAIN THE VICTORY?

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him."—2 Chronicles 16:9.

When the words of this text were written the new creation was unknown, except to Jehovah. He had made provision therefor in his plan before the foundation of the world. The prophets of old diligently inquired concerning this plan, but it was not his due time to reveal it. The angels of heaven searched and desired to look into it, but to them also was it hidden. It has pleased the Lord to disclose the various features of his plan from time to time to members of the new creation. "The path of the just is as the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18) With light comes responsibility, therefore corresponding tests and trying experiences.

The words of our text were spoken by Hanani, the seer, to Asa, king of Judah, neither of whom had opportunity to become members of the new creation, because they lived and died before the beginning of the church class. The words of the text, however, announce a fixed principle or governing law of conduct which Jehovah has arranged for the benefit of all of his intelligent creatures with whom he deals. His governing laws of conduct or principles do not change, because God is unchangeable. (Malachi 3:6; James 1:17) Jehovah dealt with the people of Judah and Israel for many centuries, and used them to make types and pictures and illustrations for the benefit of others who should follow after. As St. Paul puts it, all these things occurred to them typically and were written for our admonition upon whom the ends of the ages have come.—1 Corinthians 10:11, *Diaglott*.

Clearly, then, the principle or governing law of conduct announced in this text applies to the members of the new creation and we may read the text as words spoken directly to the church. This is indeed an exceeding great and precious promise to the new creation. What does it mean to the Christian? It means almighty wisdom enlisted in one's behalf. It means almighty power pledged to one's help and protection. It means to be the object of boundless love. To the saint who realizes and appreciates the import of this promise it is a great comfort of heart.

PERILOUS TIMES

Through the Scriptures, and through the instruction the Lord has given the church at the hands of his "wise and faithful servant," we have been again and again warned against the times of peril which would accompany the overthrow of Satan's empire and the setting up of Messiah's kingdom. During the entire period of the selection of the church the saints have suffered many trials and hardships, but the Lord has permitted them all for a good purpose.

It was the great Master who said that in the last days of the church's earthly pilgrimage the way would be fraught with many fiery trials, which would test the patient endurance of each one to the utmost. He further said that those who in patience possess their souls and cheerfully endure unto the end shall be saved—such will gain the victory. "He that endureth unto the end the same shall be saved." (Matthew 24:13) Thus he indicated that, while the trials and experiences would be severe, yet to those who would patiently endure he would manifest his presence, his aid, his comfort and strength.

OUR ENEMIES

If we inquire, Who are our enemies, the answer is, They are legion. Our arch-enemy, however, is Satan the devil. In fact he is the great enemy of mankind. It is true that he often advocates what seems to be a righteous cause, yet his real purpose is ever and always evil. He often masquerades under a robe of righteousness, which cloak hides his wicked purpose. He has ever put forth error for truth, attempting to make the truth appear as though it were error and error as though it were truth. Many have seen the effects of his regime and have looked forward to a better time, but have not known the real cause nor the divine remedy. The poet thus expresses it:

"Truth forever on the scaffold;
Wrong forever on the throne.
But that scaffold sways the future,
And within the dim unknown
Stands the form of Christ the Savior,
Keeping watch around his own."

Because wrong has so long triumphed over truth, millions have fallen in despair. They have not appreciated the cause of the battle and what will be the result. But the Christian who has been privileged to see and appreciate God's plan and who has watched the unfolding of it in recent years sees a reason for this conflict and sees the certain victory in it and rejoices in hope for the blessings that are coming not only to the church, but to all mankind.

Wrong is represented in Satan, the Prince of Darkness, and right is personified by Christ Jesus, the great Light that lighteth every man that cometh into the world. When Jehovah expelled Adam and Eve from Eden he spoke to Satan, who had deceived Mother Eve and caused the downfall of man, saying: "I will put enmity between thee [Satan] and the woman, between thy seed and her seed, and it shall bruise thy head and thou shalt bruise his heel." This statement of Jehovah seems plainly to indicate that until Satan's overthrow there will be constant warfare between him and his agencies and all the agencies of light employed to the glory of God and to the spreading of his Word.

GOD AN ECONOMIST

The Scriptures show that Satan uses many agencies or instruments for carrying out his purposes. He is a wily and subtle foe, and his course is calculated to deceive all, and will deceive all except the "elect". The "seed of Satan", as the Lord most clearly showed, is ecclesiasticism, led by a dishonest clergy. (John 8:44) It was so in the days when Jesus was on the earth in the flesh. It is so now when Christ is present gathering unto him his "jewels". The "seed of the woman" is the "seed of promise"—the offspring of the Abrahamic (Sarah) covenant, which is the Christ, Jesus and the church, his body. (Galatians 3:16, 29) By and through this seed God has promised to bless all the families of the earth. Before the blessing comes, however, this seed must bruise the head of the serpent, Satan. It must put wrong on the scaffold and lift the truth to its proper elevation.

God is a great economist. He causes the wrong of others to result finally to his own glory and to the good of those that love him. While he is not the author of evil he permits it, ultimately overruling the final result for good. By permitting evil he has allowed Satan to manifest the wicked depths of a totally depraved character, and has demonstrated to men and angels the baneful effects of sin. Those who have fought on the side of right and truth, who have fought valiantly and faithfully to develop a character pleasing to the Lord, and continue thus to the end of their course, have the promise of the great reward of an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ.

It was evident that Satan thought the promised seed which was to bruise his head was a natural seed, hence he sought to destroy everyone who seemed to him a possible seed. He caused the murder of Abel. When God had made promise to Abraham that he should have a son Satan connived at the debauchery of Abraham's wife that he might thwart God's purpose. When the promise came to David and he was anointed king, Satan vainly endeavored to destroy him. When Mary had conceived by the power of the holy spirit and was looking forward to the birth of the man-child Jesus, Satan sought to have her put to death under the terms of the Mosaic law.

SATAN AND OUR LORD

When Jesus had emerged from the wilderness after his forty days fast and Satan recognized that he was the promised seed, he sought by various means to destroy him. God thwarted all Satan's purposes, but when Jesus was crucified Satan probably thought he had accomplished his purpose. He must have been disappointed and chagrined when Jesus arose from the dead. Evidently Satan then first began to recognize the fact that the promised seed, "the seed of the woman," is the Christ, head and body. This is proven by the fact that throughout the Gospel age the adversary has endeavored by various means to destroy the church—the faithful followers of the Master.

St. Peter gave warning to the church, his words seemingly written for the very close of its earthly career: "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about seeking whom he may devour, whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world". (1 Peter 5:8, 9) The Apostle emphasizes the word "sober", meaning to be calm, possessing sobriety of mind. He further calls attention to the desirability of being vigilant in our watching, and of conducting our resistance of Satan with steadfastness in the faith—"the faith once delivered to the saints." It follows that one who takes an opposite course

would be in greater danger of being overcome by the adversary.

While Satan is the arch-enemy, he has many allies; namely, the fallen angels. We have long been advised that these would exercise greater power near the end of the church's earthly career. Addressing himself especially to the church of this time St. Paul says: "Finally, my brethren, be strong in the Lord and in the power of his might. For ours is not a conflict with [mere] flesh and blood, but with despotisms and empires, the forces that govern and control this dark world, the spiritual hosts of evil arrayed against us in the heavenly warfare."—Ephesians 6:10-12, *Wey.*

The organism of the new creature this side the vail is the body of flesh which we early recognized to be an enemy of the new creature; "for the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary one to the other, so that ye cannot do the things that ye would." (Galatians 5:17) "But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."—Romans 7:23.

OTHER ENEMIES OF THE NEW CREATURE

Another enemy of the new creature is the world—the spirit or disposition controlling those of the world with which the new creature must come in contact. The world is in darkness because under the control of the prince of this world. Darkness hates the light, and particularly hates the children of the light. Therefore, those who, either knowingly or unknowingly, are aligned with the adversary hate the followers of Jesus. "Marvel not if the world hate you; ye know that it hated me before it hated you." (John 15:18) It is not to be expected that those who are controlled by hate would conduct a warfare along honorable lines. The adversary uses such persons as instruments to war against the "seed of promise." Such put darkness for light and light for darkness, choosing to misrepresent the children of the light, even when telling the truth would better serve the purposes of the adversary.

Nor do evil spirits and the world constitute all the enemies of the new creature. Our Lord warned us that we might expect foes from among ourselves. We read: "A man's foes shall be they of his own household;" evidently meaning that those of the household of faith would find enemies therein. Such were Simon Magus and Diotrephes. St. Paul called attention to the fact that he was in peril from false brethren. All these foes are brought against the new creature, and Satan directing the warfare, attacks from many quarters. His method is frequently to inject into the mind evil thoughts, attempting to turn the Christian to a course of evil; again he often attempts so to magnify the Christian's own weaknesses before him that he will become discouraged and give up the fight. At another time he will pamper to and foster the spirit of pride, ambition, desire to be applauded by others; and by this means lead some away into the paths of error and darkness. If one does not love the truth for the truth's sake, and love it above anything of the earth, he will very likely stumble into strong delusion, that he should believe a lie.

SPEAKING PERVERSE THINGS

St. Paul called before him the elders at Ephesus and gave them special warning concerning the wiles of the adversary. "Of your own selves shall men arise speaking perverse things to draw away disciples after them." (Acts 20:30) The church had particular warning of this very thing through THE WATCH TOWER in one of the last articles written by the Laodicean messenger.—Z '16 p. 327.

Knowing well the methods of the adversary and his devices, knowing the constant effort to destroy "the seed of promise," it is to be expected that he would use every possible means to divide the Lord's sheep, to scatter them, to stir up strife among them, and divert their attention from the great prize of the high calling and put them in such a condition that they could not win it. Commenting upon this subject Brother Russell in Z '09 p. 283 said:

"We may be sure that as the Adversary specially opposed the Lord, so he marks out and specially assaults the faithful members of his body, and the greater their prominence the more severe would naturally be the attack. We are not ignorant of his devices, nor of the fact that we wrestle not against flesh and blood merely, but against wicked spirits in influential positions. Without divine assistance surely all would be led captives at his will, misled, ensnared by him who puts darkness for light and endeavors to show the light to be darkness. Our thought is that for the testing of this hour the Lord permits Satan to come very close to the tempted, so that the slightest inclination of their hearts toward evil would quickly put them in contact with the influence of the Adversary."

Bitterness and love are diametrically opposed to each other; ambition and humility are opposites. Unless love prevails there cannot be a clear vision of the truth (Colossians 2:1-3); and where the root of bitterness springs up from any cause many may be thereby defiled. (Hebrews 12:15) The Apostle seems to indicate that where there is a lack of humility God would withdraw his protecting power; "for God resisteth the proud and giveth grace to the humble." It is not for us to judge the cause of one's deflection. We can only judge from the spirit manifested as to whether or not one is pursuing the truly Christian course.

Perversion means a turning from the truth, a misapplication of the truth. Speaking perverse things means to misconstrue or misapply the truth. The Apostle, as above stated, warned us that there would arise within the church those who would speak perverse things, drawing away disciples after them.

"STANDFAST" BIBLE STUDENTS

Our attention has been called to a pamphlet entitled "The Ship" and purporting to be a discourse by one who was formerly a pilgrim in the service of the Society. For convenience we designate this former pilgrim as "Brother H." Our purpose in calling attention to this is not for controversy, but in the hope that we may enable some who have been disturbed to regain a proper equilibrium. As a pretext for turning aside, serious objection is taken to certain articles appearing in THE WATCH TOWER of May 15th and June 1st, 1918. We quote from said pamphlet:

"The June 1st TOWER came into my hands with the infernal article [from the infernal region—Satan and his hosts] and I shuddered more than ever. . . . I don't believe in intuition, that belongs to Jehovah, but something came to my mind just that instant—the ship spoken of in the 27th chapter of Acts. It came almost the day that I got TOWER No. 2, objectionable article No. 2."

Who injected this thought into the mind of Brother H? The apostle tells us that there are but two masters, the Evil One and our Lord. Brother H. then states that he reached the conclusion that the Lord had cast off the Watch Tower Bible and Tract Society and THE WATCH TOWER, and called upon everyone to leave it and go with him, declaring that anyone who did not obey his call would be deprived of the glories of the kingdom. Quoting him:

"Because God has made a statement that we can't disobey, 'Come out of her, my people, that ye be not partakers of her sins', and that pertains to the I. B. S. A. just as much as it does to the nominal church, because they are doing the very selfsame thing that the nominal church is doing."

THE SOCIETY THE SHIP?

Hunting for some Scriptural grounds upon which to base his conclusion, the brother takes the 27th chapter of Acts relating the experiences of St. Paul, while being taken by ship as a prisoner to Rome, and attempts to make a typical application of this account. He states that the ship typified or represented the Watch Tower Bible and Tract Society. He says: "The only reason that we apply the ship and make the application we do is because it fits." Brother H. further cites Matthew 14:22-24 in proof that the Society is represented by a ship, saying:

"Matthew 14:22 I believe was meant by the Lord to represent the same ship that was meant in the 27th chapter of Acts, namely, the Watch Tower Bible and Tract Society, and I know why Jesus constrained them to come into it."

Clearly here is a fulfillment of St. Paul's statement: "Of your own selves shall men arise speaking perverse things to draw away disciples after them." All who recognize Brother Russell as the messenger to the Laodicean church, will, we believe, prefer to take his interpretation as against that of any other brother in the truth; for we recognize that the Lord would be more likely to direct through his specially chosen servant an interpretation of the Scriptures than he would to give this direction through another. Brother Russell, in treating Matthew 14:22-24, stated that the ship represents the church as a whole, and that being true it could not represent a corporation organized for the purpose of carrying on a religious work. We quote Brother Russell as follows:

"But the boat and the twelve toiling rowers, and the storm and darkness of the night all picture still more perfectly the experiences of the Lord's people as a whole—not the experiences of a sectarian church, but the experiences of the one true church of which the Lord is the head, the 'church of the first born whose names are written in heaven.' This true church has indeed had a stormy time since parting with her Lord, who ascended to the Father. The darkness came down upon them—the darkness of error and superstition; and the

great Adversary, through the Antichrist and many less Antichrists, has aroused all through this Gospel age a great storm against the Lord's faithful."—Z '00 pp. 185, 186; Z '01 p. 148.

OCCASION FOR REFLECTION

This perversion or misapplication of Scripture by Brother H. should of itself be sufficient to enable every thoughtful student of God's Word to see that the brother is certainly taking a wrong course; and the further we examine his remarks the more we are convinced that he has been overreached by some influence other than that of the Master. For instance, when the ship in which St. Paul and the other prisoners were being conveyed to Italy stuck fast on the sand and the hinder part was broken off, he says that this represented the destruction of the Society and its being cast off by the Lord, and that this occurred in the Spring of 1918.

One proof of the wrongful interpretation is that the Society still exists and the Lord is continuing to use it to give witness to the truth. Now it follows that if the Society was pictured by the ship, those in the Society or closely allied with it would be pictured by the 276 souls in the ship. Brother H. states that all in the ship who escaped and afterwards got to shore because they were strong swimmers represent those who, together with himself and others, have withdrawn their allegiance to the Society and have designated themselves as "Standfast Christians." We hardly believe that any careful Bible student would want to agree that this interpretation is correct: for Paul, Luke and Aristarchus were the only ones on that ship who made any pretense of being Christians, and according to Brother Russell's interpretation of this same event all the others on the ship were of such a swinish disposition and character that they were in no attitude to receive the message of the truth, and for this reason St. Paul and his companions did not attempt to preach the Gospel to them. See WATCH TOWER 1903, p. 175.

We quote Brother H.:

"Now comes the final thought—they all got to land. Who are these all? They are the loyal standfast Bible students who are willing to go through water—anything—to get to land, and the Bible says that all got to land; so when we shake hands tonight I am going to believe that everyone of you who shakes hands with me tonight is going to get to land."

These few citations indicate what perverse things have been used to draw aside several of the Lord's dear sheep, some of whom, we are glad to say, have seen the error of their way and have returned to follow after the Lord. We pray that others may do likewise, if that be his holy will.

NO RULE LAID DOWN BY US

The pretext for Brother H. and a few other prominent brethren taking the course they have was the publication in THE WATCH TOWER of May 15th and that of June 1st, 1918, of a statement relative to Liberty Bonds. All of us recognize that no doctrinal question was here involved. It was a time of great stress; the government was calling upon the people to lend their money; many friends thought that they should do it; others thought that they should not. Had the Society attempted to make a fast rule that anyone should or should not buy bonds then there might have been an occasion for protest, but nothing of this nature was ever suggested. On the contrary the position of the Society is clearly summed up in the following quotation from May 15th WATCH TOWER above mentioned:

"The Association has no power to direct members thereof with reference to buying Liberty Bonds. It certainly will not and has not advised anyone to refuse to buy Liberty Bonds. That is an individual matter which each one must determine for himself according to his ability. The Association believes in supporting the government in every way it can [meaning conscientiously, of course; all Christians are law-abiding] and each one should do so according to his ability and his conscience."

The June 1st, 1918, TOWER merely explains that a person should be governed by his conscience, and that his conscience today might preclude him from doing what tomorrow he could conscientiously do after having a clearer and better understanding of a subject. There was not one word in that article to the effect that anyone in the Society should purchase bonds or refrain from purchasing them. THE WATCH TOWER would consider that beyond its province, to tell anyone what he should or should not do. It has never followed that policy; and it is to be hoped it never will.

EDITORS NOT INFALLIBLE

The question discussed was not a vital one to Christian character development, nor vital to one in making his calling and election sure. But let us suppose for the sake of argument that it was vital, involving a vital doctrine, and that THE WATCH TOWER stated it improperly. Should then anyone arrogate to himself the authority to determine whether or not the Lord had cast off the Society as an instrument for his use because members of the editorial committee had made an erroneous statement? Suppose THE WATCH TOWER was entirely wrong on this point. Would it not have been the spirit of the Master for the other brother to call the attention of the editorial committee to the error and ask for a correction instead of pursuing the course he did? That seems to be the Apostle's direction in Galatians 6:1.

We here mention the fact that Brother Russell, who edited THE TOWER from its inception until his death, occasionally made misstatements concerning such vital doctrines as the sin offering, application of the ransom price, the covenants, the Mediator, etc., and almost each time some prominent elder withdrew and took the position that the Lord had cast off his servant, notwithstanding the Lord continued to use him.

Probably it would be better to have said nothing in THE WATCH TOWER about Liberty Bonds, probably a mistake was made; but if so we are quite sure there was no intention of wrong-doing, and we believe the Lord would overrule under such circumstances any or all mistakes to the blessing of all who are properly exercised by the experiences that come to them by reason of the mistake even as he has done in respect to the treatment of the Covenants, etc., in the past. We recall that from time to time, as shown from THE WATCH TOWER, there have been those who arose among us perverting and misapplying Scriptures or the construction of them as given in THE WATCH TOWER, and that these have usually drawn some followers after them. A good answer to all such we find in the words of Brother Russell relative to those in antagonism to certain other statements in THE TOWER which led to their withdrawal from the Society. He said in the issue for February 1st, 1909:

"To this end let it be noticed that the split is coming from those who oppose the Vow. They are not opposing an attempt to force it upon them, for no such attempt has been made. They are opposing this feature of present truth, trying to hinder others from taking the vow, forcing an issue on the subject and arousing, so far as their influence goes, an evil, malicious spirit antagonistic to the Vow and the channel through which it came. To this end circulars are being printed and scattered abroad to prejudice and poison the minds of all who will come under the influence. As there are but two masters, which are these serving? Our question is not, Which do they say they are serving, nor Which do they think they are serving? We say to God's people, Judge for yourselves what sort of spirit is this which is seeking to cause division amongst the followers of Christ, and that is willing to hint all manner of evil and to surmise and to backbite. We do not believe this is the spirit of Christ. By their fruits ye shall know them. . . . We are firmly convinced that they are serving the cause of the Adversary—ignorantly. We are sorry for them; we pray for them."

HOUR OF TEMPTATION HERE

Truly the great hour of temptation is upon the church. Who shall be able to stand? (Malachi 3:2, 3) The Scriptures tell us that the angel of the Lord encampeth around about them that reverence him, for their deliverance or protection. They intimate also that Satan and the fallen angels are very desirous of invading our hearts and minds and bodies with evil suggestions. To a greater or lesser extent we must surely believe that divine providence, through the human will, has raised a considerable barrier for the protection of the natural man from evil spirits. Otherwise, surely through evil promptings and oppositions, the world, centuries since, would have gone mad.

We may be sure, however, that as the adversary especially opposed the Lord, so he marks out and specially assaults the members of the body, and the greater their prominence the more severe would naturally be the attack. Without divine assistance surely all would be made captive at his will—misled, ensnared by him who puts darkness for light and endeavors to show the light to be darkness. Seeing, then, that we are encompassed about by such a great host of enemies; towit, Satan, the evil spirits, our own imperfect flesh, the spirit of the world and other evil instruments, and observing our own imperfections and weaknesses; we cry unto the Lord: How shall we ever be able to overcome our adversaries and gain the victory that will admit us to thy glorious presence? We at once realize our own insufficiency and sweetly comes to us the comfort of our text, 'I will make myself strong in your behalf,' and we know that if the Lord be for us none can prevail against us.

CONDITIONS OF HELP

The Lord does not say he will manifest this strength in our behalf unconditionally, but he does say he will show himself strong in behalf of them whose hearts are perfect toward him. Had he stated that his strength would be manifested for us only provided we could speak and write properly and without mistakes, then all of us would fail. Had the condition been that our conduct must be perfect, or even our thoughts perfect, again we would fail. The condition he does require for all who will be able to stand in this hour of fiery testing is that such must have a pure, perfect heart. Thus realizing, we cry: "Create within me a clean heart, O God, and renew a right spirit within me." (Psalm 51:10) The heart is the seat of the affections. To have a pure heart means to have a pure, holy desire and intention to do the Father's will, a sincere desire to be led by him through our Master. It finds expression in the words, "I delight to do thy will, O my God; yea, thy law is written within my heart": (Psalm 40:8) The poet has beautifully expressed it:

"If clearer vision thou impart,
Grateful and glad my soul shall be;
But, oh, to have a purer heart
Is more to me, is more to me."

When we come to the Lord and offer ourselves in full consecration, having been accepted by him and adopted as a son, he says to us, "My son, give me thine heart." (Proverbs 23:26) When we give him our hearts, we give him all. We set our affections on things pertaining to the heavenly kingdom and not on things of the earth. This means an unreserved, an unconditional giving to our heavenly Father our undivided love. It means we have adopted the words of the Master: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind." At the hour of coming to the Lord the heart is not perfect. It requires time for this. Jesus said: "Sanctify them through thy truth; thy Word is truth." It means, then, that the new creature must grow in knowledge and in appreciation of the divine character and plan, and it means that this growth shall increase his love for the Father. A perfect heart means a pure heart toward God and the Lord Jesus, toward the brethren, toward the world, including our enemies. It means that if we love God we shall know him. We cannot love him without knowing him. It means that we shall prize his love and approval above the love and approval of any other.

A MISNOMER

The name taken by Brother H. and those who follow after him, seems to be inconsistent. Their position is that the Lord has forsaken the Society; that the Society is broken up, and that only those who flee from it and make desperate efforts to reach the land can reach the kingdom at all. And yet they designate themselves as "Standfast Bible Students," seemingly a misnomer. That a misguided brother has arisen and perverted some of the Scriptures is quite clear; that he has drawn away other disciples after him is also admitted; that such have abandoned the Society, for a time at least, seems to be true. The fact that St. Paul prophesied that of "your own selves men shall arise speaking perverse things to draw disciples after them" would seem of itself to indicate that that from which they turn away, the body of Christians from which they turn, are the very ones that are pleasing to the Lord.

St. Paul says: "Therefore, brethren, stand fast and hold the traditions [doctrines, instructions] which you have been taught, whether by word or our epistle." Brother H. and his followers admit that the great doctrinal truths relative to the ransom, which is the keynote of all Christian faith, the doctrines of the sin offering, the covenants and mystery, etc., are taught by the apostles and by the word of the Lord's servant to the Laodicean church, and that for more than forty years the Society has been used as the channel through which this message has been brought. And now since the Society has not deviated one jot or tittle from these great fundamental doctrines, but is still holding fast thereto, would it not seem to a reasonable mind that the one who would flee away and call to others to flee with him would be disobeying the Apostles' injunction last above quoted? As to whether or not the Lord has abandoned the Society, would it not be well to leave that judgment to the Lord himself?

OUR GOAL IS CHRIST

The only thing worth while is the kingdom. Having enlisted under the banner of our King, our chief purpose is to be victors in the fight and have his approval and be received into the kingdom. Everything else is in comparison unworthy of consideration. Knowing that this is the Christian's goal, the chief purpose of the enemy is to prevent him from being a victor and being forever with the Lord Jesus Christ in glory. Through the Revelator the great Master tells us that the closing experiences of the church will mark a deadly conflict between the Lamb and the Beast, and that the Lamb will be victorious, and that in this great victory there will be with him certain ones; namely, the called, chosen and faithful. Beast symbolizes governing power exercised over the people in a beastly manner. The Beast of Revelation 17:11 means the dominant ecclesiastical systems exercising, directly or indirectly, persecuting power under the semblance of legal authority and using that power to restrain, persecute, imprison or kill those who are the true followers of Christ as prospective members of his body—the "seed of promise."

That this conflict has been on for some time and is now on, is quite clear; and since this is one of the instruments used by the adversary in his attempt to destroy the seed of promise, we may expect him to employ every means or device to turn aside those who are running for the prize. By suggesting to the mind certain thoughts, he opens the way to accomplish his desired end. Let us remember that the mind is the battleground, and that "the heart" is merely an expression referring to that portion of the mind having to do with the affections.

BITTERNESS, PRIDE, AMBITION, FEAR

The Scriptures show that several things are used by the adversary as hindrances which, if yielded to by the runners in the race course, will prove to be of gravest danger unless recovery and speedy victory is had. These instruments are: bitterness of heart, pride, ambition, and fear. Anyone who is overcome by any of these hindrances cannot be with the Lord in his final victory over Satan and his emissaries. The new creature has no cause to fear if he abides close to the Lord. The promise of our text is that the strength of the Lord will be manifested in his behalf. What then could men or demons, or the adversary or anyone else do unto him if the Lord's power is engaged in his behalf? One who permits fear to have a dwelling place in his heart will be led to take a compromising position with regard to the Lord and his service.

Such a position would show a degree of unfaithfulness to the Lord and would also show a lack of purity of heart, hence would deprive such a one of the benefit of the Lord's strength in the hour of great need. For the one who holds to the promises and trusts implicitly in the Lord there is no occasion for fear, "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby ye cry Abba, Father." (Romans 8:15) Here the Apostle shows a complete and abiding confidence in the Lord. And as for such, none can separate them from the Lord. (Romans 8:35-39) He who has a pure heart will not fear. "There is no fear in love, but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."—1 John 4:18.

Pride and selfish ambition are an abomination, and he who permits them to have an indwelling in his heart could not have the pure heart required to guarantee that the strength of the Lord be used in his behalf in time of stress. Where there is pride and ambition one's consecration vow unto the Lord is largely forgotten and the soul is lifted up unto vanity.

Bitterness of heart from any cause drives out love, and without unfeigned love there can be no purity of heart. "Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Compare also Hebrews 12:14, 15; Colossians 2:1-3, *Diaglott*.

CLEAN HANDS AND PURE HEARTS

The question asked by the Psalmist, clearly in behalf of the church, seems here appropriate: "Who shall ascend into the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing of the Lord and righteousness from the God of his salvation." (Psalm 24:3-5) Without a pure heart no one can have clean hands. And he who lifts up his soul to vanity, that is, lacks meekness, humility and aspires to be greater and wiser in the eyes of others, he who has sworn deceitfully, who has made a consecration to be fully submissive to the Lord and then abandons it, such cannot have a pure heart. The test of a pure heart, therefore, is a test of perfect love; and perfect love toward God means a joyful submission to his holy will. There can be no division of our highest love between God and any creature. Our love for him must be supreme. It must be such that will enable us to strive above all things else to please him. Such love will prompt us to dare to do anything in his service which we recognize to be according to his holy will. It means that where opportunity for ser-

vice is open, there will we delight to go at any cost. It means that we would be anxious to glorify his name at all times and to remain steadfastly devoted to him and his Word at all cost of honor, fame, reputation or of life itself. For this proves our love of God if we keep his commandments with a joyous heart.

OTHER TESTS

In order to maintain this purity of heart we must love the brethren, because that is the commandment to the new creation. "This is my commandment, That ye love one another as I have loved you." (John 15:12) This purity of heart toward the brethren will mean sacrifice of ourselves in their behalf. It will mean rendering justice to the brethren. It will mean watching for opportunities to do them good, and shunning everything that would have a tendency to do them evil. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

If we fail in this test of intense love for the brethren to the extent of gladly laying down our lives for them, then we fail in our purity of heart toward God. "Hereby perceive we the love of God, because Christ laid down his life for us; and we ought also to lay down our lives for the brethren." "My little children, let us not love in word, neither in tongue, but in deed and in truth." "But whoso keepeth his Word, in him is the love of God perfected." Hereby we know that we are in him.

Purity of heart will prevent us from searching out the defects in the brethren and magnifying them. On the contrary, the pure in heart will seek to cover the defects of his brethren with the mantle of love. (I Peter 4:8) Long ago we were warned that "one of the final and most searching tests that would come to the church and the one under which probably most of those awakened and armed will fall, will be love for the brethren." (Z '99, p. 88) Again, Jesus said that in the hour of final tests injustice would abound, causing the love of many to wax cold. "And then shall many be offended, and shall betray one another and shall hate one another."—Matthew 24: 10-12.

It is easy, therefore, to see that the victory is not with the wise, nor with the mighty, nor the strong, nor necessarily with those who have shone forth in prominent places while in the flesh; but the victory will be with those who are pure of heart. In the great and final conflict now on, soon the Lamb will be completely and forever victorious over Satan and all his emissaries. The Scriptures indicate that some start in the battle having been called and chosen, and have fought valiantly for a time, then prove unfaithful. Those who stand with him in the holy place, complete victors, wearing the crown of life, will be the faithful, the loyal in heart, the true the pure in heart, those who love him and the Father supremely and who have willingly and joyfully followed the Lamb whithersoever he led them. "Keep thine heart with all diligence, for out of it are the issues of life."

THE ISSUE LIFE OR DEATH

The great question, or great issue now at stake for everyone who is fighting the good fight of faith, is the issue of life or death; and the one who gains this victory, who has the issue determined beneficially to him, will be the one who has diligently kept his own heart pure. He cannot win this fight alone, but the Lord will win it for him; for "the eyes of the Lord run to and fro throughout the whole earth to show his strength in behalf of them whose hearts are perfect toward him." This class that, with the Lamb, triumphs over the beast will be the members of the victorious High Priest, and will be used of the Lord to establish and maintain righteousness in the earth.

For six thousand years truth has been on the scaffold and wrong upon the throne. Christ Jesus at Calvary lighted the torch of truth among his followers, endowed them with his spirit, and sent them forth with the startling announcement: "Ye are the light of the world." Satan throughout the age has diligently sought to debauch the church, to inject wrongful thoughts into the minds of its members, and to poison their hearts. Satan has used many instruments, enemies of the new creation, and in the name of religion the most cruel and wicked deeds have been done against them. The Lord could have prevented this. He permitted it for a purpose. Soon now all the suffering will be over, and there will be no more opportunity to participate in it. Those who abide now patiently, cheerfully and faithfully in the Lord will be the ones to be victors, and then he will take truth off the scaffold and place it forever on the throne and the faithful will share in the work with him. These will have the oportunity, with Christ, of undoing what Satan has done and beyond that, blessing and uplifting mankind. And above all these things, in the ages to come they will be the special recipients of God's favor, for the Lord has spoken it.—Ephesians 2:7.

COMING CONVENTIONS

Throughout the war considerable restriction was encountered in one direction and another to the holding of Conventions. Especially did these restrictions affect friends residing in Canada and for a time cut them off from the services of traveling speakers from this side the border. No doubt they have been ably exhorted and stimulated to greater faith and love by faithful Canadian brethren, and doubtless, too, all feel that the hand of the Lord has been manifested in ways which would have been impossible had not trying circumstances existed.

Now, however, that some measure of communication is opened up across the border we believe all will rejoice at the prospect of a series of General Conventions intended to give opportunity to the majority of the friends in Western Canada and the States to assemble for seasons of spiritual rest and refreshment. All of the General Conventions named below are expected to be addressed by Brother Rutherford and one or more of the other seven brethren recently released from prison at Atlanta—as well as by other experienced and capable speakers.

The Local Conventions listed below will be addressed by two or more Pilgrim brethren and experience has often shown such gatherings to be means of grace and encouragement hardly less notable than the larger assemblies.

Probably no urging is necessary on our part; for all surely recognize the desirability of Christian fellowship and of the discourses on Scriptural doctrine and ethics. But we do remind the friends that the most sacred thing we have on earth is God's word, and that word dwells in the hearts and lives of his people—"Ye are the light of the world."

GENERAL CONVENTIONS

ST. PAUL, MINN., June 18-22. A five-day General Convention is being arranged for at the Twin Cities and the Metropolitan Opera House, St. Paul, has been engaged for all the sessions. Address H. B. Morrison, 987 Laurel Ave., St. Paul, Minn., for further details.

WINNIPEG MAN., June 19-22. Four days will be spent in Convention here. For further information address Convention Committee, 143 Donald Street.

CALGARY, ALTA., June 24-26. American friends planning to attend this gathering of the Lord's people may communicate with E. Bennett, 810 Third Ave., East.

VANCOUVER, B. C., June 28-July 1. The friends at Vancouver expect a large number of friends from the American side. Those planning to attend can secure information from S. A. Carter, 620 Seventeenth Ave., West.

Other General Conventions will, if the Lord permit, be held at SEATTLE, WASH., July 3-6; SPOKANE, WASH., July 8-10; PORTLAND, ORE., July 11-13; DENVER, COLO., July 17-20. Details in next issue.

LOCAL CONVENTIONS

BINGHAMTON, N. Y., June 27-29. There will be a convention at Binghamton on the above dates. The friends are prepared to take care of a large number of visitors, and expect a goodly attendance. Several Pilgrims and one of the released brethren will speak. Address all communications to W. M. Moore, 38 Mason Ave.

SAN ANTONIO, TEX., June 27-29. All sessions will be held in the regular meeting place, 117½ North Floris Street. For further information write to T. A. Black, 612 Avenue C.

Local Conventions in July as follows: ERIE, PA., July 3-6; LOS ANGELES, CALIF., July 4-6; ROCHESTER, N. Y., July 4-6; KALAMAZOO, MICH., July 4-6; ST. LOUIS, MO., July 4-6. Details later.

"THY SHIELD AND THY REWARD"

[This article was a reprint of that published in issue of Sept. 15, 1895, which please see.]

"THE GREATEST OF THESE IS LOVE"

JUNE 22.—1 CORINTHIANS 13.

[This article was a reprint of that published in the issue of June 1, 1909, with extracts from previous articles on the same subject.]

RESPONSE TO GOD'S LOVE

JUNE 29.—PHILIPPIANS 3:7-14.

HIGH SOCIAL AND POLITICAL POSITIONS ACCOUNTED BY THE APOSTLE AS UNWORTHY TO BE RETAINED IN COMPARISON TO THE PRIVILEGE OF WINNING CHRIST AND BEING FOUND IN HIM—FELLOWSHIP IN CHRIST'S SUFFERINGS—PURSUING ALONG THE NARROW WAY—NOT ALREADY PERFECT—THE PRIZE OF THE HIGH CALLING.

"I will praise thee, O Lord my God, with my whole heart."—Psalm 86:12.

One of the things which gives interest to the writings of the Apostle Paul is the fact that they breathe forth the very spirit of the writer. There is nothing artificial about them; for the Apostle either had lived through or was in process of living through all of his own teachings on the Christian life.

His letter to the church at Philippi is unique, not merely that it was written from his Roman prison, for that was also true of some of his other epistles, but in its spirit of tender fellowship with and solicitation for the welfare of the Philippian brethren. No word of censure is anywhere noted in all the letter, but he does compliment them, perhaps most of all in that he speaks freely of the most advanced Christian experiences.—Chs. 1:21, 29; 2:3; 3:15; 4:8.

Our today's lesson begins with the statement: "But what things were gain to me, those I counted loss for Christ"—i. e. the things which I once looked upon as marks of distinction in the social and ecclesiastical world I have come to look upon as lost, and not only lost but happily so. The external privileges which Saul had had were in the nature of correct circumcision, the earliest of church rites, of membership in the most honored race on the face of the earth, and of one of the two most honored tribes of that race, of clean Hebrew blood, of scrupulous religiosity, of being a thorough-going and entirely respectable reactionary—he persecuted the church—of blamelessness in such righteousness as could be produced under the Law.

Certainly this is no mean list of advantages. No mention is here made of wealth, but many things imply that he was at least above the average in that respect, else he would hardly have had all the advantages of schooling under Gamaliel which he did have. Considerable color is lent to this view by the hope of Felix, that money would be given him by Paul for his release from the prison at Cæsarea.—Acts 24:26.

LOSS AND GAIN IN CHRIST

Even after a review of the things which Christ had cost him the Apostle felt that he was happy not only because there were losses in the past but was happy and perfectly willing to have those losses continue to the end, because he realized that unspeakable treasures of wisdom and knowledge, unthinkable heights of honor and distinction, and unsearchable depths of religious experience lay before him, if he could but enjoy the priceless privilege of acquaintanceship with Christ Jesus, his Master.—Philippians 3:8.

All the losses which the Apostle had encountered were encountered because of his connection with the despised Jesus. But he did not waste time and energy repining over the loss of things which he had once gladly foregone. So far from having this attitude, he looked upon all those worldly advantages of the past as mere refuse—things which did administer something to life at one time, but the usefulness of which had been exhausted and which had better be gotten rid of than retained. One serious trouble with many Christian people is spiritual constipation—the retention of those things which have long since ceased to give sustenance.

The privilege of winning Christ, or the final anointing and installation into office, of being found among those who have been made meet for the inheritance for the saints in light, is a goal for the attainment of which no personal sacrifice can be too great, no zeal too warm. Elsewhere the same Apostle says: "What we now suffer I count as nothing in comparison with the glory which is soon to be manifested in us."

RIGHTEOUSNESS OF GOD BY FAITH

The formalistic righteousness which the Apostle had had as a Jew by virtue of his conformity to the ceremonial demands of the Law did not help him to gain everlasting life. That typical arrangement of the Law which seemed reasonably to promise life eternal, was found, when actual attempt was made to attain the life, to condemn one to death because of the Jew's inability to meet the demands of Jehovah as expressed in the Law. (Romans 7:10) But God, the same God who established and maintained the dignity of his justice by manifesting its unchangeability through the Law Covenant, also introduced a way of mercy through Christ Jesus his Son. His beloved Son gave himself in furtherance of the Father's purpose as a ransom price for the sin of Adam and his children. He finished his sacrificial course on Calvary, ascended on high and "purged our sins" by the presentation of his merit on behalf of the church, which included not only the Apostle Paul, but also all other apostles and every other one who has come to God through Christ during this Gospel age.

This provision included the Apostle for the same reason that it includes others; because he believed in God's arrangement for redemption through Christ and in response to that faith God counted him as acceptable through Christ—Christ making such legal satisfaction for him as he was unable to make for himself, because of an imperfect or unbalanced character. Perhaps no words can express this great central truth more clearly than those of the Apostle himself in Romans 5:18: "As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

Thus peace is brought to the consecrated follower of Christ (Romans 5:1) who disavows his own righteousness as having any saving merit, and looks to Jesus, the author and finisher of his faith; for, "the just shall live by faith." (Romans 1:17) "For on the ground of obedience to the Law no man living will be declared righteous before him. The Law simply brings the sure knowledge of sin. But now righteousness coming from God has been brought to light apart from the Law, both the Law and prophets bearing witness to it—the righteousness coming from God, which depends on faith in Jesus Christ and extends to all who believe."—Romans 3:20-22.

The Apostle knew that the Pharisees, of which sect he was a member, were the most punctiliously religious, the most scrupulously moral people that ever trod the earth; yet our Lord had said of them that they were "hypocrites," "whited sepulchers," "brood of vipers", and "of their father the devil." No wonder the Apostle cheerfully forewent whatever righteousness he may have had as a Pharisee and even more cheerfuly accepted God's gracious arrangement through Christ.

Of course, none but Jews were ever subject to the Law Covenant; but the remainder of the believers of this age have been obliged to come to God through Christ Jesus, because first, "There is none righteous, no not one," and second, because no man can come unto the Father but by the Anointed. Those who have thus come have "ceased from [their] own works, as God did from his." They have ceased to believe in the effectiveness of human theories of self-perfection.

THE RESURRECTION OF THE DEAD

All the words from the middle of the eighth verse to the end of the ninth are parenthetical, so that the hopes of the tenth verse really furnish the groundwork for his willingness to suffer the loss of all things. He was willing to undergo deprivations of any temporal character if only he could know Christ better, and experience his dynamic resurrection unto glory, honor and immortality. This exalted resurrection is obtainable only in case we participate in his sufferings, and are conformed to his sacrificial death.—2 Timothy 2:12.

Another view of this tenth verse is that it constitutes a brief outline of the Apostle's course from the very start of his Christian experiences. He, "not disobedient to the heavenly vision" had cheerfully given up his previous standing as a Pharisee and probably a member of the Sanhedrin, that he might know the wonderful Christ who had appeared to him in the way toward Damascus shining above the brightness of the sun at noonday. The power that could thus meet and strike him blind was well worth knowing. But it was not mere acquaintanceship with him that was desired; the acquaintanceship brought knowledge of the fact that certain advantages might accrue from the work of Christ Jesus, especially from his resurrection, for "he was raised for our justification." To be brought into a state of acceptability before God was all that was ever hoped for under the Law, and here it was to be had for the confident asking—bought by the precious blood of Christ.—1 Peter 1:18, 19.

An acquaintanceship with the love which prompted Jehovah to devise this benign plan for justification unto life, and acquaintanceship with the love of our Lord Jesus which

prompted him to give himself in death on our behalf in furtherance of the Father's design, stimulates in us a desire to make some return. We begin to feel that as Christ died for us we ought also to lay down our lives for Christ's brethren; and when we begin to follow this holy impulse, under the direction of his Word, we begin to share in his sufferings, moderately at first, but in proportion to our zeal and opportunities our fellowship in his sufferings becomes more keen and our consecrated walk in the narrow way brings us more and more fully into contact with the fire which destroys our human hopes, aims, and ambitions; and finally we may follow our Lord under the second vail into the holiest of all, and attain to the first and most honorable resurrection of the dead.—Revelation 20:5, 6.

NOT ALREADY PERFECT

But though such were the high aspirations of the Apostle, he disclaims having already participated in that glorious change. Elsewhere he does indicate that faithful followers of the Lord live a resurrection life now, have already been raised to walk in newness of life (see also Colossians 3:1), yet that newness is only very fragmentary, since we have only an imperfect organism. "When that which is perfect is come, then that which is fragmentary shall be supplanted" by the fulness of him that filleth all in all.

The perfectness referred to in the twelfth verse is evidently different from that mentioned in the fifteenth verse of the same chapter: the former is manifestly connected with the first resurrection, when that which is sown in weakness is raised in power, when that which is sown in dishonor is raised in glory. But in the latter instance reference is had to maturity of Christian character, a state of high development and sturdiness in growth. The Apostle knew he was not elected in the final sense of that word, but he was busily engaged in doing his part so that he might win in the election for which he had been nominated by Christ Jesus.

The absence of any "cock-sureness" on the part of the Lord's most honored Apostle can well be a lesson for us all, and can well give us assurance in following him, even as he followed Christ. He did not arrogantly assume that everything must be all right for him since he was an Apostle. So far from that attitude of mind, he was submerged in the spirit of love and devotion, and in working out his own salvation with conscientious caution and self-distrust, being energized in will and stimulated in work by God.—Philippians 2:12.

The prize, the grand consummation of all his hopes and strivings, was ever before Brother Paul's mind. What was glorious enough for God to offer him was glorious enough for him to look forward to with keen expectation. It was a steady view of that reward which made his temporal losses seem so insignificant. Because that prize of joint-heirship with Christ seemed to him worthy of every effort which he could possibly put forth he ceased to allow side issues and the ephemeral things of life to have any dominating influence over him. True, he had to give some attention to provision for the body, but such provision was not with the end in view of mere personal gratification—all those things were consecrated means to a sanctified end.

THE MARK AND THE PRIZE

The things behind were not forgotten in the ordinary sense of that word, because the Apostle remembered them sufficiently well to enumerate some of his former advantages, but they were forgotten in the sense that they were discarded and no longer allowed to dictate his course of action. Just one thing stood out in the zealous Apostle's life and that was 'the being with Christ', which was far better than anything else.—Philippians 1:23, Diaglott.

The fourteenth verse of our lesson has occasionally given rise to some confusion because of the unfortunateness of the King James wording. It has been associated in the minds of some with the picture of a modern race course, as made use of in the sixth volume of Scripture Studies. (F. 187) No citation is there given to this text and it is not necessary to suppose that it was meant, merely because a similarity of language is employed.

The literal Greek text is very simple and understandable. It reads: "According to a mark I pursue towards the prize of the high calling of God in Christ Jesus." In other words, in this text, the mark is the course over which the runner pursues, but the prize is the object of his striving, and not the mark. Either thought, however, is helpful and probably the Apostle would not object to his words being made use of in either way, but our only knowledge of what he really meant is by what he said. The grammatical structure of "according to a mark" is identical with that of our Master's words: "According to thy faith be it unto thee."

The word translated "press" does not mean press in the sense of squeeze, or push down, but rather with the meaning of pursue, or press on. The work or course along which the Apostle was pursuing was the narrow way, because it is the only way that leads to the life, the prize of immortality. He was not trying to reach that glorious station by moralistic or humanitarian roads, however smooth or respectable they may have appeared to be; for he well knew that his Lord and Forerunner had said: "Many will say to me in that day, Master, Master, have we not prophesied in thy name, and in thy name expelled demons, and in thy name performed many mighty works? And then I will tell them plainly, I never did recognize you; begone from me, you that work lawlessly"—regardless of and even contrary to my instructions.—Matthew 7:22, Luke 6:46.

LETTERS FROM AFIELD

"THE LORD KNOWETH THEM THAT ARE HIS"

DEAR SIR:

For some time I have been most interested in the teachings of Pastor Russell, and have read the first volume of "The Divine Plan of the Ages" or "Millennial Dawn," but would like to have the whole set from No. 1 to No. ..... I do not know if this is the same as STUDIES IN THE SCRIPTURES. I see that there are six of these. Will you please send me "The Divine Plan," complete, and advise me the price, which I will forward in one payment or more. I am engaged in missionary work, and have food and raiment, but little money—none from the work. If you still have a copy of the BIBLE STUDENTS MONTHLY, Vol. 8, No. 5, I should much like one, also any other papers whereby I could get to know more about Pastor Russell's teachings, his followers, etc. If it is not too discourteous, I would so much like to know why some of Pastor Russell's followers were cast into prison a few months ago.

May God keep us from being bound to "doctrines," but also from being led away from the fundamental truths of the Bible! Surely what we need is a baptism of the Holy Spirit.

Yours in the King's service,

MRS. ALICE VAN EMMERIK-CLEVERLY.—*Java.*

"FOLLOW THOU ME"

MY DEAR BRETHREN:

I have just finished reading the May 1st TOWER, and I beg just enough of your valuable time to express to you my sincerest appreciation of your kind services to God's dear Israel.

All along the way I have earnestly, yet soberly and calmly encouraged head and heart loyalty to the WATCH TOWER, because of the multitudinous evidences we have that it is the Lord's channel still, just as effectually as ever; and now comes the May 1st issue which is the best ever.

Oh, how could any one reject its wholesome and timely food! How we look forward to its coming as a means of sweet communion with the Lord, a wise counsel in perplexity, a fortification in battle, and a mighty Tower of strength in times of weakness! Daily, yea many times do we bear you up to our Father's presence that you may have heavenly wisdom and guidance to feed the dear flock of God; and how it rejoices our hearts to see our prayers answered in a manner that far transcends our loftiest expectations!

If we should repudiate such wholesome food, would it not indicate a greatly impaired spiritual digestion on our part? I think it would. There is an old adage which says: "When the mouse is glutted no flour tastes sweet." To me this plainly represents some of our former dear friends, who through an apparent feeling of self-complacency, think it no longer necessary to feast with us at the Lord's table. Of course, our Master would say as in times of old, "What is that to thee, follow thou me." And indeed, we do so gladly. We can pray for them, and then leave it all in our Father's hands, for he knoweth best.

Be assured, dear brethren, there are many who have never bowed the knee to the idols so astutely erected by misguided brethren in our day. More and more do the many friends all over this country appreciate your very efficient services in this capacity. We are sure that the secret of your success lies in the fact that "God is with you." And we all want to stay with you and the Lord. Truly our recent experiences have proven that our safety as new creatures depends upon our staying with the Lord and his arrangement.

May the dear Lord richly bless your hearts too, as you so

greatly water and refreshen others. I beg to remain lovingly and sincerely, your brother in him.

A. J. ESHLEMAN.—*Pilgrim.*

FROM A WAR CAMP IN FRANCE

[The following letter addressed by a soldier to his mother has been handed to us.]

DEAR MOTHER:—

A few days ago there happened something here that made me very happy and of which I must tell you. A German engineer (prisoner) here in our mess hall had a picture in his hand. I made occasion to see what the picture was, and to my surprise I found it to be none other than a picture of Pastor Russell. The prisoner could talk English a little—sufficiently to make ourselves understood. I asked him what he thought of Pastor Russell, and he replied: "Oh, he is my pastor"! I then asked him if he had any of the volumes. He replied by holding up six fingers—meaning Volumes I to VI inclusive. I then asked him what the German government thought of Pastor Russell. He responded: "No good; they say he is a seducer of the people."

I then found that he did not know Pastor Russell was dead. He had been drafted into the German army at the outbreak of the war and had not heard about it. When I told him of the Pastor's death he nearly cried. I next told him about the seventh volume, and of the imprisonment of Brother Rutherford and the other officers of the Society on account of it. He knew nothing about it, and said he thought it strange that such things could occur in America. He said he would try to get the volume through some of his brethren. He was compelled to leave shortly thereafter, and as he departed from me he was on the verge of tears. I thought I would tell you of this strange experience; perhaps many of the friends would like to know of it.

Just received two new TOWERS. Will read them tonight by candle light. Much love,

BERNARD L. PORTER (A. E. F.)—*France.*

KEPT ABLE THROUGH GOD'S GRACE

DEAR FELLOW WORKERS:

Please find enclosed my personal check of ....., which please use to help forward the above named work.

Dear friends, I fully sympathize with you in the many trying difficulties of your calling. The road to the kingdom is fraught with deep perplexities, trials and difficulties for us all, but the final is all glorious. The WATCH TOWER comes to us each half month bringing comfort, instruction and encouragement; so we praise God daily for what you do for us and that His work is placed in such good hands.

Dear friends, we know that it is only through the grace of an infinite God that you are kept able to do your great work, so we remember you daily at his august throne.

Your sister in His service, MRS. S. A. OWENS.—*Pa.*

EXPECTATIONS MORE THAN REALIZED

DEAR BRETHREN:

We enclose herewith 550 more petitions. This makes in all from our section a total of 3650, which much more than exceeds our expectations. We greatly rejoice in the privilege of joining with others in doing this wonderful work!

Much Christian love and sincere prayers for your guidance.

Yours in Him, ARIEL H. HEMPHILL.—*Mo.*

APPRECIATING RECENT SERVICE

DEAR BRETHREN:

I have just finished reading for the fourth time, the grand article in the May 1st TOWER "The Harvest Ended," and greatly appreciate the enlargement of thought associated with the words of the fifth chapter of James as applicable particularly at this time.

What carefulness of thought, word and action should permeate our lives in the realization of the coming events that will shortly sift out such as have not used the past opportunities judiciously, or do not fight vigilantly in the battle raging now.

It is sad to see that, no doubt, many have surrendered to the enemy Fear—though it may be under the cover of some other pretext.

In the realization of our own weaknesses, and as we by faith lay hold upon the many promises precious to those who endeavor loyally to exercise faith, we are strengthened by the Apostle's words: "When I am weak, then am I strong," in the Lord.

Our class has faithfully circulated "The World has Ended" Labor Tribune edition, and we have had the joy of receiving some encouraging comments from some of our citizens.

Praying the Lord's continued guiding hand over our mutual service, and rich blessings upon the dear ones at the Watch Tower office, and especially upon the dear brethren that have suffered and are yet suffering in bonds for the word of God, I am yours in the sweet bond of Christian love,

N. A. LINDERBERG.—*Minn.*

MANY ENJOYED PETITION WORK

DEAR BRETHREN:

Greetings in the name of our Lord and King!

I am sending my petition sheet. I have labored earnestly and at every opportunity with this to secure all that I possibly could. I am sure it has been a wonderful witnessing of the truth. We did quite well until some of our opponents warned the people that they would get into trouble if they signed the petitions. But we secured quite a number of names after that.

Yes, we have received a blessing as we noticed many questions asked concerning the truth and they have inquired about books and tracts.

We are glad to have had this opportunity of witnessing to the truth and believe we would have missed a blessing had we not worked with tracts and petitions. With much Christian love, I remain, Your sister in his service,

HARRIET A. DOAK.—*Ia.*

DEAR BELOVED BRETHREN:

Greetings in the name of our blessed King and Master!

Our class is rejoicing that the dear brethren who were in Atlanta are back in the office once more; truly God is good. Surely it is a great privilege to serve the King of Kings that knows no defeat!

Enclosed you will find another filled petition list, and we have another list about half filled, mostly business people's signatures on the latter. They are signing quite readily here, the big majority being willing to lend their aid by signing.

It will surely arouse the interest of many people; thus God can make the wrath of man to praise him. Let us continue the good work by the Lord's grace. How badly the world needs the truth; and if this will help some of them to get it, we should not hesitate to take advantage of this opportunity to get the glorious message before them.

May the Lord continue to guide and direct you in doing his will, blessing your efforts to serve him.

With much Christian love, Your sister in the blessed hope,

ETHEL THORNBURG.—*Mont.*

DEAR BRETHREN:

Christian Greetings! Enclosed find petition sheet which I am very glad to send, but would have liked to send more.

I did certainly enjoy the privilege of doing something in the service of our brethren and also of bringing the people's attention to our Lord's wonderful blessings to come in due time to all the groaning creation.

I received many blessings and did have the privilege of loaning one First Volume to some people who were very much awake to the condition of the churches. Surely it is more blessed to give than to receive; and may the blessings of the Lord be with you all in the days to come.

Your sister by his grace. MISS EMMA MILLER.—*Mass.*

CONVICTIONS REVERSED

We clip the following item from page 1, of *The Brooklyn Eagle*, of May 15, 1919:

"Russellite Verdict Reversed by Appeal; 'Trial was Unfair'
"Circuit Court Criticises Judge Howe's Conduct

"Judges Ward, Rogers and Manton of the United States Circuit Court of Appeals for the New York Federal District today reversed the convictions of the leaders of Russellism, who were found guilty last June before Judge Harland B. Howe of Vermont, sitting in Brooklyn, of conspiring to obstruct the draft, discourage enlistment and foment insurrection and insubordination among the armed forces of the Nation.

"The decision holds that the attitude of Judge Howe was unfair in his treatment of the witnesses, Mrs. Mabel Campbell, Mrs. Agnes Hudgings and her husband, William F. Hudgings. . . . Inasmuch as the decision sustains the legitimacy of the claim of the Russellites that their organization, which forbids members to kill, entitled its members to exemption from active service with the Army, there seems little likelihood that the leaders of the cult will ever again be placed on trial. Federal Attorney James D. Bell refused to say whether he contemplates a retrial of the case. . . . All served nine months before they were recently released on bail, granted by the United States Supreme Court on application of Jesse Fuller, Jr., and Frederick Sparks, of counsel. . . .

"Judge Martin T. Manton dissented from the majority

opinion, which was written by Judge Henry G. Ward. . . . Referring to the treatment of the witnesses, Mrs. Campbell, Mrs. Hudgings and Hudgings, the decision says:

"'We think that the attitude of the court in regard to the testimony of these three witnesses and the action it took in the presence of the jury in the case of the witness William F. Hudgings was most prejudicial to the defendants. It was very likely to intimidate witnesses subsequently called, to prejudice the jurors against the defendants and to make them think that the court was satisfied of the defendants' guilt. What a judge may say to the contrary on such an occasion may not necessarily prevent such consequences.'"

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GOD'S COVENANTS AND BLESSINGS

"Let them curse, but bless thou."—Psalm 109:28.

Clear understanding of every feature of God's plan, while desirable, is not necessarily essential to our blessing thereunder. Most of us believed in the precious blood of Christ and were justified freely thereby from all things when we did not at all understand the philosophy of the atonement—even as the majority of Christian people do not understand it now. While increasing knowledge did not bring increasing justification, it did bring increased appreciation, devotion and love, together with greater opportunities for harmony and co-operation with God's purposes, as those purposes were better understood.

Likewise a clear appreciation of God's covenants is important and valuable to the Christian. In the knowledge of these he possesses the key to the understanding of the entire plan of God. That which we believe the Lord has allowed us to see more distinctly than most Christians is manifestly our duty and privilege to lay before the household of faith.

The Apostle's statement that God "will have all men to be saved and to come to a knowledge of the truth," together with the inspired allusion to God's disposition quoted at the head of this column, shows us that the heavenly Father prefers to bless, rather than to curse. But for the maintenance of justice, the stabilizing attribute of God's character, he will curse, or remove the blessings already possessed or remove the opportunity for additional blessings, if favors already shown are unappreciated and unused.

Adam, God's perfect earthly image, was fairly engulfed in divine blessings. He was perfect socially, mentally, morally, and physically; more than this he had a perfect environment and perfect dominion. He was the climax of all Jehovah's wonderful creative work on earth and was included in the general statement of approval: "And God saw everything that he had made, and, behold it was very good." Thus "God blessed them" by making every arrangement for their well-being and happiness.

HOME TIES BROKEN

But man disobeyed God and so severed the bond of fellowship and communion between them, the tacit agreement between man and his Maker to render mutual love and appreciation. God's blessing or favor was withdrawn, and since only "in his favor is life" (Psalm 30:5), the curse or disfavor of Jehovah rested upon Adam. (Genesis 3:19) What now? Could nothing in the shape of divine blessing be looked forward to as the disobedient pair were driven from their home in Eden? Yes, there was a glimmer of hope given in the curse upon the serpent: "it [the seed of Eve] shall bruise thy head." (Genesis 3:15) It must have been humiliating to Adam, who should have been the head, to have his only ray of hope expressed in God's communication to the serpent, and that in a promise where his own name was not even mentioned; but the realization of that fact could not have been half as humiliating as the consciousness of the utter ingratitude with which he had treated the benign providences of his Maker.

Adam's failure to keep God's law had cut himself and his race off from divine favor and placed them under divine sentence; and nothing that man could do would restore that favor. The initiative toward reconciliation must come from God, if at all; and God's covenants are his statements of his proposition for a reconciliation, and indicate how, with whom, and by whom it shall be accomplished.

COVENANT, AN ARRANGEMENT OR CONTRACT

Before taking up a review of God's three most prominent covenants we will perhaps do well to bring clearly to mind the meanings of the important terms used, especially the words of Covenant and Mediator.

The word in the Greek which is translated covenant or testament is *diatheekee* and is derived from *dia*, thoroughly, and *theh-o*, to place. From this we get the thought of disposition, arrangement, bequest, testament, or covenant. Professor Young gives "arrangement, covenant"; Strong's Concordance gives "disposition, i. e., (specifically) a contract (especially a devisory *will*)." The English word covenant is probably well understood, but a few citations will not be out of place:

Covenant; an agreement entered into by two or more parties. A written agreement between parties under seal. *Standard Dictionary.*

Covenant; A written contract under seal; "covenant" is frequent in religious usage, as "contract" is in law and business. *Fernald Synonyms.*

Covenant; A covenant is usually a national and public transaction; a solemn engagement on the one hand and faith in that engagement on the other, enter into the nature of a covenant. *Crabb's Synonymes.*

Covenant; A mutual contract or agreement of two or more persons to do or to refrain from doing some act. In general (law), an agreement under a seal. In Biblical usage, the free promise of God, generally, though not always, expressly accompanied by the requirement of fulfillment of certain conditions on the part of man. *Century Dictionary.*

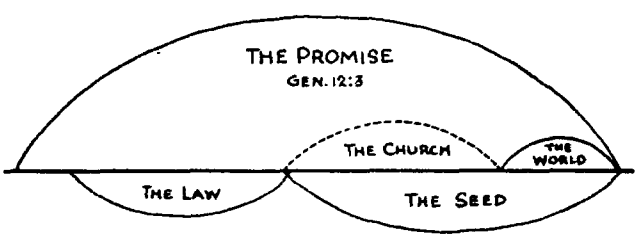
A contract or covenant may be unilateral, i. e. onesided, or bilateral, i. e. two-sided. A covenant may be conditional, or unconditional. Where a covenant is conditional each contracting party is bound to fulfill certain conditions, and a mediator is appointed to see that each keeps his covenant. Where a covenant is unconditional, no mediator is necessary.

Mediator; (Greek *meseetees*) middleman. *Young's Concordance.*

Mediator; a go-between, i. e. (simply) an internunciator, (by implication) a reconciler. *Strong's Concordance.*

The Greek word means simply a betweener, but is used in the Scriptures for one who interposes between parties at variance in order to reconcile them or to see that justice is done to both parties.

THE OATH-BOUND COVENANT



"Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred and from thy father's house, into a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed."—Genesis 12:1-3.

Any blessing ever coming to any human being comes as a fruitage of that promise. On this point we quote from THE WATCH TOWER of June 1st, 1916, page 169, first column:

"The Abrahamic Covenant is an all-embracing arrangement. Everything that God has done and will yet do for our race is included in that Abrahamic Covenant. . . . . All kindreds and families of the earth will be blessed by the privilege or opportunity of becoming children of Abraham, children of God, whom Abraham represented in a figure. 'I have made thee a father of many nations' (Genesis 17:5; Romans 4:17), said the Lord to Abraham. These will be blessed under the New Covenant, an arrangement whereby the Abrahamic Covenant will be fulfilled as relates to Israel and to all. The Abrahamic Covenant, then, embraces all the other covenants, those covenants being merely different features of God's arrangements by which the work implied in the great Abrahamic Covenant or promise is to be accomplished."

The original covenant, or promise, includes all that its added, or dependent covenants include in the way of blessing; while the latter constitute but proper and reasonable limitations and regulations by which the blessings may become everlasting to all the worthy.

Little is said of Abraham prior to God's making the cov-

enant with him, but we may suppose that he was a man of honest heart, who had already manifested a strong faith in God. While Abraham was living in the land of the Chaldeans, God called him out from his relatives and friends, and directed him to go to the land of Canaan, where he would make him a great nation, promising further that, should he do so, in his seed all the families of the earth should be blessed. Abraham was called the friend of God, and God made this revelation to him. It was something to which faith could hold, but which could not be had from any other standpoint. This covenant was a definite declaration of God's benevolent intentions toward humanity in general, and of the fact that it had pleased him to select Abraham's posterity as the line through which he purposed to communicate the great and much needed blessing.

THIS PROMISE UNCONDITIONAL

There were no conditions to the promise, but there was a certain condition for Abraham to fulfil before that promise would be bound to Abraham's family—and that condition was that Abraham move into a land which God would show him. In a comparatively short time that single condition was fulfilled; thereafter all taught of God would know to look for the Messianic blessing through Abraham's seed. To make the promise more sure, if that were possible, God confirmed his word on the subject by his oath; thus giving two unshakable foundations for faith in the integrity of this wonderful promise. Seven times, in one form or another, was this promise reiterated to Abraham.—Hebrews 6:13-18; Genesis 22:16-18.

Abraham no doubt wondered at times how God intended to fulfill his covenant, seeing that the Canaanites continued to live in the land of Canaan while he was never more than a sojourner in it. God's promise concerning his "seed" seemed also to fail; and after many years when Isaac was born, he proved to be only a type, a living picture of the true "seed", through whom the promise of great prominence and world-wide influence and blessings was to be fulfilled.

Now God did not make his plan because of Abraham; but he merely made known his predetermined purpose to faithful Abraham, and chose his family as the one through which Messiah should be sent for the accomplishment of that plan. The plan itself, we are told, was predetermined from the foundation of the world. (Ephesians 1:4) Abraham's obedience manifested his faith; and his continuance in Canaan marked the continuance of his faith.—Heb. 11:15.

THE LAW COVENANT

"The [Abrahamic] covenant, that was confirmed before of God in Christ, the Law [covenant], which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. . . . . Wherefore then [serveth] the Law? It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. 3:17-19.

Four hundred and thirty years after making the covenant with Abraham, God revealed another feature of his plan. When bringing Abraham's posterity out of Egyptian slavery to establish them in the promised land of Canaan, he brought them to Mount Sinai and there entered into a national covenant with them, known as the Law Covenant.

As a basis for this covenant or contract ten commandments were miraculously written upon two tables of stone, and subsequent elaborations given in the shape of many statutes, stipulating how the ten commandments were to be applied to their daily lives. God appointed Moses the mediator between himself and the people of Israel, to ratify the covenant and in his name to promise the people escape from death and from evil or blight, upon condition of their living up to the requirements of the Law; as it is written: "The man that doeth them shall live in them."—Galatians 3:12; Leviticus 18:5; 26:3-11, 14-44.

Hoping that the long deferred blessing of the original promise was now to be fulfilled, Israel readily assented to the terms of this Law Covenant and said: "All that the Lord hath spoken we will do." (Exodus 19:8; 24:3, 7) And no doubt they honestly intended full obedience, which they then considered to be a possible thing. Moses, fulfilling his part, ratified the covenant on behalf of God and the people, by sprinkling the blood of the sacrifice on the people and on the tables of the law, saying, "This is the blood of the covenant which God hath enjoined unto you", that is, the blood by which you and God are joined in covenant.—Hebrews 9:19, 20; Exodus 24:8.

THE PURPOSE OF THE LAW

Israel's experience of tribulation and bondage in Egypt was probably necessary to prepare them for God's great proposition—that they should keep the Law and as a reward have life everlasting. Israel rejoiced in this manifestation of divine preference for them, more than for all the nations of the earth. And if honor from Almighty God has made some of the Jewish people at times to appear proud and arrogant, let us not forget that "to err is human—to forgive, divine." Perhaps if we had been in their stead, our imperfections would similarly display themselves.

But not a Jew kept the law perfectly. When they attempted to keep it they were disappointed. They failed; because the Law of God is the full measure of a perfect man's ability, and the Jews, like other men, being imperfect, found that they had undertaken an impossibility. Not a Jew, therefore, gained eternal life during the first year—not one. But God, foreknowing this, had made preparation for the atonement day every year, so that the people might continue to strive to attain eternal life under relatively favorable conditions. The morning of each new atonement day found the original Adamic sentence of death again upon them. Each atonement day evening found that sentence typically satisfied and opportunity for another year guaranteed to them as a nation. But year after year, century after century, they failed, and discouragement took the place of hope.

But if God knew all the time that they could not keep the Law in such a way as to win life, the trophy of the law, why did he let them enter into the covenant at all? Before this question is answered it must be seen that the Jews were not disadvantaged in any way, even though they died because of their inability to keep the Law. When thus condemned to death by the terms of the Law which they thought was going to give them life (Romans 7:10), they were no more dead than the rest of mankind; they were merely in another ward of the great prison house of death.

The purpose of the Law, then, was educational, to teach the Jews and all mankind (1) the majesty and unchangeableness of divine justice, for prior to the giving of the Law there was no standard of righteousness in the world; (2) two other lessons closely associated; (a) that man needs better sacrifices than those of bulls and goats to take away sin; (b), that without the shedding of blood there is no means of justification in God's sight; (3) to show the Jews their own sinfulness and unworthiness to be the "seed" through which God would bless all mankind; (4) to assure Israel that the promised seed would be a perfect man, able to keep all the requirements of the Law Covenant perfectly, as our Lord Jesus alone was able to do; (5) to prepare Israel, who had learned the lesson of their own shortcomings, to expect Messiah's birth out of the usual way, that his freedom from Adamic condemnation and weakness might be apparent; (6) to set forth in types and allegories some wonderful lessons illustrative of great divine principles of truth and righteousness—lessons which were beneficial to the Jewish nation, have been to the Gospel church and in time shall be to all the world; (7) to demonstrate to all the absolute necessity for the Redeemer and his mediatorial work for mankind (Acts 4:12); and forever to stop evolutionists, higher critics and all from saying: "We could have obtained life and perfection by our own efforts, if granted the opportunity."

The blessings they got were instructive in their nature (Romans 3:1, 2) but did not bring them everlasting life. Hence they were not in a position to become, as they had hoped, a national Messiah, a national seed of Abraham, for the blessing of all the nations.

For a time God gave them judges, then kings; but these were unable to accomplish the great things hoped for. But through the prophets the promise of a personal Messiah was made. One who should be of the lineage of David, a great king, but far greater than the great, wise, and rich Solomon. Messiah would be David's son and yet David's Lord. (Psalm 110:1; Matthew 22:42-44) Here, as God had intended, Israel began to get the thought of a personal Messiah, a king of glory, who would use their nation as his instrumentality for the conquering of the world, when every knee should bow and every tongue confess to the glory of God.

JESUS, THE JUST ONE

Our Lord Jesus could and did fulfill the terms of the Law Covenant. All those commands and demands he summed up in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." (Luke 10:27) Our Lord was able to love God supremely and his neighbor justly because of his absolute perfection, because his life was not derived from the polluted Adamic fountain but miraculously transferred from his previous, glorious spirit existence with the Father before the world was. Thus could it be said of him that he was "holy, harmless, undefiled and separate

from sinners". But while demonstrating by his obedience his right to all that the law offered, Jesus was proving himself obedient to a special sacrificial obligation which he had taken upon himself, in accordance with the divine will, for the joint purpose of redeeming mankind and of showing himself worthy for an unparalleled exaltation of nature to the divine plane itself, which God purposed as a reward for his obedience "unto death, even the death of the cross".

During these three and a half years of severe testing, Christ Jesus was demonstrating himself to be the sole heir of all the provisions of the Abrahamic Covenant, promised to Abraham's seed. Hence now in him, and in him only, "shall all the families of the earth be blessed". Thus, by fulfilling the conditions of the added Law Covenant Jesus made an end to that Law for every Jew who believed, nailing it to his cross, and was ready to begin the work of blessing, in God's due time.—Romans 10:4; Colossians 2:14.

Thus the Abrahamic Covenant confirmed the idea that the seed must be of Abraham's descendents, while the Law itself just as surely proved that he would be "holy, harmless, undefiled, and separate from sinners".—Hebrews 7:26.

COVENANTS OF SACRIFICE

"Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Psalm 50:5.

During the period of Israel's national favor, and even before that time, a few men and women exercising faith above and beyond the Law Covenant, were blessed by the underlying Abrahamic Covenant, though the Law itself made nothing perfect. They were blessed not in the sense of being given life, but in the sense of having divine favor or appreciation of their efforts to practice righteousness under conditions which tended to discouragement.

These ancient worthies the Apostle enumerates in Hebrews the eleventh chapter. They had the testimony that by their faith "they pleased God", although they did not by obedience to the Law Covenant secure the blessing which it proposed. These faithful ones will get through Christ what the Law Covenant could not give them; for because of inherited weaknesses they were unable to do perfectly. Those noble heroes of faith will be rewarded for their past sacrifices by a "better resurrection".—Hebrews 11:35.

That resurrection will be better, or advantageous, not only in point of time—for they will evidently be brought forth from the tomb with perfect organism at the beginning of Messiah's reign, rather than gradually throughout that reign—but it will be advantageous also in that they may be made "princes in all the earth" (Psalm 45:16); that is, they may be raised to positions of responsibility and prominence in dealing with the "residue of men" and, as earthly and visible representatives of the heavenly and invisible kingly class, may help the toiling but happy multitudes of mankind up the highway of holiness, then open.

As there were some in past ages whose faith could reach out and sense God's benign intentions regarding earth's affairs and could struggle against the general tendency toward depravity and selfishness in the world, so since the first advent of our Lord there have been those who, with greater light on God's purposes and with greater reward as a spur, have been willing, yes even anxious, to forego the pleasures and emoluments of the present evil world for the prospect of a resurrection not merely to human perfection, but to "glory, honor and immortality"—"the divine nature".—Romans 2:7; 1 Peter 1:4; 2 Peter 1:4.

SACRIFICE NOT COMPULSORY

No one is forced into this covenant of sacrifice. Our Master, the Head of the Christ, and the Exemplar in voluntary sacrifice, in opening the way for his church said on this point: "If any man will come after me, let him [1] deny himself, [2] take up his cross, and [3] follow me." Those who have heard and appreciated the Lord's offer to become his disciples have had faith in God's existence and in his disposition to reward those who diligently seek him. They approach Jehovah through Jesus, therefore under the original Abrahamic promise. The spirit and devotional attitude of those who thus come to God through Christ is perhaps nowhere better expressed than in a little poem which some footstep follower of the Lamb has left behind, called "My Sacrifice".

"Laid on thine altar, O my Lord divine,
Accept this gift today, for Jesus' sake.
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make;
But here I bring, within my trembling hand,
This will of mine—a thing that seemeth small;
And thou alone, O Lord, canst understand
How, when I yield thee this, I yield mine all.

"Hidden therein thy searching gaze can see
Struggles of passion, visions of delight,
All that I have, or am, or fain would be—
Deep loves, fond hopes, and longings infinite.
It hath been wet with tears, and dimmed with sighs,
Clenched in my grasp till beauty hath it none.
Now, from thy footstool, where it vanquished lies,
The prayer ascendeth—'May thy will be done!'

"Take it, O Father, ere my courage fail;
And merge it so in thine own will that I
May never have a wish to take it back;
When heart and courage fail, to thee I'd fly.
So change, so purify, so like thine own
Make thou my will, so graced with love divine,
I may not know or feel it as mine own,
But recognize my will as one with thine."

Of course Jehovah can accept no sacrifices unless they are perfect; and those coming to God since Jesus' day are no more perfect than were the Jews. God might appreciate them and call them friends because of their heart harmony with him (as he did to father Abraham) but he could not accept them as sacrificers unless made perfect. What, then, can be done? The sacrificer can do nothing toward making himself perfect, for he is under the sentence of Adamic death.—Psalm 49:7.

"ACCEPTED IN THE BELOVED"

But while believers cannot make themselves acceptable, the very one who invited them to become his disciples can make their sacrifices "holy and acceptable unto God". (Romans 12:1) Let us see how this works:

Our Lord Jesus was born under the Law Covenant and kept its provisions faithfully. By so doing he fulfilled the prophecy concerning him which said: "He will magnify the law, and make it honorable". (Isaiah 42:21) Previous to our Lord's full compliance with every requirement of the Law it might have been claimed that God's standards were so rigorous that no one could possibly live up to them, that they were simply dream visions of holiness. But when Jesus not only loved God with all his heart, mind, soul, and strength, and his neighbor as himself, but also did more, in that he sacrificed himself, "the just for the unjust," he demonstrated the fact that God had not given an impossible law; but that the fault lay with mankind, who had lost the original perfection with which the Father had endowed them.

The rights or prizes gained by our Lord Jesus through his perfect obedience to the law were earthly rights—human perfection, an Eden home, fellowship with God, and the dominion of earth. (Psalm 8:6-8) But the succinct wording of the Abrahamic promise embraces what is elsewhere more clearly stated, viz., that the seed of the promise was not merely to get the blessing but that it was also to dispense the blessing to the nations of earth.

Instead of keeping the earthly rights which his special birth and obedience to the Law made possible to him; and instead of using his powers and position as a perfect man to bring palliative blessings to mankind in the shape of instructions in health and morals, Jesus, in harmony with the Father's program, sacrificed these earthly rights at once as soon as he reached manhood's estate at thirty years of age. At Jordan he engaged to give up his earthly rights, interests, and privileges as the perfect seed of Abraham, and symbolized his complete consecration into a sacrificial death by water immersion.

NEW NATURE AS A REWARD

The Father accepted his consecration and forthwith gave him the begetting of the holy Spirit to a new nature. For the three and one half years of his earthly ministry our Lord persistently sacrificed his earthly life and every earthly interest, finishing the sacrifice at Calvary when he cried, "It is finished!" On the third day thereafter the Father raised him from the dead to a new life, again on the spirit plane of being, but far above angels, principalities, and powers.—Heb. 5:5, 6.

So, then, as the glorified One in his resurrection, Messiah was a spirit being, "the express image of the Father's person," and, having ceased to experience his unforfeited human life at Calvary, he would henceforth have it to dispense, according to the Scriptures. Or, as he himself describes it, he had at the time of his resurrection the merit of his ransom sacrifice as an asset with which he could satisfy the claims of divine justice against any or all of Adam's race—he had the authority and technical ability to open the great prison house of death.—Revelation 1:18.

Forty years after our Lord's resurrection he ascended on high and appeared in the presence of God to appropriate the merit of his sacrifice on behalf of believers. (Hebrews 1:3;

9:24) Only when divine justice had accepted his righteousness, vicariously applied to the then believers, could those believers be accepted as joint sacrificers with Christ Jesus their Lord; and only then was it possible for them to be begotten of the same holy Spirit to a new nature, as the Apostle Peter explained on the day of Pentecost: "He hath shed forth this [manifestation of that] which ye now see and hear."—Acts 2:33.

Throughout the Gospel age the way has been open to that incorruptible inheritance; and those who have thus become Christ's are "Abraham's seed" and "heirs according to the promise". (Galatians 3:29) So, then, it is The Christ, the antitypical Isaac class, Jesus the Head and the church his body, which is the primary seed. This class, first drawn from the Jews and later from the Gentiles, is first blessed (as all peoples must be, according to the promise) (Galatians 3:8, 9) with life, reckoned or applied to them in response to their obedient faith, then, if faithful, they have another blessing in helping to dispense those life privileges, which Jesus alone earned, to the needy world, the rest of mankind. (Acts 15: 15-17) And inasmuch as "it is more blessed to give than to receive" it may be truthfully said that the blessing of this seed class, the church, is a far more exceeding one than those who merely receive.

GRACE WITHOUT A MEDIATOR

All men are sinners, children of wrath under divine sentence of death; but there are other very important respects in which all men are not alike. Some hate the chains or sin wherein they are held and long for freedom and for reconciliation to God; while others love the sin and are estranged from God. God is not in their thoughts. Apparently this latter class is in the majority, for the Apostle John says: "We know that the whole world lieth in wickedness".—1 John 5:19.

Here we have the reason for the difference in God's dealings with the two classes. He takes note of those who are weary and heavy laden; and these, feeling after God if haply they might find him, he is pleased to "draw", during this Gospel age, through a knowledge of the truth, to Jesus that at his hand they may become justified and acceptable, if they will, as members of the body of Christ, and suffer with him now. Then they will reign with him bye and bye. The ungodly are not drawn or called in consecration with the high calling of the Gospel age, but are left to be dealt with by the Redeemer when he shall assume the office of Mediator between God and men—the world.

But is it not Scripturally declared of believers that they were enemies of God through wicked works? (Colossians 1:21) Yes, but nowhere does it say that they were enemies of God through wicked hearts, at the time of their coming to Christ. And this constitutes the difference. God, who reads the heart, deals with them from that standpoint and leads them to Christ (John 17:6), that the merit of his sacrifice may offset the demerits of their sin and their imperfect works.

These are drawn of the Father, as Jesus declares: "No man can come unto me [now] except the Father which hath sent me draw him," and whoever cometh unto me, drawn by the Father, I will in no wise reject. (John 6:44, 37) Some of the Lord's followers were drawn to him, of the Father before he had completed the sacrifice for sin on Calvary, and others have been drawn throughout the Gospel age; "even as many as the Lord our God shall call."—Acts 2:39.

If Abraham, who was but a friend of God, needed no mediator between himself and God, surely there is no need of such an official between those who occupy the tender and intimate relationship of father and son. (John 16:27; Hebrews 2:11; 1 John 1:3) But the church does have the kindly offices of an Advocate to represent her affairs at the court of divine justice and to make good for her unwitting and unwilling trespasses. —1 John 2:1; Romans 8:34; Hebrews 7:25.

SEED OF ABRAHAM TWOFOLD

In Romans 4:16 the Apostle shows that the original Abrahamic Covenant contains two parts.

"Only of late have Bible students discerned that Abraham is to have two seeds, exclusive of the Ishmaelites of the law or Hagar covenant. 'Thy seed shall be as the stars of heaven, and as the sands of the seashore.' The stars of heaven picture to us a glorified Christ and his church, the spiritual seed of Abraham, changed from human nature to divine nature, from earthly conditions to heavenly conditions. These are the heirs of Galatians 3:29, and are referred to by Saint Paul again when he says, 'As star differeth from star in glory, so is the resurrection of the dead'.—1 Corinthian 15:41, 42.

"But God's glorious plan will only begin its accomplishment in the glorification of the church. All the families of the earth, like the sands of the seashore, will be privileged to come into relationship with God under Messiah's kingdom. All who will then knowingly and wilfully reject the divine arrangement will be cut off in the second death, but all who will then accept the terms of Messiah's kingdom and become obedient thereto will be gradually brought to perfection, and because of faith and obedience become identified with God and become the earthly or human seed of Abraham, blessed with human perfection and everlasting life in an earthly Eden."—Z' 13-p. 43.

"During the Gospel age, Jehovah has been selecting the members of this spiritual seed, that they may lay down their human life and earthl interests in order to attain to the spirit nature. The selection of this seed has been the work of the Gospel age. Soon the seed will be all gathered; then the work of blessing the natural seed will begin, and through them the blessing will subsequently spread to all nations, as these will accept the divine favor."—Z' 13-p. 21.

The natural seed will not be drawn by the Father, but the Lord Jesus will draw them to .imself. "I, if I be raised on high, from the earth, will draw all to myself." (John 12:32, Diaglott) Even after the Son draws them unto himself, he must as the Mediator keep them unto himself until he shall have instructed them, disciplined them, made their knees to bow, and their tongues to confess, taught them the necessary lessons and brought them back to what was lost. Until this has been done the Father will have nothing to do with them, personally. Their acceptance by the Father will be at the close of the Millennial age, after the spiritual seed shall have completely "blessed" the natural seed, in fulfillment of the promise.

THE NEW LAW COVENANT

"Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sins no more."—Jeremiah 31:31-34. See also Ezekiel 11:19; 36:26.

The New Covenant is the arrangement employed for the carrying out of the Abrahamic promise to mankind in general, estranged from him now not merely legally through the sentence of death, but also estranged in heart. The New Covenant is to be inaugurated with a view to effecting stupendous changes in human objects of affection, to painstaking establishment of the divine principles of wisdom, justice, love, and power in the human heart.

The prophecy of Jeremiah above quoted, combined with the statement of Moses respecting the greater Mediator than himself (Deuteronomy 18:15-18), helped the faith of all true Israelites to grasp more firmly the oathbound Abrahamic promise—"In thy seed shall all the families of the earth be blessed".

"The Mediator of the New Covenant will be the Christ. For more than eighteen hundred years, our Lord has been offering the great antitypical sacrifices of himself and his church. As soon as he will have finished making application of the blood, he will have made satisfaction for the sins of the world. This act will correspond to the sprinkling of the book of Moses. Divine Justice having accepted this arrangement, the Mediator will antitypically sprinkle the people; that is, he will show them how to come back into full accord with God.

"The New Covenant will begin to swallow up the old Law Covenant as soon as the Kingdom is established. The Scriptures indicate that the first to receive it will be the ancient worthies. Raised from the dead to human perfection, they will form the nucleus of the new arrangement in the earth. Next in order will be those who have been known as Christians, but who have not been consecrated to death, and Jews who have been consecrated to the Law but who have been blinded. Gradually the light will come to all who love righteousness and hate iniquity. Sprinkled from all sympathy with evil, they will make their declaration of full loyalty to God. In due time this light will spread to all kindreds and tongues and nations.

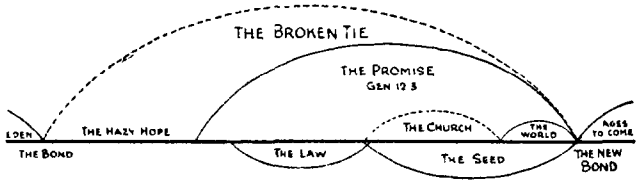
CHANGE OF HEART IN THE MILLENNIUM

"The prophet Jeremiah speaking of the New Covenant (31:34) says, 'They shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more'. The sins and iniquities of Israel will no longer be remembered against them. Christ will have appeared on their behalf and made satisfaction for their sins. They will then be as free from their original sin as the Gospel church are. The atonement of the Lord Jesus Christ is the sufficiency for all.—1 John 2:2.

"The prophet Ezekiel tells us that during the next age the hearts of mankind will be changed. He says, 'Thus saith the Lord God; . . . a new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh'. (Ezekiel 36:22-27) This change of heart is entirely aside from the making of the New Covenant. It will take a thousand years to remove the stoniness out of the hearts of mankind and to make them stand without a Mediator. Those who receive everlasting life must attain this condition; for all of God's creatures who will live forever must keep his law perfectly.

"During the Millennium God will not recognize the people, because of their imperfections, their weaknesses; but all of their dealings will be through the Mediator, until they shall have been brought up to perfection. At the end of the thousand years, they will be delivered up to the Father, unblamable before him. (1 Corinthians 15:24) God will then receive them as sons, heirs of the earthly blessings which he has provided for mankind—the things given to Adam. The very moment when the merit of Christ is applied for the world is the same moment when they will be turned over to the Mediator. Then they will be in covenant relationship with God, but only through the Mediator, until they shall have reached human perfection and shall enter into this relationship directly with the Father."—Z' 13-p. 21.

THE WANDERER'S RETURN



It is this reuniting of the broken bond of love and fellowship between Jehovah and his creature man, which constitutes the last work of the Mediator. Throughout the thousand years of his reign Messiah holds this new relationship in escrow. He sees that mankind is made able to fulfill the law and instructs the people in all the advantages of loving God with their every power of mind and body, and on the other hand, he represents the interests of mankind and sees that Jehovah gives them the everlasting life and the lost dominion which they long for and need.

It is this last phase of the Mediator's work on behalf of mankind which is covertly referred to in the twenty-fifth chapter of Matthew in the words addressed to the then perfect members of the human race: "Come ye [now] blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". (Matthew 25:34) What kingdom? it is asked. We answer: The kingdom of or dominion over the earth—such arrangement and direction of earth's affairs as will minister perfectly to the well-being and happiness of every human heart.

This is the same dominion which Adam possessed in the beginning, "the first dominion" (Micah 4:8; Psalm 8:6), the same dominion which was lost through disobedience, the same dominion which was usurped by Satan, the same dominion which was proven to belong only to our Lord, the same dominion or kingdom in which he promises his faithful followers a share (Luke 12:32; Revelation 3:21), the same kingdom for whose advent they have long prayed, the same kingdom which will be exercised for a thousand years for the blessing and uplifting of mankind, the same kingdom which shall increase upon the throne of David (Isaiah 9:7) until Christ shall have put all enemies under his feet (1 Corinthians 15:25; Psalm 110:1), the same kingdom which, when it shall have accomplished its temporary purpose of restoring man, shall be delivered up to God, even the Father (1 Corinthians 15:24), and the same kingdom or dominion which shall be handed back to the then capable members of the fleshly seed of Abraham, like the sands upon the seashore for number.

There will be a *racial* relationship between God and humanity during the reign of Messiah, but only through the Mediator. The individual relationship once enjoyed by Adam will not be entered into until the mediatorial government shall have ceased. The great Mediator is also Prophet, Priest and King. Having first freed them from the sentence of death by the application of his own blood to Adam's account, he instructs them in the ways of holiness; he gives to the zealous just enough love and rewards to spur them on to perfection; to the less zealous of mankind he gives just enough love and chastisements to encourage hesitating good intention; to the froward and incorrigible, after a hundred years trial, he gives merciful oblivion in eternal death (Isaiah 65:20); and to the finally loyal and obedient, a welcome back to the bosom of the Father, where there is fullness of joy and where there are pleasures forevermore.—Jeremiah 4:2.

THE COVENANTS IN TYPE AND PICTURE

"Abraham had three wives; Sarah, his original spouse; then later, Hagar, Sarah's maid, whom she urged upon him as a supposed assistance to God in the carrying out of the covenant, after a long delay and waiting; and third, after Sarah's death, Abraham took Keturah to wife, and by her had many children, whereas by the primary wife and by the maid, but one each. The Apostle's language justifies us in considering this matter allegorically or typically. The holy Spirit, through Saint Paul, tells us that Sarah represented the essence of the original covenant and that Hagar represented the Law Covenant. He explains that the Jewish people were in bondage under the Law Covenant and therefore the antitype of Ishmael, Hagar's son, and that these were cast out from divine favor, even as Hagar and her son were cast off from Abraham's family by divine instruction, and to make the type complete. The Apostle introduced this lesson to show us that the Covenant of Grace, under which the Gospel church is developed, has nothing whatever to do with the covenant of the Law; that the two were separate and distinct.

"Hagar's child might indeed appear to be the child of Sarah for a time, but it was not; even as Sarah's child, Isaac, was in no sense Hagar's son. The Apostle's argument is, 'So, then, brethren, we, as Isaac was, are the children of the promise'—the original covenant, and not children of the Law Covenant. Similarly, we fancy, the Apostle, if writing today to those who claim to be under the New Covenant, represented in the type of Keturah, would tell them plainly, 'You cannot be children of two covenants, children of two mothers'. If you are children of the Keturan Covenant in any sense or degree, you cannot be the children of the Sarah Covenant; and if you are children of the Sarah Covenant, then in no sense or degree can you be the children of the Keturah Covenant or New Covenant—which is not yet in existence."—Z' 09-p. 105.

As Sarah was long barren, until after Hagar's son was born and became persecutor, so the Abrahamic Covenant, which was to produce the Messiah, was long barren. But that Sarah covenant has meantime produced the Lord Jesus and the various members of his body who have already passed into glory. "The seed of Abraham," "the seed of the promise," will be fully born shortly now, when the last member of the elect church, which is the body of Messiah, shall have stood the test and been received beyond the vail, completing the first resurrection, of "Christ, the first-fruits".

But the allegory continues: "And Sarah died;" and Abraham took another wife, Keturah (Genesis 25:1), who well pictures another covenant, the New Covenant. Abraham had many children by Keturah, even as the New Covenant will bear many children to God during the Millennium, but not one of them as a direct heir. As it is written: "Abraham gave all that he had unto Isaac". (Genesis 25:5) The children of Keturah, therefore, received their blessing through Isaac and well represent the restitution class of the Millennium who will be blessed by the antitypical Isaac, namely, the Christ.

Two matters should be borne in mind, first, Keturah did not become his wife, or covenant, until after Isaac married, and this typifies the union between Christ and the church in the end of this age; second, Abraham did not marry Keturah until Sarah was dead. In other words, this New Covenant does not become the wife, or covenant, until after the original covenant represented by Sarah, shall have brought forth the seed, the Messiah, through which the subjects of the New Covenant are to receive their blessing.

EPHOD AND SHEEPFOLD

The ephod worn by the high priests of Israel when performing certain functions of office was evidently intended to picture God's covenants.

"The 'Ephod' was made of cloth of purple, blue, scarlet,

white and gold threads, skilfully and beautifully interwoven. It was of two parts, one hanging in front and the other over the back. These two parts were fastened together by two gold clasps which rested on the shoulders. The ephod typified the two great covenants—the Abrahamic Covenant represented by the front part and the New Covenant represented by the back, both of which are thus shown to be dependent on our high priest. Both of these covenants are laid on him: if he fails to support them, fails to carry out their terms and conditions, they fall to the ground—fail. But, thank God, these covenants are united and firmly clasped on him by the gold clasp (divine power), as well as bound to him by the 'curious girdle'—a cord made of the same material as the ephod."—T. 30.

"'The Breastplate of Judgment'—was placed on the front of the ephod. It was suspended by a gold chain from the clasps on the shoulder, and was fastened to the ephod by the lacer, through golden rings—this fastening being so concealed underneath that to the casual observer it might appear to be a part of the ephod. (Exodus 28:26-28) This breastplate beautifully represented the Law: it was not a part of the Abrahamic Covenant (ephod) but 'it was added' to it. (Galatians 3:19) As the Israelite regarded them (not seeing the hidden connection), the covenant to Abraham, and 'the Law, which was four hundred and thirty years after,' were all one."—T. 34.

It is interesting to note that the part representing the Abrahamic and Law Covenants were both in front of the high priest's body, as those covenants both antedated the "high priest after the order of Melchizedec". The head of the priest was plainly visible then, as Jesus, the Head, stands out prominently in earth's history. The body was practically covered from view, as the church, the "mystery" class, has been obscured to the eye of the casual observer. After both head and body of the high priest came the hinder part of the ephod, representing the New Covenant—not to be established until all the body of Christ is complete.

In the first five verses of the tenth chapter of the Gospel of John our Lord evidently refers to the Law Covenant under the figure of a sheepfold. The sheepfold is an arrangement instituted for the protection and welfare of the sheep, but they are in difficulty if they have no shepherd. So the Law itself was "holy, and the commandment holy, and just, and good". (Romans 7:12) But the trouble was with the imperfections of the sheep, which hindered them from enjoying the privileges of the fold, and with their shepherd, Moses, who himself was imperfect and could not give them life. After eighteen centuries our Lord came and found them "as sheep not having a shepherd". (Mark 6:34) He met all the requirements of the Law and thus showed that he was the rightful shepherd of the sheep; the warder, or divine justice, did not bar him from calling out such of the Jews as were true sheep at heart. He called these out and with them as a nucleus founded "this fold" of the Gospel age to which he is also the door, or only means of access. When this fold is complete he will deal with the "other sheep . . . which are not of this fold"—He will open up another fold for the residue of men, who will be obedient under the favorable circumstances of the Millennial age. The grand result will be that "there shall be one flock, and one shepherd", though many folds or final arrangements for the housing of God's perfect creatures on many planes of being. See John 10:16 Diaglott.

SUMMARY

Summing up, then, we find that covenants produce seed and are typified by women.

In the Law Covenant, (which was bilateral—two sided, and required the office of a mediator), Abraham represented Jehovah, while Hagar pictured the covenant which produced the natural seed of Israel, under bondage to that Law.

In the Abrahamic-Sarah covenant, (which was unilateral—one sided, and required no mediator), Abraham typed Jehovah, the Father, while Sarah typified the covenant, or mother, that produced "the seed of promise". Sarah had but one son, Isaac, who was a type of the Christ. (Galatians 4:22-28) The Christ, "the seed of promise," is Jesus and his church (Galatians 3:16, 27-29), Jesus the Head, the church his body. The usual manner of birth of natural children is the head first. This illustrates the birth of "the seed of promise". Christ Jesus, the Head, was born at his resurrection to the divine nature, and he is the head of the body, the "first born". (Colossians 1:18) No child can have two mothers, but the head and body must be born from the same mother. It follows, then, that the church, the body of Christ, must be produced by the Abrahamic-Sarah covenant; hence the body members of the church could not possibly be under the New Covenant.

In the New Covenant, (which is bilateral and requires the office of a mediator), the mother is pictured by Keturah, who had many children, all of whom were born after the death of Sarah and after the marriage of Isaac and Rebecca. The New Covenant produces an earthly seed, to wit: all who will be restored to perfect human conditions during the reign of Messiah. None of the "seed of promise" could possibly be under the New Covenant, for the further reason that the New Covenant produces a seed, all of whom receive blessings under and through the ministrations of the "seed of promise", that is the Christ.

THE CHURCH: ITS LIFE AND WORK

JULY 6.—ACTS 2:37-47; 1 THESSALONIANS 5:11-15.

[This article was a reprint of that entitled, "The Early Church," published in the issue of January 1, 1902, which please see.]

PHILIP AND THE ETHIOPIAN

JULY 13.—MATTHEW 28:18-20; ACTS 8:26-40.

[This article was a reprint of that entitled, "God's Providences Coöperate," published in the issue of March 1, 1902.]

CONVENTIONS AND MORE CONVENTIONS

Those who had the privilege of attending one or both of the recent conventions held at Brooklyn and Boston have given hearty expressions concerning the enjoying and profit derived therefrom. The maximum attendance at Brooklyn was probably in the neighborhood of eighteen hundred and that at Boston about thirteen hundred. The spirit shown by the dear friends in attendance at both places was certainly commendable. All showed a willingness and earnestness to take up whatever phases of the Lord's work yet remain to be done, just as soon as his providences point out the way.

Brother Rutherford will be present at all of the General Conventions below announced, as also at Vancouver. Other speakers of ability, as well, will be in attendance and will doubtless minister to the refreshment and edification of all the hungry.

GENERAL CONVENTIONS

SEATTLE, WASH., July 3-6. This gathering of the friends will be very opportune, as it will include the great national holiday. No doubt there will be a large attendance from the Sound classes. Address communications to E. G. Wylam, 1414 Seventh Ave.

SPOKANE, WASH., July 8-10. A mid-week convention has been arranged for at Spokane in order that the speakers assigned to the other gatherings could be present. This fact should not hinder a large attendance. Address communications to Isaac Hagen, E. 2623 Seventh Ave.

PORTLAND, ORE., July 11-12. The friends at Portland have arranged for a three day convention on the above dates. Address all communications to C. W. Field, 841 Halsey St.

DENVER, COLO., July 17-20. The delightful city of Denver has been selected for four days convention on the above dates. Address all communications to F. M. Robinson, Room 456 Railway Exchange Bldg.

REDUCED RATES FOR NORTHWESTERN CONVENTIONS

We have made application to the Regional Director of Railroads for special rates to the Seattle, Spokane, Portland, and Denver conventions. When buying your ticket to the convention pay full fare for a one-way ticket. Ask your

agent for a certificate to the International Bible Students' Convention. If two hundred fifty delegates attend each convention they will be able to secure a very low rate for the trip home from the convention.

LOCAL CONVENTIONS

ERIE, PA., July 3-6. The friends at Erie are arranging for a four day convention. They have secured a good auditorium and several pilgrims will be present, including one of the released brethren. For further particulars address Dr. E. C. Bruce, 626 E. 6th St.

ROCHESTER, N. Y., July 4-6. All sessions of this convention will be held in the R. B. I. Hall, 172 Clinton Avenue, South. For further information address Robert Dormer, Room 322 Central Bldg.

PHILADELPHIA, PA., July 4-6. Several Pilgrim brethren will serve at this local convention. Communications should be addressed to George G. Calhoun, 6019 North Tenth St.

KALAMAZOO, Mich., July 4-6. The Kalamazoo friends have made arrangements for a three day convention on the above dates. Several Pilgrims and one of the released brethren will speak. Address all communications to Adrian Ridderhof, 555 Second St.

ST. LOUIS, MO., July 4-6. The friends in the vicinity of St. Louis will be glad to know that there will be a local convention in that city on the above dates. There will be good speakers on the program, including one of the released brethren. Address all communications to J. H. Hoeveler, 5630 Pershing Ave.

LOS ANGELES, CALIF., July 4-6. The friends at Los Angeles have arranged for a local convention on the above dates. Several Pilgrims will serve in connection with the spiritual bill of fare. Address communications to F. P. Sherman, 211½ North Sichel St.

CHICAGO, ILL., July 4-6. The Lithuanian friends will hold a three-day convention with sessions at Archer Hall, 2988 Archer Ave., cor, McDermott Avenue. For further information write J. R. Muzikant, 2957 Lyman St., Chicago, Ill. Phone Boulevard 5026.

LOUISVILLE, KY., June 28-29; LANSING, MICH., June 28-29; and ALBANY, N. Y., July 5-6.

LETTERS FROM AFIELD

LORD'S BLESSING ON COLPORTEUR WORK

DEAR BRETHREN:

Greetings in the name of our dear Redeemer. We have been having such good success here at Norfolk, Va., that we thought of writing to let you know of it. Since resuming the work which we were compelled to leave temporarily last summer, we have actually taken orders for and delivered over 1800 volumes in 8 weeks time. This makes an average of over 100 books a week for both Sister Zea and me. The first four weeks we sold single volumes, either the first or fourth, but the last four we sold sets of three. We have found many, many homes where the books are and many who love their contents, as was evidenced by the used condition of the volumes. The Father only knows how wonderful a witness has been given, in addition to gathering the wheat.

I have found it quite effective in gaining the people's attention when first approaching them to say I have been sent there. Many times this expression gains their attention whereas simply to produce the book and then tell them about it would only result in "I have no time" or some other expression like it. After telling them I have been sent to see them, I usually proceed like this: "I am sure you are reading the newspapers daily and are doubtless perplexed as you see the terrible condition the world is drifting into and as to the meaning of the trouble spreading over every land. It seems like present civilization is going into chaos, doesn't it? Would you care to know the meaning of this trouble and how it is to be settled?" Invariably this question brings an earnest "Yes, I would." Having gotten the person to this point which indicates interest I then take the book out and begin. I find it very good to refer to the Lord's Prayer,—"Thy kingdom come, thy will be done." Also I give a brief synopsis of the Plan.

Surely the dear friends who are unencumbered are missing wonderful blessings by not being in the Colporteur work. It is amazing how strong the Lord makes us as we daily go forth in his strength only to tell the poor groaning creation of the wonderful things the dear Lord has in store for them.

We were so richly blessed at the Brooklyn Convention we surely can go forth with renewed determination for we know that our deliverance draweth nigh.

Yours with much love, in which Sister Zea joins me,

JAMES G. ZEA.—*Va.*

P. S.—We are surely pleased with the books. Even the people remark about how nice they look and how well they are bound.

THE DANGER IS IN PRIDE

DEAR BRETHREN:

My heart has been made full of joy and love and praise through the precious things in the columns of the WATCH TOWER very often, and there was no exception to this in the June 1st issue. The first article was so grand and the spirit of it par excellent.

I am living in hope that many or all of the Standfast Bible Students, as they call themselves, will see their mistake and be humble enough to return to co-operation with the Society. If they had not been so hasty in splitting off from the Society I believe they would have seen the trick of the adversary in such a thought quite quickly. I am reminded of Proverbs 19:2: "He that hasteth with his steps, sinneth". I am more and more convinced that it is pride that leads off into factions. Pride, says the Standard Dictionary, is an unreasonable self-esteem, or conceit, of our own superiority. And a careful study of the subject from the Bible convinces me this definition is correct. How easy it is to become conceited with reference to our own spirituality and the correctness of our judgment regarding spiritual matters. While I did not think it proper to subscribe to help carry on the war in any way, why should I think that everyone who thinks it would be all right is my inferior spiritually? Maybe if I were as matured as some of the Lord's people I would see the matter differently. So the sane thing for me to do, it seems to me, is to walk in the light as I see it; give reasons for what I believe to those who desire them; keep my own mind open for further light; and keep in mind the possibility that I might be wrong and others right.

Lots of friends would be profited by making a study of the meaning of pride both from the dictionary, the Bible, and experience. I feel quite sure that many would find themselves badly afflicted, who think they are almost ripe for the kingdom, who think they are of the Elijah class and others of the Elisha class.

You have my love, sympathy, prayers and appreciation.

DANIEL TOOLE.—Pilgrim.

FREED FROM A DELUSION

DEAR BRETHREN IN THE ANOINTED:

I am writing to you in view of the fact that I have been associated with the "Standfast Bible Students" for the past six months and just recently severed my connection with them. Let me say that the course which I honestly and conscientiously pursued for six months I now by the Lord's grace am able to see is the most subtle delusion God has yet permitted to come upon his saints.

Our beloved Pastor, in commenting on 2 Thessalonians 2:11, says regarding those coming under these "delusions": "They claim to be conscientious, and so they are". Brethren, I feel sure the great majority of these brethren are honest and conscientious; nevertheless they are under a great delusion, which is daily leading them into greater darkness respecting our Pastor's teaching on the "sealing of the saints", the "shut door" of our Lord's parable, "the great company class", and the "image of the beast".

But the devil overstepped himself in my own individual case and others when recently there were passed resolutions at different classes, among them one to this effect: "We believe the need for public work is ended in view of the fact that the door is shut, the harvest ended, and the saints sealed", etc. Since uniting again with the I. B. S. A. the Lord has shown me the great darkness I was in.

Inasmuch as I was one of the most energetic in proclaiming in both a private and public way in the Northwest what I considered to be the truth (although as Saul of Tarsus I did it in good conscience) I am now anxious to do all in my power to recover if possible some of the Lord's little ones.

The "Standfast Bible Students" claim to be standing by Bro. Russell's last words on chronology in the Sept. 1st, 1916, TOWER, wherein he stated Passover, 1918, would end the

harvest, and the fact that when pressure was brought to bear against the brethren in charge at headquarters at this very same time and they compromised (?) to keep the work going is evidence to their minds that the WATCH TOWER ceased to be the Lord's Channel, as the Lord and the apostles never did anything under pressure that they wouldn't have done otherwise. If an article could appear in the TOWER to the effect that the action of the Brethren in charge at the Brooklyn Tabernacle regarding Bonds last Spring was not done through fear, or a violation of individual conscience, it would be the means of opening the eyes of many to the fact that the Lord is still using the I. B. S. A. to further his kingdom work. I am resting in perfect peace knowing that "the Lord knoweth them that are his" and that the honest hearted ones will all eventually see eye to eye on the fundamentals, and I trust this letter will be taken in the same spirit with which it is written.

Praying the Lord's blessing upon your efforts to serve him, I remain your brother and fellow-servant in the ministry of reconciliation.

P. S. BLODGETT.—*Wash.*

[The above letter was written before the June 1st issue had been received. The difficulties of the Standfast Bible Students were there discussed in the first article, "Who Shall Gain the Victory?" We have already received indications that that article was timely; we also commend a prayerful re-reading of Brother Russell's advice on Red Cross Contributing as given in Z' 15-p. 351. Ed's.]

ORDER REPRINT WATCH TOWERS NOW

The reprinting of the last forty years of WATCH TOWERS in book form is now well under way. Those who have indicated their intention of ordering, as also any others who have not so indicated, may now order, with cash remittance. The amount of composition and printing involved is very great and to avoid diverting our usual funds from our regular work until the reprints should be complete we request that orders be sent at once.

It is expected that the first three volumes will be shipped in about two months, the next three about the middle of October, possibly sooner, and the seventh and last some time later, since this volume is intended to contain a careful and exhaustive Scripture citation and topical index for the complete set.

Two styles of binding are in preparation: Style A being green cloth with Morocco tips, gilt top, stamped in gold; Style B, bound in green cloth, plain edges, backs stamped in "Oriental" gold.

RETAIL PRICES: Carriage charges prepaid by us to any part of the world.

Style A: Green cloth, Morocco tips, gilt top, stamped in gold:
Complete set (7 volumes).....$18.50
Single volumes, each 2.70
Style B: Green cloth, plain edges, backs stamped in Oriental gold:
Complete set (7 volumes).....$14.00
Single volumes, each 2.00

WHOLESALE PRICES: For the convenience of class secretaries, or others, who can send orders for fifty volumes (or seven complete sets), or more, the following prices will apply, carriage charges collect:
Style A: Complete set (7 volumes).....$18.00
Single volumes, each..... 2.60
Style B. Complete set (7 volumes)..... 12.00
Single volumes, each..... 1.75

These prices bring the forty years of TOWERS, including binding, to about one-third the original subscription price. Your good intentions which you may have already expressed merely enabled us to determine whether the reprints should be made; these were in no instance looked upon as orders unless cash accompanied the request. Order now.

It is by no means certain that another edition will ever be made of these reprinted old issues, so that all those who contemplate ordering at all would do well to order at once.

IN RE PUBLICATIONS

Many of our readers are asking "Does the Society authorize and approve the printing and publication of an exposition of the minor prophets by a brother at Gosport, England?" and "Are Convention reports published under the direction and approval of the Society?"

We answer that the Society has nothing whatsoever to do with the preparation, printing, or publication of the exposition of the minor prophets published at Gosport, England. The attitude of the Society toward such publications is now what it has always been, namely that it is not the province of the Society to say what others shall or shall not publish. We recognize that each one has the liberty to publish whatsoever he pleases. Whether the Society approves it is entirely a different matter. The one publishing takes the responsibility. Whatever the Society deems to be "meat in due season" and profitable for the church it will publish, if at all, in THE WATCH TOWER or other publications issued by the Society.

We might say in this connection that a corps of competent brethren under the direction of the Society is studying the prophecies and if it seems to be the Lord's will to publish an explanation of them, announcement will be made in due time in the columns of THE WATCH TOWER.

As to the convention reports, the Society has never regarded these reports as necessary for the church, hence has never published them. Neither has it delegated to any other the publication of such reports, and has no intention of doing so. If others wish to publish these reports, that is their business, but it will be always understood that the publication is not by the direction nor under the supervision of the Society.

ECCE HOMO!

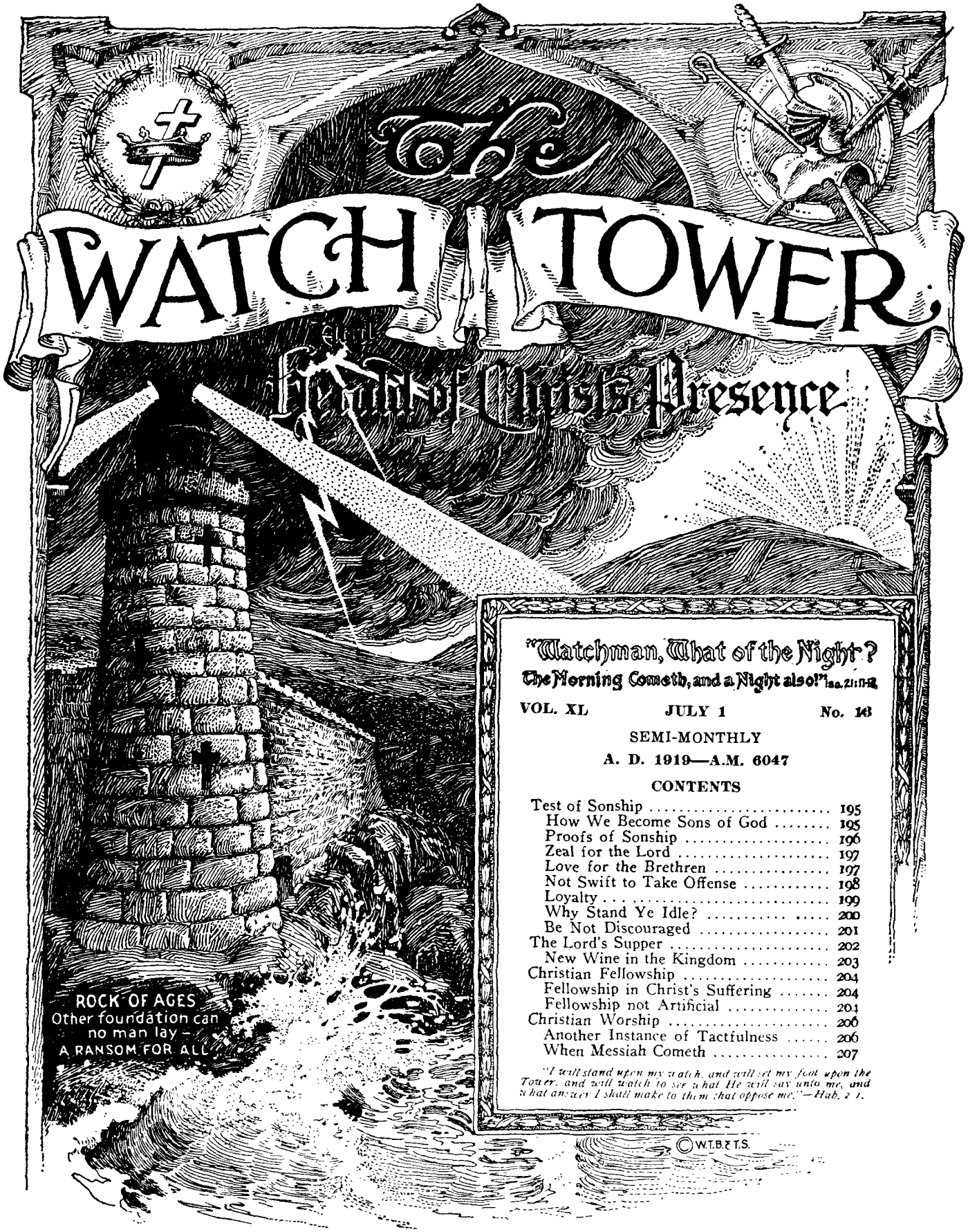
[In loving remembrance of Pastor Russell and his Ministry.]

"Loved and hated! Revered and reviled!
Spurned and courted! Flattered, defiled!
With never a falter and never a frown
He kept to his moorings, and laid his life down
In *the place where God put him.* What more can be said
For soldier or hero? For living or dead?
He wept with the anguished; he smiled with the glad;
He lifted the fallen; he heartened the sad;
He pitied the sinner, inspired the saint;
He strengthened the feeble, recovered the faint.
God gave him a Message—he gave it to men;
He patiently told it again and again.

"When men's eyes were blinded and ears could not hear,
And men's souls were stunted by folly or fear,
When minds were beclouded by dullness or doubt
He maneuvered the Message and turned it about
Till 'the wayfaring man, though a fool,' could behold
And hear the glad Gospel he patiently told.
And yet will like rabble as stood by the Cross,
Not knowing their folly, not sensing their loss,
Flouting and scouting and wagging their head,
Stand by in contempt while we weep o'er our dead,
Dishonoring the prophet of this, their own time.
And crowning him saint when the World sees their crime.

"Behold now the Man?—Or wait world-old way
To pay him the tribute we owe him today?
Stand reverently now, with uncovered head,
And look on 'that Servant' and honor the dead!
A man has gone from us, leaving none in his place,
Yet this Message of Truth men can never efface.
He'd the mind of a master, the heart of a child,
The courage of Cæsar, a soul undefiled.
He'd the love of a father, a shepherd's kind care,
The faults of a human and sympathy rare.
He lifted a standard and held it up high.
He lived—ready to live and ready to die!"

[End of Fortieth Year]



The WATCH TOWER

and Herald of Christ's Presence

"Watchman, What of the Night? The Morning Cometh, and a Night also!" Isa. 21:11-12

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SEMI-MONTHLY

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isa. 35.

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The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity are unable to pay for this journal, will be supplied Free if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

REGARDING PETITION WORK

We are securing many inquiries respecting the petition work. It does not now seem expedient to continue this work. The case against our brethren has been reversed by the higher court. The petition has never been presented; but the evidence is overwhelming that the Lord desired this work to be done, not so much to get the brethren out of prison, as for the purpose of a witness to the truth. It has enabled the dear friends to reach all classes of people with the message; in fact, classes that could not have been otherwise reached. We express the gratitude of the Editorial Committee, and of the other dear brethren involved, for the zealous and noble work of the friends in this behalf, and join with all of you in giving thanks to our heavenly Father and to the Master for this additional opportunity of testifying to the goodness and greatness of his arrangements.

MANNA AND HELL BOOKLET IN SLOVAK

The "Heavenly Manna" and the booklet "What Say the Scriptures about Hell?" have been translated into the Czecho-Slovak language and are now procurable at the following prices: *Retail Prices*: Manna, 75c each, postpaid; Hell Booklet, 30c each, postpaid: *Wholesale Prices*: Manna (lots of 10 or more to one address), 60c each, postpaid; Hell Booklets (lots of 25 or more to one address), 15c each, postpaid.

CZECHO-SLOVAK CONVENTION

The Czecho-Slovak friends are planning a convention to be held in Cleveland, July 19, 20, and a good attendance is expected from Ohio and surrounding states. Testimonies will be read from friends who are unable to attend in person. Communications should be addressed to Martin Sunal, 3477 W. 69th Street, Cleveland, Ohio.

NEW TEMPLE CHARTS

Quite a number of delays have been encountered in getting out the new edition of the wall chart of Ezekiel's Sanctuary, but present appearances warrant us in the expectation that we will be able to fill all back orders in about six weeks from the date of this issue. The new chart is slightly larger than the former one, being 36x38 inches. The price is $2.00, postpaid.

RE NIGHT LETTERS

Friends sending us telegraphic "night letters" frequently append their address *after* their signature. This practice involves an extra charge to the sender, even though the body of the message contains less than the fifty words allowed on the minimum charge. Frequently the address can just as well be included in the body of the message, at no extra expense.

"REVELATION"—SINAITIC READING

We have in stock a vest pocket edition of the Book of Revelation, according to the Sinaitic Manuscript. This little volume is in convenient form, and meets quite fully the requirements of all who desire to know the meaning of this wonderful portion of the divine Word. Not only is the accurate rendering of the ancient Sinaitic Manuscript given, with headings and subheadings in bold-face type for convenient location of passages, but explanatory notes and comments are included, with many illustrations. The book contains 200 pages, same size as the Vest Pocket Manna. Full black leather, gold edges 70c postpaid. In lots of 50 or more, 50c. Charges collect.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL JULY 1, 1919 No. 13

TEST OF SONSHIP

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."—1 John 3:2.

WHEN a mariner is in a storm at sea and there arises in his mind doubt as to whether or not he is on the right course, he applies all the rules governing mariners to discover his true situation. When the people of God are passing through stormy seasons, doubt may arise in the minds of some as to whether or not they are on the right course. In fact some might doubt whether or not they are really still in the race running for the prize to which they were called. Under such conditions it is always proper to examine the fixed rules governing the new creation that all doubt may be removed. "Test yourselves to discover whether you are true believers; put your own selves under examination. Or do you not know that Jesus Christ is in you, [unless] you are [in]sincere."—2 Corinthians 13:5, *Weymouth.*

During the year just passed the storms of persecution have afflicted the people of the Lord and amid the storms there have been fiery trials for individuals and for the church collectively. As a result, some have become offended and have turned away, drawing followers after them and organizing themselves under various names. We are advised that there are probably a dozen or more different groups of Bible students acting under different names, and we sometimes find that some of these do not always express themselves in the sweetest terms concerning or toward others who claim to be following in the narrow way. Leaders of these various organizations have convinced themselves and influenced others to believe that the Lord has cast away the Society and those who are directly connected with the conduct of its affairs.

Others have become so confused that they do not know which way to turn or what to do. Others of the dear friends, influenced by certain leaders, have sent letters of withdrawal to the Society on the International Bible Students Association form, using the letter prepared by Brother Russell for withdrawing from the Babylonish systems. We are sure if the brethren taking this course had stopped to consider carefully before acting they would have seen how inappropriate it is to send any such a letter of withdrawal for the reason that there is nothing from which to withdraw, unless such see fit to withdraw from being a Bible student, and surely no son of God would want to do that. The Watch Tower Bible & Tract Society is a corporation created and organized under the law of the land, the organization of which by Pastor Russell, we truly believe, was directed by the Lord for the purpose of conducting the harvest work and making proclamation of the incoming kingdom of the long-looked-for Messiah.

The International Bible Students Association is a generic term applicable to the Bible students throughout the world who have come out from Catholic and Protestant denominations and from the world and whose eyes have been opened to the philosophy of the great ransom sacrifice and the other great truths now revealed in harmony with the philosophy of the atonement. No membership roll has been kept and therefore it would seem very inappropriate for anyone to attempt to withdraw, using a formal withdrawal letter such as above mentioned. We call attention to this merely to show how confusion has taken hold on some. Nothing herein is said in the spirit of judging or criticism, but with a view, if possible, to aiding some of the Lord's dear sheep who have been confused to examine themselves, that they may have comfort of heart and peace of mind and that those who have his spirit may dwell together in unity and love.

It is observed that the Apostle Paul in the text above quoted does not say that we are to examine our brother, but the admonition is that each one apply the test to himself, that he may discover whether or not he is a true believer. "Put your own selves under examination." St. John the Revelator spoke for the entire church when he said: "There was given unto me a reed like unto a rod and the angel stood saying: Arise and measure the temple of God and the altar and them that worship therein". The measuring rod or reed here is the Word of God. (Jeremiah 1:11,12) The thought is that each Christian may apply to himself the divine measuring rod and determine whether or not he is a son of God, and if so whether or not he is following the right course that will lead him into the great haven of eternal rest and endless joy.

HOW WE BECOME SONS OF GOD

The greatest privilege of any creature is to occupy the relationship of a son toward the great heavenly Father. Adam in Eden was a son of God, perfect in organism, mind and will. His sin caused him to lose this sonship and through that wrongful act all of his offspring were alienated from God. "All were born sinners." There are other sons of God on the angelic plane. The ones mentioned in our text, however, are a new order of being—the new creation, of which Jesus Christ is the head. Hebrews 3:6.

The Scriptures outline the procedure by which Jehovah selects this predestined or foreknown class to be his sons on the divine plane. The basis for this great work is the sacrifice of his beloved son whereby the redemptive price was provided and presented in heaven to make good the defects of all who would come to God through the Beloved One. None thus come to Jesus except they are drawn by Jehovah and the Scriptures indicate that it is only the honest of heart, feeling after God if haply they might find him, who are thus drawn. These are shown through some

knowledge of the divine plan that they were born sinners and that the blood of Jesus alone can cleanse them, and thus believing such accept the Lord Jesus as their Redeemer.

JUSTIFICATION

Even though one does accept the Lord Jesus as his Redeemer, he could not be acceptable to the Father without being first justified, since God cannot receive any imperfect sacrifice, nor does he deal with any imperfect creature. Hence all who come to Jesus must be justified before being acceptable to the Father. Justification means to be made right with God. Therefore, in the true sense of the word, there can be no partial justification. There is no progression in justification. Justification is an instantaneous matter. There is progression toward justification. Consecration must precede justification. The basis for all justification is the merit of Christ on deposit with the heavenly Father for that purpose. All justification is legal. Justification could not be illegal. The process of justification may be stated thus: A believes on the Lord Jesus as his Redeemer and Savior; he has a sincere desire to do the will of the Lord. He presents himself in full consecration, which means a full surrender of his own will to do the Lord's will, whatsoever that may be.

There is some merit in A, because if there were no merit, that is to say, if he were totally depraved, he would not even have a desire to do the Father's will. But whatever merit is in him is far short of the required amount to make him perfect. Thus when he presents himself in consecration he could not be acceptable without something done on his behalf. The merit of Jesus therefore on deposit with the heavenly Father is imputed to A in a sufficient amount to make up for all his defects and thus A, having received the benefit of the merit of the ransom sacrifice, and because of his faith therein, God receives him and counts him as though he were a perfect being, righteous, holy. There results to him by reason of this righteousness the legal right to life as a human being, and that right he sacrifices at the time he agrees to do the Father's will. Being accepted by the Father then in the Beloved One and by reason of the Beloved One's merit, God begets him (A) "of his own will with the word of truth" to membership in the body of Christ. There has begun the newness of life, the embryo new creature. The new creature now consists of the new will—since the human will of A has been surrendered and he has taken the will of God and the new mind which has begun in A—new hopes, new desires, new prospects. Since a creature cannot exist without an organism, however, the body of flesh is appropriated as an organism and A "has this treasure in an earthen vessel". The will now must remain perfect. The new mind is developed more and more into the likeness of the mind of Christ. (Romans 12:2) The transforming process now must be progressive: "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God". (Romans 12:2) The renewing of the mind results from an increased knowledge of God's Word and conforming one's self to that knowledge, whereby he is able to ascertain and prove to himself what is the good and acceptable and perfect will of God. As a new creature now, he develops character.

Character in perfection means the attributes of wisdom, justice, love, and power in even balance. The embryo new creature has some character with which to start and which he must continue to increase. He is admonished: "Be ye perfect, even as your Father in heaven is perfect." Jehovah is perfect in character; that is to say, the attributes of wisdom, justice, love, and power are equally and exactly balanced in Jehovah. Such is true of the Lord Jesus, who is the express image of the Father and the new creature is admonished to grow into the likeness of his Master. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." (Romans 8:29) All who are begotten by Jehovah to the divine nature are thus the begotten sons of God, and continuing faithful unto the end they have the promise of being born on the divine plane as members of the house of sons, of which Jesus is the Head.

PROOFS OF SONSHIP

All who thus start to run for the prize are called in the one hope of their calling, towit, called to joint-heirship with Christ Jesus in the kingdom of the Father. When the storms of persecution arise, when there are fiery trials within the church, when divisions come, when doubts and fears enter into the heart it is not infrequent that we hear one ask, "How do I know that I am a son of God running in the race for the prize of the high calling?" Sometimes we hear one express his opinion concerning another to the effect that he is not a son of God. The Scripture, as we know, does not ask us to examine our brother, but to examine self. And the Lord has laid down the rule so clearly and explicitly in his Word that by applying this measuring rod to self we can reach a reasonable conclusion which enables the true follower of Christ to have consolation of heart and peace of mind. The Apostle, writing under inspiration, said: "The spirit beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God and joint-heirs with Christ, if so be we suffer with him that we may be also glorified together". (Romans 8:16,17) *The Spirit* here mentioned is the spirit or holy power or influence of Jehovah, and our spirit is the new mind—the mind of the new creature. A witness is one who gives testimony for the purpose of establishing a question at issue. Jehovah therefore witnesses to his begotten sons on the divine plane in two distinct manners: first, through his Word, second, through his manner of dealing with such.

The new creature then, beginning the examination of self, should first ask, Have I been drawn to the Lord and have I exercised faith in the merit of Jesus Christ, made a full consecration to do Jehovah's will? If this question is answered in the negative, no further attempt at examination need be made. If it is answered in the affirmative, then he should begin to look for the evidences that the Lord has accepted his consecration and that he has been begotten to the spirit nature. Jehovah gave a beautiful illustration whereby aid is given to the one examining himself. The Tabernacle in the wilderness contained two parts, the holy and the most holy. The holy represents the spirit-begotten condition of the sons of God. The most holy pictures the spirit-born condition. The furnishings of the holy consisted of (1) a golden candlestick filled with oil, lighted by the High Priest and which furnished the illumination for the holy, (2) the table of shewbread and (3) the golden incense altar. The

new creature is represented as being in the holy in the person of the high priest. One of the first evidences he has and which should be gratifying to the mind of the new creature is that he has received the illumination of the holy Spirit, which enables him to see the deep things of God's Word. St. Paul in 1 Corinthians 2:9,10,14 shows that the natural man cannot discern spiritual things, but that when begotten to sonship these things are revealed to him through the Word of God. One of the first proofs of sonship would be an understanding and a heart appreciation of the deep things of God's Word. By reason of the illumination in the holy the shewbread could be seen and eaten, which would picture the fact that the new creature, by reason of his illumination as a new creature, can understand and appropriate to himself the Word of God, which is pictured by the shewbread, and can hold it forth to others.

THE MYSTERY HID FROM AGES

Among the deep things of God's Word which is hidden from those of worldly minds, is "The Mystery", that is The Christ, "even the mystery which *hath been hid from ages and generations, but is now* made manifest unto the saints, to whom God would make known what is the riches of the glory of that mystery among the Gentiles, which is Christ in you, the hope of glory." (Colossians 1:26,27) The new creature now sees that the Mystery is The Christ, composed of Jesus the head and the 144,000 members of his body, called, chosen, and faithful unto death and conformed to his exact image. He sees that this is the "seed of promise" by and through which Jehovah purposes to bring blessings to all the groaning creation and that the creation of earth waits in groaning until the time this mystery class is completed.

This knowledge and appreciation of the divine arrangement plants firmly in the mind of the new creature a hope that he may attain to the likeness of the Master, and thus enables him to make progress in the transforming process. "Every man that hath this hope in him purifieth himself, even as he [the Lord] is pure."—1 John 3:3.

The new creature energized by the spirit of the Lord has a keen desire to make known to others the glad tidings and he becomes bold in the declaration of that message. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to everyone that believeth." (Romans 1:16) "Knowing, beloved, your election of God, for our Gospel came not unto you in word only, but also in power and in the holy spirit and in much assurance."—1 Thessalonians 1:4,5.

ZEAL FOR THE LORD

Another evidence of sonship and one which the new creature should expect to find in his own heart is a burning desire to glorify the Lord by using his all in the Lord's service. "If the spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Romans 8:11) The thought here is that if the spirit of the Lord dwells in one, such a one would be energized to use whatever faculties he possesses to magnify the Lord and serve him as opportunity affords. Such a one would be diligently looking for opportunities of service and would appreciate the fact that laying down his life in following the example of the Master and the apostles is but his reasonable service.

As above observed, the house of sons is the new creation, of which Jesus is the Head. There is a zeal peculiar to that house, and those who have the spirit of the Lord, should expect to find a measure of that zeal controlling them. Such zeal prompts one to service, not of a man, or earthly institutions, but a joyful service to the Lord. The Psalmist puts it thus: "For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen *upon me". (Psalm 69:9) It was the zeal of the Lord* Jesus to do the Father's will, prompted by love for the Father, that caused him to drink joyfully the cup which the Father poured for him. The footstep followers of Jesus, therefore, first expect to find within themselves such a zeal, prompted by supreme love for the Father and for Christ Jesus, the Beloved One, to do with their might whatever their hands find to do to the glory of God and of Christ. Such respond to service not that they might receive the approval of men, but, like the Master, that they might receive the approval of Jehovah. This is the spirit of God and "as many as are led by the spirit of God, they are the sons of God".—Romans 8:14.

LOVE FOR THE BRETHREN

In our text St. John tells us that "now are we the sons of God" and then gives a sure and absolute proof whereby we may determine that we are his sons, saying: "We know that we have passed from death unto life because we love the brethren. Let us not love in word, neither in tongue, but in deed and in truth, and *hereby we know that we are of the truth* and shall assure our hearts before him." (1 John 3:14,18,19) Let each one ask himself, Do I really love the brethren in deed and in truth? Love for the brethren may be defined as an unselfish desire to do good to a brother, *and putting that desire into action without regard* to whether the brother upon whom it is bestowed knows it or does not know it, even though it cause us much sacrifice, being prompted by the motive to build up such a one in the most holy faith. The unselfish love of Jesus for us such that he laid down his life for us. "Hereby perceive we the love ot God, because he laid down his life for us and we ought to lay down our lives for the brethren." (1 John 3:16) To do so would cost us something, of course, and if pure love prompts our action then it would not be material whether our brother knew or did not know we were trying to do him good so long as we are really putting *forth the effort, really manifesting* the spirit of Christ.

There is a special obligation between brethren, because they are all members of one household, hence we are admonished to do good unto all as we have opportunity, especially unto them that are of the household of faith. (Galatians 6:10) Justice and love operate harmoniously in Christ. Justice and love operating harmoniously in us who are Christians *must control* our conduct and our conversation toward others. We must give to our brother the true measure of justice, but it is not our duty or privilege to require that he render justice to us in all the relations of life.

Of course it is his duty to deal justly, but if he fails to do so it is not our privilege to demand justice. To illustrate: A may say something offensive to B. It would become the just duty of A to make sincere apology to B and to make restitution of any wrong as far as possible, but B, exercising brotherly love, should never demand of A that he make an apology or render

justice. On the other hand, if A failed to apologize voluntarily and make restitution, he would be the one missing a blessing. With the new creature this matter proceeds upon the true theory that one who is consecrated has agreed to surrender all of his earthly rights and privileges, and the spirit of Christ would demand that he sacrifice in behalf of his brother. If justice must mark our conduct toward others, even so must love be used by us to measure the conduct of others toward us. Love demands that we accept less than justice from others, because we realize they are imperfect in organism, mind and judgment. Proceeding, then, according to these principles, brethren find themselves glad to make a sacrifice in behalf of each other and especially is this true with reference to positions of honor and service. "In honor preferring one another." If one son of God is honored, then the others having the spirit of the Master rejoice that he is thus honored. Such is the spirit of Christ, and "if any man have not the spirit of Christ he is none of his."

NOT SWIFT TO TAKE OFFENSE

The Christian is to have the loving, generous disposition of heart, a copy of the heavenly Father's disposition. In trivial affairs he is to have so much sympathy and love that he will take no notice, just as God for Christ's sake, deals with us and does not impute sin to us except as it represents knowledge and wilfulness. With such a rule operating among Christians, a determination not to recognize as offensive anything that is not purposely done or intended as an offense would be a great blessing to all and a proper, Godlike course. Yet the transgressions to which our Lord refers in Matthew 18:15-18 are not trivial affairs, but such as should have attention in the manner pointed out by the Master, and then action should always be prompted by love for the brethren.

Further illustrating: a brother is serving the church in the capacity of elder or servant. He receives some treatment at the hands of a class or those whom he is serving which is contrary to the spirit of justice and love. Would such a servant be justified in saying, I will no longer serve this class or these friends; I will have nothing whatever to do with them. Would that be showing the spirit of brother love, the spirit of Christ? The Apostle Paul, who had the spirit of Christ, answered this question clearly and unequivocally. Evidently the church at Corinth had not been rendering to him the full measure of brotherly love, yet he wrote to them saying: "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved".—2 Corinthians 12:15.

Such is a Godlike spirit; such is the spirit of Christ, and one who has this spirit has a strong witness that he is the son of God. One who engages in the pilgrim service is a servant of the Society which he represents, a servant of those of the church whom he serves, and a servant of the Lord. The WATCH TOWER is also a channel or instrument for service of the Church. The duty devolves upon some of the brethren of such pilgrim to edit THE WATCH TOWER. Suppose THE WATCH TOWER publishes something that is offensive to the pilgrim brother. Would love for the brethren justify such pilgrim brother in saying: I will no longer serve those who are supporting the Society and THE WATCH TOWER, but I will withdraw and take some followers unto myself. Would he be justified in such a course? Would that be manifesting the proper spirit of Christ, the spirit of brotherly love? We think such a course would not be according to the spirit of Christ. Brother Russell was sole editor of THE WATCH TOWER for many years and made many mistakes, because he too was imperfect. Frequently brethren became offended at him because of some fancied or real mistake, withdrew and tried to induce others to follow after them. Their efforts were attended with little success, as is well known, evidently because they were not manifesting the spirit of the Lord. The general rule has been that many of those who turn away go back into Babylon and into the world. Those who are leaders often make a shipwreck of their own faith and shatter the faith of others.

THIS JOURNAL AND FUNDAMENTALS

Since Brother Russell left us, a committee of imperfect men have tried to edit THE WATCH TOWER, men even more likely to make mistakes than was Brother Russell. That these have made mistakes is freely admitted. The ultra-critical can always find fault in anyone's work. But can anyone who is really consecrated to the Lord, who loves the Lord supremely and who loves his sheep better than he loves any earthly life or thing—can such a one find justification in his conduct in leaving the service of the brethren whom he started to serve under the supervision of the Society, turn aside and strive to get others to follow him and thereby attempt to cause division among the brethren? Would such be a manifestation of the spirit of Christ and of the apostles? Not according to the standard fixed by St. Paul and by Christ Jesus before him. Doubtless Jesus had many occasions to take offense at his disciples, to become offended because of their mistakes, yet he never ceased to minister lovingly to them, and the Apostle tells us that his determination is to be spent completely in the service of the brethren because of his love for them, even though they appreciate and love him less.

No one can point to a single instance in which THE WATCH TOWER has denied the great fundamental doctrine upon which all Christian faith rests, namely, the ransom sacrifice. No one can point to a single instance in which it has repudiated the "mystery" or any other fundamental doctrine taught by Jesus and the apostles and the Lord's "faithful and wise servant". If there have been mistakes or errors committed by reason of the imperfection of the instruments used to edit THE WATCH TOWER, would it be the spirit of Christ, the spirit to be manifested by a son of God, to attempt to disrupt the Lord's people and cause confusion among his true flock? St. Paul answers this question, explicitly in the negative. (Acts 20:29,30; Romans 16:17,18) We suggest therefore that each one of the Lord's dear flock who has been confused or disturbed in mind by such deflections of brethren and who has started to follow them, ask himself this question in his personal examinations: Did the spirit of the Lord cause this deflection and am I being guided by the Master's spirit when I follow in such a course? All the members of the church this side the vail find themselves very imperfect. None can do anything perfectly. (Romans 7:15,25) Knowing this, when we observe a mistake on the part of a brother what course will the spirit of the Lord prompt us to take? St. Peter answers: "Above all continue to love one another fervently, for love throws a vail over a multitude of faults". (1 Peter 4:3, *Weymouth*) The

child of God will measure himself by this standard.

But suppose one does feel that he is fully justified in withdrawing himself and forming another class, how should we treat him? Should we speak to him unkindly and treat him evilly? We answer by asking, What would be the spirit of the Lord? "God is too wise to err and too good to be unkind." Would it be *either wise or kind* to speak harshly of those who have turned aside? We think it would be unwise, because it would tend to injure the one thus speaking, and the spirit of the Lord would prevent unkindness. The conduct of those turning away might be such that we would be warranted in declining to fellowship with them, but to speak evil of them or to treat them with unkindness would be contrary to the spirit of the Lord. (Titus 1:3) The one speaking evilly or harshly would do more injury to himself than he would to the one spoken against. The son of God would not wish to injure himself or another.

How, then, should we treat those who have turned aside? We heard of one brother who said in answer to a similar question: "We should treat them as we would a snake or the devil." We can hardly believe, however, that this report concerning the brother's language is true. It is inconceivable how one following in Jesus' footsteps could treat another who claims to be following the Master as he would a snake or the devil. On the contrary, he should treat such a one with kindness. Justice and love will demand that we be kind and considerate, even to the unthankful. While the Scriptures admonish the Lord's people to withdraw themselves from those who pursue a wrongful course, and not to fellowship with them, yet the Scriptures nowhere tell us that we are to treat such in a rude, harsh or unkind manner. The spirit of Christ prompts the son of God to pity his erring brother and if opportunity arises he may be permitted to restore him. "My brethren, if anyone among you withdraw from the truth and someone turn him back, know you that he who turns back a sinner from his path of error will save his soul from death and cover a multitude of sins." (James 5:2, *Diaglott*) We are not to follow after the erring one, walking as he walks, but our course in following the Lord should be so consistent that by our precept and example we may be able to help the one who is turned aside. The spirit of the Lord will prompt us to try to do him good as opportunity is offered.

Some brethren whom the Lord has heretofore blessed in their service of his people have turned aside, drawing disciples after them. We have no unkind words to express against them, but we do ask those who have been drawn after them to examine themselves to determine whether or not the spirit of the Master is leading them. Let each one ask himself or herself, Do I still love the Lord? Do I believe that those from whom I have turned aside love the Lord and are trying to serve him? Who is the enemy of the Lord and of those who strive to walk in his footsteps? The answer must be, The great adversary and the instruments he uses. Then can I, as a follower of the Master, if I have his spirit, manifest the spirit of ill-will, slander, backbiting, evil speaking or other manner of antagonism against those who claim to be serving the Lord? Written aforetime for the benefit of the church were these beautiful words: "Behold, how good and how pleasant it is for brethren to dwell together in unity". Psalm 133:1.

LOYALTY

Loyalty to a friend means to be faithfully devoted to that friend and to guard his interests during his absence as well as in his presence. There is a loyalty of spirit between natural or earthly brothers, as indeed there should be, and such that leads one brother to protect and defend the good name and interests of his brother and to look devotedly after his interests, both during his absence and in his presence. The tie that binds together the new creation, the sons of God, the brethren in Christ, is far greater than any earthly tie. The true Christian will be loyal to his brother in Christ under all circumstances, in evil report and in good report, and until he is fully convinced beyond a reasonable doubt that such a one has lost the spirit of Christ and ceased to be a brother, and even then he will do him no injury.

True loyalty to a brother in Christ, such as is prompted by the spirit of Christ, does not mean a devotion to his brother only while such brother is on the crest of the wave and everything is going smoothly and serenely, but it does mean that he will be loyal and devoted to his interests even when his brother is being assailed by the enemy, when his name is cast out as evil, when he is being despised and persecuted and such loyalty will continue in the absence of the brother as well as in his presence. If one, in his zeal and devotion for the Lord and his cause brings down upon him the wrath of the enemies of Christ, the brother in Christ who is truly loyal to him and has the spirit of the Master, will be drawn even closer to his persecuted brother and will the more faithfully and loyally stand by him. The Master warns us that the love of the brethren would be put to a test along this line in the closing experiences of the church's career in the flesh. (Matthew 24:9,10) We believe it can be truly said that the fiery trials and persecutions that have come upon the church during the past year have drawn closer and closer together those who really have the spirit of the Master.

We may expect that the "beast" will pursue a further and rigorous persecution against the Lord's people, but those who have the Master's spirit will not be dismayed by such persecution. On the contrary they will remember with joy his words: "If the world hate you ye know that it hated me before it hated you." "Blessed are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you." Those having the spirit of the Master realize that there can be no compromise between the "beast" or any of his agencies, and the church.

As a further evidence that one is a son and is in Christ, is the fact of his loyalty to the Lord and his cause. This would mean that he rejoices in keeping the commandments of the Lord and in performing the service that the Lord has prescribed for his people. "He that sayeth, I know him and keepeth not his commandments, is a liar and the truth is not in him, but whoso keepeth my word, in him is the love of God perfected. *Hereby know we that we are in Him.*" (1 John 2:4,5) God has commissioned his sons, the church, to perform certain things while in the flesh, and among other things specified in the commission is "to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort those that

mourn". (Isaiah 61:2) The Gospel age is the acceptable year of the Lord, and the message concerning this has been especially proclaimed during the harvest.

Manifestly the Lord intended that the church should declare his day of vengeance, especially when that vengeance is upon the earth, to the intent that all who are of the right condition of heart may be comforted with the fact that the great stress upon the nations will result in the destruction of unrighteousness and bring in the righteous kingdom of our Master, for which he taught all his followers to pray. To be loyal to the Lord, then, would mean that we would take pleasure in calmly, dispassionately, yet zealously pointing out the wicked system of Babylon which encumbers the earth and that God's vengeance is upon such and that those who flee from it and diligently seek the Lord would be comforted. To refrain our voice from thus announcing the message of the Lord, or to the extent that we do refrain, would show a lack of the spirit of the Master and a lack of love for God and a lack of loyalty to his cause.

WHY STAND YE IDLE?

We are informed that some who have withdrawn from the Society insist that the Harvest work is done, that there is nothing more to do, hence it would be wrong for them to take part in any work that the Society is engaged in doing. Such a conclusion is clearly due to a misapprehension or confusion of mind. True the *forty year period* of the harvest closed in the spring of 1918, but that does not at all signify that the work ceased or should cease, nor does it mean a complete closing of the door. In the natural harvest of Israel, which the Lord gives as an illustration of the spiritual harvest, there was always a gleaning work to be done, which work followed the regular harvest work. As long as there are any of the saints this side the vail there will be a possibility of some falling away and losing their crowns, in which event some others would be selected to take the place or places of those falling away. There are doubtless many saints yet this side the vail. This is a good reason why there is yet some work to be done, and explains why some are still coming into the truth and giving evidence of being spirit-begotten. Additionally, there are other reasons for continuing activity on the part of the sons of God, namely, (a) *the binding and burning of the tares,* which is now in progress; (b) *the declaring of the day of God's vengeance,* which is also a part of the commission given to the church; (c) the awakening of the great company class, which must be done by the proclamation of the truth, and (d) the announcing to the world the incoming of Messiah's kingdom. If anyone has put his hand to the plow, let him not slack his hand or look back. Remember Lot's wife. She stood fast and did no more work. Besides all this, none of us can afford to be dogmatic about just when the Lord will cease any certain part of his work. What has heretofore been said in THE WATCH TOWER concerning the end of the harvest and the closing of the door has been an expression of the judgment of those writing it, based upon faith in the Word of God and the best evidence we have at hand. Our chief duty is to keep on serving the Lord, entering every door of opportunity that opens and being diligent in that service to the glory of his name. Let no Christian be deceived by the adversary and thereby become negligent of his privileges or duties. The overcoming saints will not be deceived, but "will persist in telling the truth unto the last". C-231.

FURTHER PROOF

In addition to the specific Scriptures by which the son of God may measure himself and determine whether he is pleasing to the Lord, the spirit witnesses to him also by God's manner of dealing with his sons. It is written: "For those whom the Lord loves he disciplines: and if you are left without discipline, of which every true son has had a share, that shows you are bastards and not true sons". (Hebrews 12:6,8, *Weymouth*) Sons of God when begotten to the divine nature enter the school of Christ, there to be trained and disciplined by being put through such experiences, fiery trials and tribulations as may be necessary to test their love, fidelity, and loyalty to the Lord. This is pictured in the Great Pyramid:

"This 'ante-chamber' symbolizes the school of Christ, and the discipline—the trials of faith, patience, endurance, etc.,—to which all are subjected who have made a full consecration of themselves to the will of God; it affords them opportunities for overcoming, and for proving their worthiness of a place, as overcomers, with Christ in his incoming reign of glory. If we be without such lessons and trials, we are not sons and heirs on this divine plane. (Hebrews 12:8) It is in the present life, after our consecration to his service, that God schools and disciplines us, and thereby tests not only our fidelity to him, according to our covenant, but also prepares us to sympathize with others in trial and trouble, over whom he wills shortly to make us rulers and judges.—1 Cor. 6:2,3."—C-352.

Our first experience in the school of Christ was to lay the foundation, which is faith, and thereafter through the lessons that came to us we were expected to add to our faith virtue and knowledge and self-control and patience and godliness and brotherly love and love (2 Peter 1:4-7) thus building the superstructure, which means growing in the knowledge of the Lord and in the fruits and graces of the Spirit. We should expect to come to a time of testing. The Apostle Peter says to the church—the sons of God: "Dear friends, do not be surprised that that scorching flame of persecution is raging among you to put you to the test, as though some surprising thing were suddenly happening to you. On the contrary, in the degree that you share in the sufferings of Christ, rejoice so that at the unfolding of his glory you may also rejoice with permanent gladness. You are to be envied if you be reproached for bearing the name of Christ; for in that case the spirit of glory, even the spirit of God is resting upon you."—1 Peter 4:12-14, *Weymouth.*

What character of suffering should we expect which would be a witness to us that we are sons of God? We answer, The same character of suffering that came upon Jesus and the faithful apostles. The persecutors of Jesus were not the common people, who had a desire to be law-abiding and do right, but his persecution came from the clergy element of his day, who, themselves being unfaithful, instigated others to persecute the Master. They did the same thing with the apostles. Jesus said of them that they were "the seed of the serpent" (John 8:44) and we may know then that the seed of the serpent would persecute the "seed of promise" until the end because the Scriptures assure us that such will be the case. Each son of God now on earth may ask himself, Have I been suffering

for righteousness' sake; have I suffered because I have attempted to give a witness at this time concerning the Lord's plan? Do I believe that the Lord organized, through "his faithful and wise servant" the Watch Tower Bible & Tract Society as the channel to carry the message to the people and to witness against the unrighteous systems of the earth? Have I witnessed any persecution from the "beast" and its various agencies against the Society and those who have endeavored in their own weakness but in the strength of the Lord to carry forward the work committed to it? If these questions are answered in the affirmative there is further cause for rejoicing because of this addition of proof of sonship. Some who have withdrawn from the work will do well to ask themselves, Am I suffering persecution from the "beast" because I am declaring the day of God's vengeance against Babylon and announcing the setting up of his kingdom? And if not, might it not be well for me to examine myself more carefully and see if I took the right course when I turned aside? The Apostle explicitly said: "All that will live godly in Christ Jesus shall suffer persecution". (2 Timothy 3:12) To live godly, then, means to live according to God's will and his will is as expressed in his Word, to show a zeal in keeping his commandments, which includes the proclamation of the message even until such service consumes us. Nowhere in the Scriptures does he say that we run until a certain time and then withdraw ourselves and do nothing more. Our consecration is unto death and it is not for his sons to say when the Lord would have them stop, but it is for them joyfully to obey his will by continuing to be witnesses for him in the earth until they are called home.

The discipline, therefore, that would come upon the sons of God must be sufferings like unto the Master. The Apostle assures us of this when he says: "It is a faithful saying, If we be dead with him we shall live with him; if we suffer we shall reign with him". (2 Timothy 2:11,12) Faithful service unto the Lord in the closing days of the church's experiences of necessity must bring persecutions and sufferings. If we love the truth we will serve the truth and this service is sure to bring upon us the disapproval of the world. If devotion to the will of the Father brought upon our Lord shame and ignominy, we should expect to be treated likewise as a result of faithfulness. The willingness to bear joyfully such disapproval, hatred and persecution as a part of our reasonable service is a further evidence that we are his sons. Upon this point we quote from Brother Russell: "If there is a decrease of zeal in this direction, then we may know that there is a danger of going backward instead of forward. If we have the spirit of loyalty to God, to the truth and to the brethren we have the mind, the disposition of Christ".—Z '13-132.

BE NOT DISCOURAGED

Some have greater opportunities for service than others. Thanks be to the Lord he does not judge us according to what we accomplish, but judges us according to the love and zeal that we manifest toward him and his cause in proportion as we have the opportunity of serving him. For instance, some dear sister may have a large household that requires her attention and that precludes her from actively participating in the service. Or the brother or sister's health may be such that they cannot actively engage, or some other conditions over which they have no control may preclude them from being as active as they would like. But with such the question is, Am I, zealously prompted by love for the Lord and his cause, doing with my might what my hands find to do, be it little or be it much? The Lord judges according to the intent of the heart and the performance in proportion to the opportunity possessed.

But, one asks, how may I know that I am continuing in the fight, and how may I know that I still have the prospect of entering the kingdom as a glorified son of God? St. Paul reached the point where he said: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing". (2 Timothy 4:8) Each child of God should be able to say this same thing at the end of each day. It may be, because of some weakness or some shortcoming that he has failed or has a spot on his garment. What then should he do? We answer, He should not wait one moment, but apply through his Advocate according to the Lord's gracious provision, for the removal of such spot, or wrinkle, or any such thing. The Apostle said: "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.....These things write I unto you that ye sin not, but if any man sin ye have an advocate with the Father, Christ Jesus the righteous." (1 John 1:7; 2:1) It is our privilege then to confess freely our wrong, our negligence, and claim the promise here given, that our Advocate may make intercession for us and that our Father may forgive us.

Then can not each one truly say, I have fought a good fight; I have not been fighting an evil or wrongful fight, but fighting on the side of the Lord. I have not denied the faith, but on the contrary I have kept the faith and still hold to that faith once delivered to the saints. I know that my Father has promised me that if I am faithful he will grant unto me the crown of life. I know that in myself there is no strength, and I could not keep the faith alone, but abiding in Christ who doeth all things for me I can accomplish all things. Doubtless I could have done better, it was my heart's sincere desire to do my best, and since I have tried I have the assurance that my Master makes up for my unwilling defects, therefore I can confidently lay my hand in the Lord's and say: 'He who has promised is just and faithful. He knows my weaknesses, he loves and he cares, and since I have the witness of his Word and of his instructive providences that I am his son, I can confidently say, I know that a crown of righteousness is laid up for me which that righteous judge will give me in his due time if I continue faithfully from now on even unto the end.'

We have the assurance that if our heart is perfect toward God, if we are loyal to him, to his message of truth, and loyal to the brethren, he will exercise his strength in our behalf, and this being true we cannot fail. To those, then, of the Laodicean church who have this witness of the Spirit and who possess such a perfect heart, who are fighting the good fight of faith against all opposition that the adversary has brought upon them, the Head of the house of sons, our Captain, our King, has said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne".—Revelation 3:21.

THE LORD'S SUPPER

—JULY 20:—MATTHEW 26:26-30; I CORINTHIANS 11:20-34.—

THE ANTITYPE OF THE PASSOVER INSTITUTED BY MOSES—THE MEMORIAL OF THAT ANTITYPE—WHAT THE BREAD AND THE WINE SYMBOLIZE—THE NEW WINE IN THE KINGDOM—THE CHURCH'S PRIVILEGE OF SUFFERING NOW AND OF SHARING IN THE GLORY AND HONOR OF THE KINGDOM LATER—THE MEANING OF OUR LORD'S SUFFERING AND DEATH.

"For as often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come."—I Corinthians 11:26.

THE CONTEXT of our lesson gives our Lord's instructions to his disciples as to where they should prepare for him and themselves, as a special and peculiar Jewish family, a place in which to celebrate the requirements of the law in the type which pointed to our Lord as the Lamb of God. Respecting this supper our Lord himself said: "With desire have I desired to eat this Passover with you before I suffer". He did not refer to the principal feast, which lasted a week from the 15th of Nisan. He was referring to the roast-lamb supper, eaten with bitter herbs, which preceded the general feast, and which reminded the Jews of their deliverance from Egypt and became the basis of their subsequent rejoicing as a liberated people. The upper room was provided for this supper. Things were made ready; and at even, at sundown, after six o'clock, our Lord and the twelve assembled. One of the accounts tells us that there was a dispute among the disciples respecting the more honorable positions at the supper; and that Jesus rebuked this ambitious spirit in them by washing their feet, thus illustrating his own humility of heart, his readiness to serve each and all of them. He set them an example that he whom they esteemed greatest among them, should be their principal servant, willing and ready to serve any and all.

"ONE OF YOU SHALL BETRAY ME"

While they were eating, Jesus remarked that one of them would betray him; and at once a spirit of sadness spread over the company. Each one, feeling it incumbent upon him to prove his innocence of such a charge, asked: "Lord, is it I." With the rest Judas also put this question, realizing that if he did not ask, it would imply his acknowledgement that he was the one. In response to his inquiry Jesus replied: "Thou hast said". That is to say, 'Yes, I refer to you.' Another account tells us that Jesus answered the query of another disciple by saying that the one for whom he would dip a sop would be the betrayer; and having dipped the sop, a piece of the lamb and a piece of the unleavened bread they were eating, he gave it to Judas, thus indicating him without directly naming him. It would appear, too, that up to this time the other disciples had not learned to know Judas, but that it was subsequently they ascertained that he was a thief, etc.

Among the Jews and the Arabs deceit and betrayal were not so very uncommon, but there was a code of honor recognized according to which no one would eat the food of the person whom he would in any wise injure. As food was seasoned with salt, it was probably this custom which was known as the "covenant of salt"—the covenant of faithfulness. To succeed in having an enemy eat at your table or take of your food seasoned with salt was at that time among those people the equivalent of a pledge of his lasting friendship, that he would never do you an injury. Apparently Judas was so lacking of a proper spirit that he did not even acknowledge and obey this custom of that time, to be loyal and faithful to the one whose bread he ate and of whose salt he partook. Hence our Lord's words: "He that dippeth his hand with me in the dish, the same shall betray me".

Nevertheless Jesus testified that his death was not a victory on the part of his betrayers and his enemies, but in harmony with what had been written of him before by the prophets. Nor are we to consider that in this matter Judas was merely fulfilling a prophecy irrespective of his own responsibility, his own wilfulness. Such a thought is negatived by our Lord's statement: "Woe unto the man by whom the Son of man is betrayed! It would have been better for that man if he had not been born". These words leave no question, we think, that Judas had already enjoyed his full share in the great atonement work through the intimate opportunities he had of coming to a clear knowledge of the truth, and the corresponding opportunities. Evidently his was the sin unto death, the second death. Hence, aside from any future existence we are to consider that his life was a wasted, useless one; and that its joys did not overbalance its sorrows and anguish when to the latter were added his subsequent despair and suicide.

"TAKE, EAT; THIS IS MY BODY"

It was after the Passover supper, after the eating of the lamb with the herbs and the unleavened bread, etc., that Jesus instituted the Memorial supper, which by his direction takes with all of his followers the place of the Passover supper of the Jews. This was a new matter; and the apostles listened with interest to his words as he blest some of the thin cakes of unleavened bread and then broke them and handed portions to his disciples, saying, "Take, eat; this is my body". What could he mean? During their three years in his company they had learned that he spoke in parables and dark sayings. On another occasion he had declared in their hearing that he himself was the bread which came down from heaven, of which if a man partook he would live forever. Now he was handing them some unleavened bread, saying that it was his body. Evidently they understood him to mean that to them this bread would represent or symbolize his body; for on this occasion he told them that thenceforth they should do this in remembrance of him, that thenceforth they should remember him as the slain Lamb and should use unleavened bread to represent his flesh, and partake of this instead of eating previously of a literal lamb.

Our Lord could not have meant, as Roman Catholics and some Protestants believe, that by his blessing the bread was turned into his actual flesh; for he still had his flesh. He was not killed for about fifteen hours later. Hence all the arguments to this effect are foolishness and sophistry. When he said, "This is my flesh," the expression was as much a figure of speech as when a little later he said, "I am the vine". The right, sane view of the Master's words is apparent: he was represented in these different ways. In the case under consideration the bread would represent him, his flesh, to his apostles and to all his followers throughout the Gospel age.

As bread stands for and symbolizes all food (indeed, wheat is said to contain every element of nutrition in its proper proportion) so the teaching of this symbol is that whoever would have the life which Christ has to give must accept it as the result of his sacrifice. He died that we might live. The rights and privileges which he surrendered voluntarily may be eaten, applied, appropriated by all who have faith in him and who accept him and his instructions. Such are reckoned as having imputed to them the perfect human nature, with all its rights and privileges lost by Adam, redeemed by Christ. None can have eternal life except by the eating of this bread from heaven. This applies not only to believers of this present time, but also to those of the future age. Their life-rights and privileges must all be recognized as coming to them through his sacrifice. In a word the bread representing our Lord's body teaches our justification through the acceptance of his sacrifice.

"DRINK YE, ALL, OF IT"

Next our Lord took a cup containing the fruit of the vine. We are not told that it was wine. Therefore it is an open question whether it was fermented or unfermented; and in view of all the circumstances of our time and the requirements of the Lord's Word, we may feel sure that unfermented grape juice or raisin juice will fulfill the terms of his injunction. Since it is never called wine, but merely the cup and the fruit of the vine, there is no room for disputation among the Lord's followers. Each may be free to follow his own conscience in the matter of what kind of fruit of the vine he shall use. For our part we prefer the unfermented as being less liable to do injury or to awaken dormant passions for drink in the followers of our Lord.

In connection with the cup the Master said: "This is my blood of the covenant, which is shed for many for the remission of sins". (The two oldest Greek MSS. of the New Testament, the Sinaitic and the Vatican, No. 1209 omit the word "new".) True, the New Covenant must be sealed with the blood of the Christ before it can go into effect, and it is not to go into effect until the opening of the Millennial age. But there was another covenant, the

old covenant, the foundation covenant of all covenants; namely, the Abrahamic Covenant, which was sealed by our Lord's death. That it would be thus sealed was typically represented in the figurative death of Isaac at the hand of Abraham and in his figurative resurrection from the dead. The Apostle Paul assures us that Isaac represented our Lord Jesus, and also declared: "We, brethren, as Isaac was, are the children of promise"—the oath-bound covenant. Galatians 4:28.

Applying our Lord's words thus to the Abrahamic Covenant, which he was sealing or making sure, we see that it was by his death that he became the heir of that covenant and of all its glorious provisions for the blessing of all the families of the earth. From this standpoint we see a special meaning and force in Jesus' words to his followers: "This is my cup; drink ye all of it." Thus understood, the invitation to drink of the Lord's cup signifies an invitation to all of his elect church of the Gospel age to partake with him of his cup of suffering and death, to lay down their lives with him that they also might have a share with him in the coming glories of the kingdom which will be the divine channel for the fulfillment of the Abrahamic promise, the blessing of earth's families.

While the eating of the bread and participation in the justification effected by our Lord's death, and by the acceptance of the same, will be necessary to the whole world if they would have the restitution blessings purchased by our Lord's sacrifice, nevertheless the *cup* is not for the world, but only for the church, only for the consecrated of this Gospel age. There will be none of the sufferings of Christ left over for the coming age. No more suffering for righteousness' sake will then be known to the world. Only evil doers will suffer thereafter. Now is the time when whosoever will live godly shall suffer persecution, and when all of the Lord's followers who would be loyal to him and counted worthy to share in his kingdom glories must expect to drink of his cup. Hence again our Lord unites the two thoughts, saying, "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you". (John 6:53) Those who during the Gospel age consecrate as the Lord's disciples, to walk in his steps, must not only share in justification through faith, but must also share through sacrifice the cup if they would gain the life eternal promised to the elect who now become his disciples.

NEW WINE IN THE KINGDOM

In declaring, "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's kingdom," our Lord implies a new wine under different conditions at some distant date. He thus confirmed in their minds what he had been teaching them for some weeks previously; namely, that he would not at this time set up his kingdom, but that instead he would suffer, be crucified; and that they must expect also to suffer with him; and that by and by, when the kingdom should be established and himself be in glory, his disciples should be with him in his throne. These new thoughts in their minds were confirmed by the lessons now given.

The cup in the present time must speak to them of the crushing of the grapes, the blood of the grapes, their Master's blood, the life sacrificed, poured out, and their lives also sacrificed with him in his service, in his cause. But the sufferings of this present time were linked with the glory that would follow, by the thought that all who would drink of the present cup of suffering, shame, ignominy and death would also share in his cup of joy and blessing, glory and honor in the kingdom. This same thought should be before our minds; and like the apostles of old it will help us more and more to look forward to the kingdom as the time when suffering for the name of Christ shall cease, and when the glories shall follow and result in the blessing of all the families of the earth. Our Lord here identifies his kingdom with his second advent, and in no sense of the word intimates that they would drink of this new wine at Pentecost, nor at the destruction of Jerusalem, nor at any other time but that mentioned in the prayer which he taught them, saying, "Thy kingdom come; thy will be done on earth as it is done in heaven".

This should be the thought before our minds also. In waiting for the kingdom we are waiting for the second coming of our Lord and his subsequent setting up of the kingdom; that is, the resurrection change, the glorification of his faithful ones, who must be with him and share his glory. No wonder the Apostle declared that he who hath this hope in him purifieth himself even as he is pure!

"FOR THE REMISSION OF SINS"

As far as we are concerned, it is in vain that men teach that God forgives sins without exacting a penalty therefor from anybody. It is in vain that they claim that Christ was not the ransom price for the sinner; that it was not necessary that he should die, the Just for the unjust, in order that he might bring us back to harmony with God, in order that God might be just and yet justify the sinner. It is in vain, too, that they claim that it was sufficient that Jesus was a great teacher, by whose *words* the world should be saved. Our reply is in harmony with the Master's statement here and elsewhere and with the testimony of all the apostles, that it was necessary that Christ should die for our sins; that our sins could never have been forgiven by divine justice except through the divine arrangement by which our Lord paid our penalty. To us it is a most precious thought, therefore, that our Lord's blood was indeed shed for the remission of sins of the many. And it is also a precious thought to us that we are privileged to be so intimately associated with him as members of his body; that our little sacrifices covered by his merit are in God's sight esteemed as part of the great sin sacrifice for the world; that as joint sufferers with Christ we are permitted to drink of his cup and be immersed into his death.

It is equally vain for evolutionists and higher critics to tell us that, so far from man's falling from God's likeness into sin and death, he has been on the contrary evolving upward step by step, from beastly conditions to where he is now. We believe them not. We hold fast the divinely inspired testimony that there was a fall, and that this made necessary the redemptive work; that Christ was the honorable servant of God, privileged and authorized to make atonement for the sins of the whole world; that he began this atonement work in the sacrifice of himself; that he has been carrying it on during this Gospel age by the sacrificing of the members of his body; and that he will soon complete it, when he, with all of his members glorified, shall during the Millennial age distribute to the world the blessings of that redemptive work, causing all to come to a knowledge of the truth, of the love of God—that its height and depth and length and breadth are immeasurable, yea all accomplished through him who loved us and bought us with his precious blood.

"IN REMEMBRANCE OF ME"

Referring to this Memorial supper, the Apostle Paul quotes our Lord as saying, "This do in remembrance of me," and then adds, "As oft as ye eat this bread and drink this cup ye do show the Lord's death till he come". (1 Corinthians 11:24-26) The thought is that we are thus to celebrate this great transaction until the time come for the kingdom celebration of it with the new wine, the joy, the glory, the honor, which we are to share with him who loved us and bought us. Evidently the Apostle does not merely mean until the *parousia*, the presence, of the Lord to gather his servants and reward them, but rather until all shall have been gathered and the kingdom class shall all thus have been set up and glorified.

The same Apostle in the same epistle (1 Corinthians 10:16-17; 12:12) emphasizes the thought of the unity, the oneness of the church, with each other and with the Lord. He declares: "The loaf which we break, is it not the communion [the fellowship] of the body of Christ?" Are we not all as parts of one loaf broken with our Lord? "For we being many are one loaf and one body; for we are all partakers of that one loaf." Again he adds: "The cup of blessing which we bless, is it not the communion [participation, fellowship] of the blood of Christ?" Assuredly this is the thought then, that from God's standpoint there is the one great Messiah, the elect Head and the elect members of his body. These as one loaf constitute from God's standpoint the bread of everlasting life for the world; and in order to fill this picture each and all must be broken, each and all must partake of the cup of Christ's suffering and death before entering into his glory. And not until all these sufferings shall have been completed will the Lord's time come for the new dispensation, the new day, the day of blessing instead of cursing, the day of restitution instead of dying, the day of uplifting instead of falling, as far as the world is concerned.

CHRISTIAN FELLOWSHIP

— — JULY 27.—PHILIPPIANS 4:10-20; ACTS 2:42, 46, 47. — —

PAUL AND THE PHILIPPIAN CHURCH—THEIR KINDNESSES ACCEPTED NOT AS DONE TO HIM PERSONALLY, BUT AS TO AN AMBASSADOR OF CHRIST—FELLOWSHIP WITHIN THE CHURCH, PREFERABLY WITH THE LOWLY—LOVE, THE INSPIRATION TO FELLOWSHIP—"THAT WHICH EVERY JOINT SUPPLIETH".

"If we walk in the light, as he is in the light, we have fellowship one with another."—1 *John* 1:7.

THE STORY of Paul and the Philippian church forms one of the most interesting narratives of the whole Bible. He and Silas were led to go to Philippi by a vision which appeared to Paul at night while they were at Troas, evidently in a state of more or less perplexity because of the hindrance which the Lord had placed in their way when they had attempted to go into the East.

Just why the holy Spirit suffered them not to go into Bithynia we cannot be sure, but possibly it was for two reasons: (1) the basic character qualities of the eastern peoples rendered attraction to the truth less likely, for their conception of honesty is such as leads them to leave truth largely to the imagination, while that of the northern and western peoples inclines them to leave little to the imagination, but to be more direct and more strict in making statements conform to facts; (2) granted that there may have been some work to do in eastern parts, the Lord doubtless saw that some less capable apostle could do what was there necessary to be done in the way of extending a witness of God's love and goodness. Indeed, plausible tradition has it that Bartholomew went into Bithynia and with St. Thomas went through Arabia and across southern India. Thus the Apostle Paul was liberated from one service that he might enter into a more extensive one; he proceeded at once to Philippi.

PROMPT TO GIVE, PROMPT TO RECEIVE THE MESSAGE

They heard that devotional exercises were usually held on the Sabbath by the river bank outside the city, and they resorted thither to see if the Lord might not use them there. Probably the greater portion of these worshipers were either Jewish or Jewish sympathisers. They evidently knew something of the true God. Some of them listened, and Lydia, an emmigrée from Asia Minor, received the message gladly and was baptized. Naturally these accounts given us are very limited, but making all due allowance for brevity in the account, it was evidently true that her acceptance of the Gospel was ready and that she was baptized at once. Here were both depth and decision of character; there was no dilly-dallying or putting it off to a more convenient season. Had she delayed long she might not have had the opportunity, for it was only a few days until Paul and Silas were asked to leave the place and the only other two visits of the Apostle were some years later and probably also very brief. At all events she did accept Christ and thus came into possession not merely of divine favor but doubtless also got added blessing for her promptness—there was no occasion for regret.

It was only a few days when Paul, harrassed by the continued and unwelcome attention of a young girl who was possessed of an evil spirit, exorcised the demon in the name of the Lord Jesus, and the demon left her, to the chagin and anger of her exploiters, who laid charges against Paul and Silas before the police authorities, had them beaten and committed to jail. They were miraculously delivered, which eventuated in the conversion of the jailer with his household, the exoneration of the missionaries by the magistrates, and the comforting of the brethren. Then followed many years of activity on the part of the Apostle until he spent about four years in military custody, two years in Cæsarea and about two years in Rome. It was toward the latter part of this last period that this letter was written, in return for and in acknowledgement of cheer and financial help sent by the Philippian brethren to Paul at Rome at the hand of Epaphroditus. The journey was in all about seven hundred miles and represented considerable outlay in time, energy, and money.

The Apostle was encouraged by their gift not only because of its intrinsic worth, but more because of the love and true fellowship they thus manifested in him as a servant of the Lord. He accepted the aid which they on their part esteemed it a privilege and a blessing to be allowed to give.

FELLOWSHIP IN CHRIST'S SUFFERING

"Fellowship is a mutual association of persons on equal and friendly terms; communion;" "participation in something, especially in ideas and sentiments held in common".

The Apostle's fellowship with the brethren at Philippi had covered a wide range of experiences; and this fact becomes all the more remarkable when we consider that there had not been much time spent together, nothing like as much as that spent at Corinth or Ephesus. Yet there was no church with which the Apostle had closer fellowship than with that of Philippi. First he had fellowship with some of them in prayer; they had met in common at the river-side for that purpose. Then they had all had fellowship in the understanding of the Gospel. Whatever other things people may have in common there is nothing that draws them quite so closely together as the community of interest arising from a mutual understanding of God's great purposes and designs as revealed in his Word.

But their new-found common interests were not limited to prayer and appreciation of the truth; the poignant hand of persecution soon fell upon the little group. Satan, the god of this world, was opposed to their activities because they had the effect of enlightening the minds of those who received the message concerning the real character of Jehovah, and this was inimical to the interests of Satan's empire. Then their fellowship reached out to the new joy of deliverance, dampened a little, no doubt, by the need of parting. But their interest in him did not die with their farewells, nor did his for them. They kept in touch with him and, during the short time he was at Thessalonica, they sent twice to minister to his necessities.—Philippians 4:16.

Furthermore the Apostle and the Philippian brethren had fellowship in hope—hope that Christ would be magnified in his body whether it be by life or by death (Philippians 1:20), hope of their being with Christ in the first resurrection (ch. 1:23), hope of so running along the marked-off way that they would attain the prize of the high calling of God in Christ Jesus, hope that Christ's body of humiliation, of which they were a part, would be changed and fashioned into his own glorious body, according to the working whereby he is able to subdue all things even unto himself. (ch. 3:21).

Their hearts were also joined in longing, as is intimated in the first verse of the fourth chapter: "Therefore, my brethren, dearly beloved and *longed for*". From what we can gather of the natural inclinations of the Apostle we would not take him to be given to much gush of sentiment; when he uses these terms of endearing affection therefore, they are all the more significant of the depth and abiding love, of the fusion of spirit which had been wrought under the fires of affliction and on the anvil of experience.

Moreover a community of need entered into their relationship. He needed their love and encouragement and they needed his counsel and guidance in spiritual matters. But most of all they all needed the wisdom, the spirit, and the favor of the Father and of their Master, Jesus, without whom they could do nothing. There was fellowship in steadfastness, as the Apostle cheerfully acknowledges in the first chapter of his letter: "I give thanks to my God upon every remembrance of you (for I always have joy in remembering you all in every petition of mine) for your responsiveness to the good news from the first day until now; having this same confidence, that he who started a good work in you, will keep completing it until the day of Christ Jesus".

FELLOWSHIP NOT ARTIFICIAL

No amount of artificial effort can produce true fellowship; effort merely makes it a theatrical representation of the real thing. If there is community of interest, there is fellowship; if there is no community of interest, there is no fellowship, and no effort at appearance will make it so. But there is such a thing as forgetting the fact that a real community of interest does exist—interest in the things of the world or of the flesh may dim our consciousness of the things eternal. That there is a danger along this line is admitted by the warning of the Apostle against forgetting the assembling of ourselves together. (Hebrews 10:25) Forgetful of this admonition there crept into the church the hermit and monastic life, both of which precluded the possibility of full fellowship in sympathy, in suffering, in hopes, in fears, in doctrine, in hearing the message, in bearing the message, in prayer, in the breaking of bread.

It is true that the Scriptures tell us to "love not the world

neither the things that are in the world"; but it is not the thought that Christ's followers are to hide themselves from contact with the world nor with one another and lead a monastic existence. The Lord himself is the best example *on this point. Except on rare occasions he did not seclude* himself, and even when he did he did not remain there to eke out his existence in ascetic practices, but, when refreshed by prayer and communion with the Father, he returned to his accustomed ministry. He was dealing with the people nearly all of the time, yet he said of himself: "I am not of the world". His separateness from the world therefore was one touching not so much his person as his affections and ideals. The ideals of the world are based on selfishness and those of our Lord on the highest of altruism, love.

In our exercise of fellowship with those of like precious *faith, we naturally encounter the imperfections of the brethren.* Their imperfections may at times and for a time seem to becloud our real fellowship in the things of the spirit. It is some comfort to know that these difficulties were also experienced even in the Philippian church, as there was some variance between two sisters who had been faithful workers with the Apostle in the spreading of the glad tidings. (Philippians 4:2, 3) But those people who are the most pleasant to us may not in the end prove to be those who have helped and developed us the most. We therefore should not be too assiduous in either seeking or rejecting the fellowship of those whom divine providence has thrown in our path. If we seek the special fellowship of some particular individual we may find that we have done so from selfish or, at best, natural motives; if we reject the fellowship of those who are not so attractive to us according to the flesh we may miss some of the most valuable lessons of life.

"MIND NOT HIGH THINGS"

We are instructed to "mind not high things, but condescend to men of low estate". (Romans 12:16) Doubtless the reason for this instruction lies in the fact that "with the lowly is wisdom". (Proverbs 11:2) Those well endowed by nature are likely to feel their superiority and feeling their superiority they become proud and supercilious, and the proud and supercilious are not likely to have, or having, to retain, an unbiased or accurate view of things. And among the things which they are apt to forget is their need of the Lord and *the foolishness of attempting anything without his blessing* and guidance. The lowly are not so occupied with their own devices and are more likely to have a reverential respect for the Lord's commands and greater willingness to sacrifice personal preference for the comfort or benefit of others.

The Lord has arranged that all his work of this Gospel age be carried on through the sacrifices of the saints, not because the Lord needs anything, but because the consecrated child of God, as also every ecclesia, needs to encourage the sacrificial quality of his or its own service. It counteracts acquisitiveness and self-centered thinking and assists in *developing that love which seeks nothing for itself, but which* seeks to dispense blessing to others. Because it will assist in our development, therefore, God permits his work to be in such condition that it will have need of the best efforts of all who are truly his.

Love is the inspiration to fellowship, as the Apostle John tells us. (1 John 4:11) God's love for us is the great wellspring which starts our love for him. But there is little we can do to show our love for God directly; so he has arranged that our love for him be shown largely to those who are his. (1 John 4:20) In love for the Lord and for his people we *find the source of every virtue. If love does not see in a* brother or a sister all that we would like to see of the image of Christ, love can afford to wait. The Lord has waited long and patiently on us and has been kind to us in spite of our repeated shortcomings.

"Then they that feared the Lord spake often one to another". (Malachi 3:16) These words suggest conferences on holy things, meetings, conventions, et cetera, to encourage, to give sympathy, to receive broader views of God's goodness, new suggestions regarding his work either of witness to the world or of grace in the hearts of his children, and, not least, *the correction of errors in thought, in word, in conduct.*

In another of his epistles the Apostle shows why fellowship is necessary to the wellbeing of the new creature. It is because no one member has all the graces of the spirit in full development, and no one has all the means of grace or assistance for the others. It is like one great body: some have the position of eyes, some *of hands, some of feet. All* are necessary, for the body is "held together by that which *every* joint supplieth". (Ephesians 4:16) "The eye cannot say to the hand, I have no need of thee" (1 Corinthians 12:21), and, if the figure were carried out, neither could the teeth say to the gastric juice, "I have no need of thee". *Several parts in a musical composition add harmony to the* melody; so the various individual members make the work of the body as a whole more interesting and more of a glory to God.

SUCH FELLOWSHIP GAINFULLY EXPENSIVE

Such was the fellowship which the Apostle had with the brethren at Philippi. They did not try to be apostles and to take over the work which the Lord had evidently given him to do, but they did have participation with him in their minds and, in their own smaller field, also in the proclaiming of the good news. More than this their hearts went out to him in *his sufferings, and while he was undergoing imprisonment* for the kingdom of heaven's sake they sought to alleviate his discomfort as much as lay within their power.

He was careful to assure them that though there had been a season in which he had not heard from them, he realized that it was from lack of opportunity and not from any coolness of their love toward him. He hastened also to reassure them that it was not his own want which had been foremost in his mind. No: it was the continual thought of their growth in love and in likeness to their Lord and Master.

As for himself he had learned by long experience in the narrow way to be content, literally, *to hold himself together* —not to "go to pieces" simply because everything did not go along as smoothly as heart could wish. He was not *satisfied,* for that blissful state can only be reached when we awake in the likeness of him who is the express image of the Father's person. (Psalm 17:15) He had learned to do without, to suffer privations and humiliations and yet to be content. Many people in the world suffer privations but the great Apostle had *learned how* to do it gracefully, contentedly, thankfully, knowing that he had committed his every interest to the King of kings and Lord of lords, and having made every effort within his power for provision of his needs he accepted the outcome with happiness.

Some learn to be submissive under adversity and want but straightway lose their balance if prosperity comes their way. Few of us could stand the insidious tendencies of affluence and it is probably for this reason that the Lord allows most *of us to remain poor, knowing that unspeakable riches* are just before us if we are but faithful unto death. There was no boasting in this mention of having such character poise as enabled him to retain his balance under all the vicissitudes of life, for he cheerfully acknowledged that his strength came not from himself but from his Lord and Master. He could do everything necessary to be done to finish his course as a pilgrim toward Zion and as an ambassador for the living God. He did not of course mean that he could do anything foolish or unnecessary, but that he could to all those things which he had laid claim to doing—to being content under trying circumstances, *to being able to do with or do without.* The restraining influence in the one case and the buoying influence in the other came from him who is the Head over all things to the church which is his body.

He expressed himself as being abundantly supplied with everything necessary. The things which they had sent he recognized to be sacrifices and knowing *that they had done* a good and noble deed, had "communicated" or shared with him what they possessed, therefore he knew that "with such sacrifices God [was] well pleased". (Hebrews 13:16) In return for this he could assure them that God, the fountain *head* of every blessing, the provider for all the universe, would supply their needs too. He would make more than the general provision which had been made for the just and the unjust, for, they having sought first the kingdom of God and his righteousness, he would add whatever else was necessary for their continuance and perseverance in the narrow way. *And he would not do this stintedly as though to keep* account of every cent, but his provision would be according to, in proportion to, or commensurate with his riches in glory, which we are elsewhere told are "exceeding".

One part of the subscribed salutation is especially worthy of note—there were "saints in Cæsar's household"! The Cæsar here referred to was Nero, who was already started on his course of debauchery and sensuousness. But here in that cesspool of festered vice, around which would naturally flit and buzz the most loathsome moral flies of all the realm, *there* were saints. Truly as the loving John has said: *"Greater is he that is in you, than he that is in the world".* —1 John 4:4.

CHRISTIAN WORSHIP

— — AUGUST 3.—JOHN 4:1-10, 19-24. — —

GREAT RELIGIOUS ANTIPATHY BETWEEN JEWS AND SAMARITANS—OUR LORD'S CONVERSATION WITH THE WOMAN OF SAMARIA—THE SATISFYING WATER OF LIFE—ILLUSTRATIONS OF OUR LORD'S TACTFULNESS—PROPER MANNER OF APPROACHING THE THRONE OF GRACE—IN WHAT SENSE "SALVATION IS OF THE JEWS"—OUR LORD'S DECLARATION OF HIS IDENTITY—THE WOMAN'S MISSIONARY SPIRIT.

"God is a spirit; and they that worship him must worship in spirit and in truth."—Verse 24.

JOHN THE BAPTIST had testified of Jesus: "He must increase, but I must decrease". (John 3:30) It is in harmony with this that we read that Jesus (at the hands of his disciples) baptized more than did John and his co-laborers. The growing popularity of Jesus aroused to bitter opposition the Scribes and the Pharisees, and they looked for an opportunity to put him to death. Hence we read that "he would not walk in Jewry, because the Jews sought to kill him". (John 7:1) They had greater animosity toward Jesus than toward John; for in him they recognized a superiority over themselves, and because the common people heard him gladly, saying, "Never man spake like this man". Thereafter we hear little of Jesus being in Jerusalem except on festive occasions, when great multitudes gathered in accordance with the requirements of the law.

En route to Galilee, the home country of the majority of his apostles, the journey took them through the country of the Samaritans, concerning whom we remember that our Lord charged the disciples, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel". (Matthew 10:5 6) The Samaritans are thus classed with Gentiles—aliens, strangers, foreigners from the commonwealth of Israel. We recall their history. At the time when the king of Babylon took the Israelites captive into Babylonia, he planted some Gentiles in the land of Israel—immigrants. Cut off from their former idolatries, these people became interested in their new home country, its theology, traditions, religious sentiments, etc. Furthermore, some of the careless, ignorant and vicious among the Jews, disregarding their divine law on the subject, intermarried among the Samaritans. Thus an element of Jewish blood was intermingled among them. They called themselves the children of Jacob, and trusted that this meant some special blessing for them.

A sharp religious controversy was thus established between them and Jacob's natural progeny, the Jews. The latter, following the law given by Moses, recognized Jerusalem and the Temple as the center of all acceptable worship to God. The Samaritans, being thus excluded, claimed that they had something better, that right in their own country they had the very mountain in which Jacob worshipped God; and towards this mountain they went or looked in their worship of God, esteeming it as a great natural temple and superior to anything else on earth. These facts account to us for some of our Lord's expressions connected with this lesson, and also show us why his message excluded the Samaritans, as well as all Gentiles, from the call which he was giving, the kingdom invitation, which was exclusively for the Jews. It was not until the Jews as a people had neglected their opportunity that the special privileges of the kingdom were taken from them and subsequently tendered to such as would have an ear to hear in every nation, people, kindred and tongue of earth, including the Samaritans.

"GIVE ME TO DRINK"

The road leading to Galilee branched off at Jacob's well; and the disciples went to the nearby Samaritan village of Sychar to purchase food, while Jesus rested at the well, which was seventy-five feep deep and the mouth of which was so walled up as to form a circular seat at its top. A Samaritan woman, laboring in the fields nearby, came to draw water, and was intensely surprised when Jesus asked her the favor of a drink. So tightly were the lines of social etiquette drawn that under ordinary circumstances no self-respecting Jew would ask a Samaritan for any favor, and especially for a drink of water. A gift of water or of food, extended or received at that time, signified fellowship, a covenant of good will. The woman asked an explanation of our Lord's peculiar conduct, but he gave none. We perceive in the Gospel record our Lord's humility, that he was quite ready and willing to mingle with any class, that he shunned no opportunity for doing good to any class, publicans or sinners; and that he reproved and rebuked the Scribes and the Pharisees for their aloofness. One of his parables was especially directed towards the self-righteous sentiment which feared even to touch garments with the outwardly more degraded. Our Lord, without approving of the outward degradation, showed that God looketh upon the heart, and that some of those highly esteemed among men were more abominable in his sight than were some despised of men.

Our Lord displayed great tactfulness. Instead of replying to the woman's query, he attracted her attention to a deeper truth. This lesson of tactfulness many of the Lord's people need to learn. We know some who mistakenly believe that they must use no tact, that to do so would be dishonest. They have the feeling that to be honest one must be just a little disagreeable. Hence they are frequently blunt to the extent of injuring the feelings of others and of hindering their own usefulness. Such should note in this lesson, and in many others, our Lord's tactfulness. He did not feel that it was necessary for him to answer the woman's question. On the contrary he said: "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water". Similarly, let us in all the affairs of life try to turn the attention of those with whom we have contact towards the heavenly, the spiritual things—not, however, that we should obtrude religious matters on every occasion, nor that we should suppose that our Lord would have done so. Quite probably he saw something in the way of honesty of character in the woman he addressed; else he would not have conversed with her. So we should be on the lookout for every opportunity to speak a word in season, to be helpful to others, to honor the Lord.

The woman understood the expression "living water" to mean fresh water, as distinguished from stagnant water. She perceived that our Lord was not provided with the necessary lowering bucket and camel's hair cord, and said: 'If you had ever so much desire to give me to drink, it would be useless for me to ask you, since you have nothing to draw with, and the well is deep, and there is nowhere else that you can hope to procure better water than this. Where would you get it?' "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle?" Again our Lord tactfully ignored the question in the woman's interest, not to deceive her nor to take advantage of her, but for her benefit. He was instructing her, and leading her mind up from the natural water to the spiritual, and from the natural foundation to the spiritual. He said: "Whosoever drinketh of the water that I shall give him shall never thirst"; for that water "shall be in him a well of water springing up into everlasting life."

ANOTHER INSTANCE OF TACTFULNESS

That our Lord talked to no ordinary woman is evidenced by the quickness with which she grasped his presentation and by her earnestness to get the living water he had described. She said: "Sir, give me this water, that I thirst not, neither come hither to draw". Again we note our Lord's tactfulness. He turned the subject. It was necessary that the woman should appreciate the fact that she was a sinner under the death sentence and needed water of eternal life, which God alone could give, and which he has provided only in Jesus, *the Fountain*. Our Lord turned her thoughts inward very quickly by saying, "Go, call thy husband". Her answer was, "I have no husband". With that reply came a flood of thought, which our Lord riveted upon her by declaring, 'You have well said that you have no husband; for you have had five husbands, and he whom you now have is not your husband'. The woman was now thoroughly aroused. She perceived that she was in the presence of one who knew her very deepest heart secrets. Yet she feared not. She fled not from him. His kindliness, his gentleness, his willingness to talk to a Samaritan woman, indicated that she had "found a friend, oh, such a friend". Her answer was: "Sir, I perceive that thou art a prophet."

Shrewdly then the woman led the conversation away from matters too personal to herself, and too solemn and too tender for discussion; and our Lord did not follow up the subject, but left it. Many of his followers need to learn this lesson of first awakening in the hearts of their hearers a consciousness of sin, and then leaving it to work for them at greater

leisure, sorrow and repentance and reformation. It is not for us to break the hearts of those around us, but to find those who are broken-hearted. The command is, "Bind up the broken-hearted". (Isaiah 61:1) In many instances, as in this one, the broken heart needs to be touched in connection with the binding-up process, in the application of the healing balm of grace and truth; but the touches should be gentle. If more breaking of the heart is necessary, it is not for us to do.

"SALVATION IS OF THE JEWS"

Not only would the woman escape a discussion of her personal character and affairs, but she would embrace this opportunity of settling in her own mind, with the aid of this one whom she had proven to be a great prophet, a question which had long troubled her. Were the Jews or were the Samaritans right as respected religion and worship? Before her was a proven prophet, in whose words she could have great confidence. Hence her inquiry: 'Who are right—our fathers, who claim that this mountain is the place of worship, or you Jews, who say that Jerusalem is the only place?' Our Lord was not bent upon making of her a Jewish proselyte. The time for that was past; the harvest time had come. He would tell her something that would be to her advantage, and through her to the advantage of others in the near future, when the middle wall of partition would be broken down which still separated the Jews, in God's favor, from all others. His answer, therefore, applied to the Gospel dispensation in general; and this was already beginning as far as some of the Jews were concerned, and would later reach Samaritans and all Gentiles. He said: "Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father".

That hour began after the Jewish house had been left desolate, after the new dispensation had been inaugurated; and it still continues. Believers do not have to go to a certain place, a certain mountain, a certain city, a certain house, but may approach the living God, through the great Redeemer, at any place and find him. That coming hour had already come since our Lord himself was the first of the spirit-begotten ones; and his disciples, accepted of the Father through him, were taught to pray, to seek, to knock, to find. Those who worship under this Spirit dispensation will not be accepted along the lines of former worship and places—not in families nor nationally. Their acceptance will be as individuals and because they come unto the Father through his appointed way, the Redeemer, and come "in spirit and in truth; for the Father seeketh such to worship him". During past times he did indeed prescribe forms of worship and times and places; but now all that come unto the Father "in spirit and in truth" through Christ are accepted.

While it is most absolutely true that forms and ceremonies are not commanded, but the true worship of the heart, nevertheless we feel that some still maintain too much of a relationship to forms and ceremonies, and thus lose much of the spiritual blessing of prayer and communion. But on the other hand we seem to see a danger into which some of the Lord's dear people fall, through ignoring all regularity in prayer, and sometimes through too little formality in approaching the throne of heavenly grace without a sufficiency of humility and reverence for him who has granted us so great a favor as to receive us into his presence and to hearken to our petitions. While thankful that we can call upon the Lord in every place and at any time, let us approach his courts with reverence, with an awe of heart befitting to us in our humble, lowly condition, and to him in his great exaltation. Thus we enter into the real spirit of prayer, which should recognize our complete dependence and the greatness of the Almighty.

WE KNOW WHAT WE WORSHIP

Very pointedly, though we are sure in no rude manner, our Lord declared the truth to the woman when he said: "Ye worship ye know not what; we know what we worship; for salvation is of the Jews". The Samaritans, not being of the stock of Israel, were in no sense of the word heirs of the Hagar (Law) Covenant. Not discerning this cardinal truth in its true light, they were confused as to every feature of the divine plan. The Jews, on the contrary, understood that they were the natural seed of Abraham; and that from them must come the great Messiah; and that eventually through him and some of their nation associated with him, all the families of the earth would receive a blessing. Our Lord said: "Salvation is of the Jews". He did not say, For the Jews, nor, To the Jews, exclusively. It was *of* them in the sense that the promises were exclusively to that nation, so that Messiah could not have been born of any other nation and yet inherit those promises. It was of that nation also, in that from them our Lord selected the earliest members of his church, his body, through whom the invitation to membership in that body has during this age been extended to every nation, people, kindred, and tongue.

We would not say that the Samaritans were typical of a certain class of people here; for typical would be too strong a word. We would see, however, that as there were true Israelites there in the type, and a class of people somewhat resembling them, who were not of them, so here in spiritual Israel we find some like the Samaritans, who are strangers from the covenant and the promises, because not of the same family—not begotten again of the holy Spirit. Some of these are estimable people, honorable and with a form of godliness, but denying its power. Then among the true Israel, all begotten of the holy Spirit, all therefore related to the Lord, there are two classes: the "little flock" of Israelites indeed, whose love and zeal the Lord approves; and a great company whose love and zeal are not sufficient to gain them the distinguished title, "More than Conquerors"—joint-heirs.

In our conversation on religious subjects with those corresponding to the Samaritans, it may not be using the wisdom of serpents for us to say: "Ye worship ye know not what", even though this be strictly true. Nevertheless, to those of this class who give evidence of desire to know the truth, it would be proper for us to attempt to show them kindly how different are the hopes, aspirations and promises which apply to the consecrated saints of spiritual Israel from anything which they have known or thought. In all of our dealings with the Israelites and with others, let us remember the Master's words, "Be ye wise as serpents and harmless as doves".—Matthew 10:16.

WHEN MESSIAH COMETH

The mind of the Samaritan woman swept forward in thought. She recalled the expectation of her own people and of the Jews that God would provide a Messiah, an Anointed One, who would be all-wise and all-powerful to the relief of all perplexity and to lift out of all difficulty. She wondered whether the Messiah could be more wonderfully wise than the prophet, the teacher, to whom she talked. She did not like to ask the question direct, but suggested it sidewise, saying, "I know that Messias cometh, which is called Christ; when he is come, he will tell us all things". Seeing her readiness of mind our Lord expressed to her—more plainly, perhaps, than to any other person during his ministry—the great fact that he was the Messiah: "I that speak unto thee am he".

The disciples, returning at this time marveled that he talked with the woman, but had too great respect for him to question him; and all through the Gospel age many, reading the account, have marveled at the Master's humility thus displayed. It has brought a good lesson to many of the Lord's followers—that they are not to despise opportunities for service, for preaching the truth, even though they have an audience of but one. Indeed, the opportunity of speaking to one earnest listener should be esteemed far greater than that of addressing a thousand inattentive ones. Doubtless our Lord saw in this woman something that indicated her worthiness of the time and the energy thus bestowed upon her.

But from another standpoint, what worthiness could she have? What worthiness do any of us possess by nature? Fallen and imperfect, the only thing remaining that could in any way be pleasing to the Lord would seem to be our honesty of heart. Honesty this woman evidently had; and hence we believe she was favored, and many of the Lord's dear people have received this message since. Here, too, we have another illustration of the importance of using every opportunity that may come to us. Time and energy spent in the assistance of some worthy one may, as in this case, flow out in widening influence to many. Eternity alone will show the value of some of the little things, the feeble efforts put forth in the name of the Lord. This reminds us that our Lord is judging us by our faihfulness in little things and in small opportunities rather than by our great achievements. His own words are: "He that is faithful in that which is least is faithful also in much; and he that is unjust in that which is least is unjust also in much". (Luke 16:10) Remembering this, let us be careful in the little things, little opportunities, the hours and the moments, that we may show ourselves zealous for the Lord and his cause, and have his eventual approval, as well as his present blessing.

International Bible Students Association Classes

Lectures and Studies

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Enfield, N. C.	"	7	Henderson, N. C.	"	16
Rocky Mount, N. C.	"	8	Louisburg, N. C.	"	17
Vanceboro, N. C.	"	10	Fayetteville, N. C.	"	19
Wendell, N. C.	"	11, 12	Hayne, N. C.	"	20

ADDRESSES BY BROTHER L. F. ZINK

Union City, Pa.	July	7	Kittanning, Pa.	July	14
Titusville, Pa.	"	8	Punxsutawney, Pa.	"	15
Oil City, Pa.	"	9	Mahaffey, Pa.	"	16
Warren, Pa.	"	10	Curry Run, Pa.	"	17
DeYoung, Pa.	"	11	Alexandria, Pa.	"	19
Butler, Pa.	"	13	Altoona, Pa.	"	20

ADDRESSES BY BROTHER H. L. ADDINGTON

Bradford, O.	July	6	Waynesburg, Pa.	July	13

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Niles, O.	July	6	Kittanning, Pa.	July	20

ADDRESSES BY BROTHER E. L. DOCKEY

Clarksburg, W. Va.	July	6	Connellsville, Pa.	July	20

ADDRESSES BY BROTHER A. D. ESHLEMAN

Johnstown, Pa.	July	13	Auburn, Ind.	July	27

ADDRESSES BY BROTHER H. E. HAZLETT

New Castle, Pa.	July	6	Canonsburg, Pa.	July	13

ADDRESSES BY BROTHER W. F. HUDGINGS

Lewistown, Pa.	July	13	Wellsville, O.	July	20

ADDRESSES BY BROTHER JOHN HUTCHINSON

Warren, O.	July	13	Washington, Pa.	July	20

ADDRESSES BY BROTHER B. J. MARTIN

St. Louis, Mo.	July	6	Batavia, N. Y.	July	13

ADDRESSES BY BROTHER H. H. RIEMER

Dover, O.	July	6	Vandergrift, Pa.	July	13

ADDRESSES BY BROTHER F. H. ROBISON

Erie, Pa.	July	6	Massillon, O.	July	13

ADDRESSES BY BROTHER W. E. VAN AMBURGH

New Kensington, Pa.	July	6	Wheeling, W. Va.	July	13

ADDRESSES BY BROTHER C. A. WISE

Sharon, Pa.	July	13	New Brighton, Pa.	July	20

MORNING HYMNS FOR AUGUST

After the close of the hymn the Lord's people may well have the reading of "My Vow Unto the Lord", then join in prayer. At the breakfast table the Manna text is considered. Hymns for August follow: (1) 277; (2) 276; (3) 322; (4) 95; (5) 67; (6) 184; (7) 208; (8) 44; (9) 183; (10) 23; (11) 186; (12) 145; (13) 191; (14) 118; (15) 267; (16) 324; (17) 166; (18) 48; (19) 193; (20) 79; (21) 325; (22) 8; (23) 194; (24) 99; (25) 92; (26) 60; (27) 130; (28) 116; (29) 218; (30) 196; (31) 333.

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11,12

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SEMI-MONTHLY

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking for the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, know ye that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25 31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee, at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. F. PAGE.

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ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

ANNUAL GENERAL CONVENTION

ON PUT-IN-BAY ISLAND, LAKE ERIE

AUGUST 24-SEPTEMBER 1.

If satisfactory arrangements can be made, a general nine-day convention will be held on Put-In-Bay Island, Lake Erie, during the period of August 24-September 1. Accomodations will be had at the Hotel Victory—of pleasant memory to very many of the friends, for it was at the same place where one of our largest conventions was held in the fall of 1908. Considering the nature and location of the hotel, reasonable rates are obtainable. These will be announced in greater detail in the August 1st issue of the TOWER. The convention will include two Sundays and Labor Day. It is anticipated that the entire pilgrim force will be present.

"GO YE ALSO INTO THE VINEYARD"

Reports from many parts of the country show that Colporteurs are having extraordinary success in introducing the STUDIES IN THE SCRIPTURES to the public. While the prices have advanced over what they were a few years ago, the advance (made necessary by the increased cost of production) is nowhere near proportionate to the general advance in the price of other things; so that the low price is still a matter of astonishment to the public.

Our Society does all in its power to facilitate various methods of circulating the truth—particularly in the Colporteur branch of the service; assisting in the matter very materially by supplying the books at remarkably low prices. If the Colporteur work appeals to you—travelling from town to town introducing the Bible Keys, soliciting orders and delivering the books—write for "Hints to Colporteurs". We shall be glad to hear from you, and we assure you that every sacrifice you may make on behalf of the truth will mean rich blessing for yourself.

ORDER REPRINT WATCH TOWERS NOW

The reprinting of the last forty years of WATCH TOWERS in book form is now well under way. Those who have indicated their intention of ordering, as also any others who have not so indicated, may now order, *with cash remittances.* The amount of composition and printing involved is very great and to avoid diverting our usual funds from our regular work until the reprints should be complete we request that orders be sent at once.

It is expected that the first three volumes will be shipped in about six weeks, the next three about the middle of October, possibly sooner, and the seventh and last some time later, since this volume is intended to contain a careful and exhaustive Scripture citation and topical index for the complete set.

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Single volumes, each 2.60

Style B: Complete set (7 volumes) 12.00
Single volumes, each 1.75

These prices bring the forty years of TOWERS, including binding, to about one-third the original subscription price. Your good intentions which you may have already expressed merely enabled us to determine whether the reprints should be made; these were in no instance looked upon as orders unless cash accompanied the request. It is by no means certain that another edition will ever be made of these reprinted old issues, so that all those who contemplate ordering at all should order *now.*

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL JULY 15, 1919 No. 14

VIEWS FROM THE WATCH TOWER

"Their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter."—Deuteronomy 32:31,32.

THE WORLD moves on apace; and the pace is a very rapid one. Those people whose faith has been in the established customs or conventions of men, rather than in God, are in a truly pitiable plight, for they see the foundation of their faith slipping swiftly from under them. There could be no good in reviewing the situation in the world were it not for the fact that the whole set of affairs is intimately connected with the glorious promises of God's word. Then, too, the spirit of distrust which is abroad in all the earth tends to percolate into the church, and a contemplation of the dire effects of distrust in the world should be a warning to the Lord's people, supplementing the warnings of his Word, in this time of testing and stress upon both church and world.

The present political, social, and economic difficulties of mankind are touched upon in a recent editorial from the New York *Globe*:

"There has been no more disturbing news for many months than this of the morning of Friday, June 13. Mutterings of rising peoples and the creakings of rocking governments, reports of hunger and oppression, and rumors of the whirlwinds that follow them. Charles Selden in the *Times* hints darkly at an industrial crisis in France that may develop into a revolution, and at lack of power on the part of the government to resist the forces that may be generated by the general strike; French, English, Italian, and Belgian labor leaders are discussing plans for a strike that would tie up the continent of Europe and render inevitable the overturn of established authority; the Austrian communists seem about to get possession of the power in Vienna; the radicals are near a victory in Berlin; Asia is awakening from her long, sullen acquiesence —Corea has declared her independence in defiance of Japan, China has suddenly wrenched at her economic bonds, and, in an effort to strike back at the dominant European, declared a boycott of European goods.

* * * * * * * * *

"Only a very thoughtless observer could take pleasure in the spectacle of a world in process of revolution. For the real advancement of liberty among men seems to progress no faster in these times than at others, and the price for the steps taken is paid in bitter suffering. It was England that invented the bloodless revolution. It would be well for the world to take a leaf from her memoranda."

BLOODLESS ENGLISH REVOLUTION

The bloodless English revolution referred to is treated at some length in the Boston *Traveller,* under the date of June 13:

"Great Britain's 'bloodless revolution' is gaining fast, and the Lords and Commons in daily session are progressing with proposals designed to equalize opportunities in every phase of life.

"The coal nationalization plan is gaining adherents in high places, despite the vigorous and virile attacks by the plutocratic holders and agents of coal tracts. It is contended by the government's witnesses and experts that the titles to these areas are invalid and have been unjustly and illegally held for centuries.

"The government is having its hands full with the unemployment question, and cool heads alone will avert a clash. Americans may have a better idea of conditions when they learn that whereas in the United States, according to Mr. Gompers, less than fifteen percent of wage earners are organized, in the British Isles less than fifteen percent are not. In other words, labor is making tremendous efforts to gain entire control of the government."

Another, though quite concurrent view is set forth in the Nashville *Tennessean* of some weeks back:

"The world in solemn truth is groping for peace with the anguish of one whose eyes have been blinded by the horror of the spectacle upon which it has gazed. This state of mind has never been equalled before.

"Are we entering into some new life? Prophets say aye; it does not require more than the ordinary vision of the ordinary man to affirm it. The past will never loom up again except as history, repeating itself vaguely. The future is in a different order. Whether the world, or a large part of the world, would have it so cannot affect the fact of its existence. In the order of change, the old gives place to the new, and there is no getting away from it. The events fundamental to this transformation have alreadv occurred; they consist in the new conceptions forged on the hot anvil of war, in the new visions which people have had, in the issuance of self-discovered peoples from the conflict: there is no denying of their existence, and the problem is not to refute but to make way.

"Instead of a state of war the world is experiencing a series of bloody revolutions. Central Europe, the erstwhile ground of vicious imperialism and heartless autocracy, is the scene of bitter civil wars, starvation, want among women and children. In Russia, four governments exist instead of one; not one can feed the population, nor bring about the inevitable unity that should prevail in the government. In the Balkans all are in confusion except the small group of nationalists who seek to forge out of the national kinship of the Slavs a lasting democratic government, and are handicapped by the incomprehension of the populace, the need for food, the quarrel with Italy. In Poland Paderewski issues statements that others prepare, and tries to annex a part of the territory of a newly freed nationality. Belgium wants a bit of Holland; Denmark would have a piece of Germany; Japan wants Kiachau; Italy wants Dalmatia. Ireland has proclaimed her independence; Egypt is in partial revolt; India is troubled; Finland is in the dark; Korea is rebellious and would be in arms if there were any available. Bolshevism usurps authority in Russia, extends to Hungary, to Germany, to Vienna, and other nations are fearful of its clutch. Italy is seething with unrest. The French Socialists form a strong party ready to oppose the government. Lloyd George has been driven to radical extremes to conciliate labor. In our own United States four strikes since the armistice have taken place on a large scale; the Seattle strike, the textile workers' strike in New Jersey and New England, the telephone strike, and the harbor strike in New York City."

A WORLD EPIDEMIC OF HATE

Sober, dispassionate words are given by the San Francisco *Call and Post* of June 19:

"Often of late the atrocities with which the world still echoes seem less like the crimes of individual men than an obscene disease which has seized upon humanity. The course of this disease may even be mapped out. It began, so far as this generation is concerned, in Armenia, where the Turks killed the Christians without provoking the so-called Christian nations to anything more than mild protests. It spread to the Balkans, where the second Balkan war was preceded and

accompanied by the most appalling massacres. The official report upon these massacres, in which no one's hands were clean, was a sensation early in 1914.

"With the outbreak of the war between Servia and Austria the disease blazed up with renewed fury and when the little war became a great one the germs were carried into France and Belgium on the one side and into Russia on the other. The Germans committed atrocities in the west, both the Russians and the Germans committed atrocities upon each other in the east, and in Poland both sides persecuted the Jews.

"The Bolshevist revolution introduced a new element of hatred—envy and desire for revenge on the one hand, fear on the other. The number of the killings by the Bolsheviki has been exaggerated, but though it is claimed Lenine has not killed wantonly, it is admitted he spared no life that stood in the way of his success. On the outskirts of the revolution wavered a barbaric fringe, the offspring of poverty and oppression, who killed like beasts and were in turn killed, even by the revolutionists.

"The enemies of the revolution were from the first as bloodthirsty as the worst of the terrorists. In Finland, Mannerheim is reported to have killed about nine thousand, Kolchak is known to hold down his 'liberated' districts with a bloody hand and has executed hundreds, including several members of the Constituent Assembly who took refuge with him from the Bolsheviki; the Japanese hold large parts of Siberia under a reign of terror, and Petlura's forces are charged with the almost incredible crime of killing or instigating the killing of 84,000 Jews in the Ukraine.

"Spontaneous as well as organized cruelty has been rampant everywhere. The forces of order and of disorder are almost equally savage. What is going on seems to be a general breakdown of civilized restraints throughout a large part of central and eastern Europe. It is just such a breakdown, apparently, as preceded the destruction of the old Roman civilization fifteen hundred years ago. The devil is let loose in the world, the hearts of men are full of cruelty. Such a degeneration can drag great masses of men down toward the beast just as it can individuals. Conceivably the whole world may be attacked by it. Neither western Europe nor America is safe. We do not know what tempests may sweep over us.

"There is no antidote except a clinging to a few old standards which have been proven good. We can not tell what of our institutions will survive, or if any will survive unimpaired, but we can be sure that the more tolerant we are, the more kindly, the more willing to study the other man's point of view, the more chance we shall have of holding on to what we most value in civilization. This is no time for violent language, even when it is not literally meant, nor for the cultivation of hate. It is no time to denounce or vilify even the worst and weakest of mankind. It is a time for understanding. Only that and its fruits can save us—only Christianity."

TWENTY-THREE WARS GOING ON

To this the New York *American* of June 17 adds a rather ironical squib from London, headed "23 Wars Going On":

"The peace terms to be presented to Germany today are the final reply of the Allies, Andrew Bonar Law, Government spokesman in the House of Commons, declared in opening the Victory Loan campaign at the Guildhall today. He added:

"'It is for them to choose within five days.'

"The speaker said that the chief of the British staff had declared twenty-three different wars were now going on, and added:

"'It is not all over. It is quite possible, by want of wisdom, by absence of restraint, by disunion among the Allies and by want of unity at home, to lose, not the victory, but the full force of the victory which has been bought so dearly.'"

These partly social and partly political phases of earth's difficulties are supplemented by the financial and economic estimate of the conditions as made by Frank A. Vanderlip, president of the National City Bank of New York, in an address recently delivered and as reported in the New York *Times* of May 27. Mr. Vanderlip is one of the foremost financiers of the world and his speech has attracted more attention than anything that has happened this side the Atlantic for many weeks. The full text was printed, but preceded by a careful summary, which latter we quote:

"Frank A. Vanderlip, who spoke last night at the Hotel Astor, at a dinner of the Economic Club, which was held for the purpose of hearing his story of conditions in Europe, whence he has recently returned, said that England was on the verge of a revolution, which was narrowly averted in February, when he was there, and the conditions on the continent of Europe are appalling beyond anything dreamed of in this country.

"He said that the food conditions in Europe would be worse instead of better for a year ahead, than they have been in the preceding year, because of the dislocation of labor and the destruction of farm animals, and that the industrial and economic outlook, generally, points to a period after the war, which will equal, if not exceed the war period in suffering and misery.

"He said that Italy was afraid to disband her army, because she could not employ the men and was afraid of idleness. He said that the differential, which had kept England preeminent in international trade, was the underpayment of labor, and that this differential was now being wiped out, forcing England to face tremendously serious problems for the future. He quoted a British minister as saying that means would have to be found to send six or seven millions of Englishmen out of the British Isles and closer to the sources of food production, if continental conditions continued long as at present.

"He said that the best printing presses in the world today, except those in Washington, were at Petrograd, and that they were turning out masses of counterfeited pounds, francs, marks, lire, and pesetas, so skillfully made that detection was almost impossible. He said that these counterfeits were being spent largely by Germans to foment Bolshevist propaganda.

"Spain would, he said, be the most promising country in Europe except for the labor situation there, which had brought it to the verge of Bolshevism. He said that the most perfect laboratory of Bolshevism in Europe outside of Russia was in Barcelona, Spain, which he said was ruled absolutely by a mysterious secret council, which had censored and fined the newspapers until they quit publication and had enforced their will in all matters by assassinations, which no one dared to punish.

"He said that America alone could save Europe and that its aid must be extended to all countries equally. He said that this was necessary, not only to save Europe, but to prevent an invasion of America by the forces threatening the social overthrow of Europe."

MR. VANDERLIP ON BRITISH FINANCES

After expressing his appreciation of the welcome accorded him Mr. Vanderlip is reported to have said:

"'You are here because you believe that I may have something to tell you about the most remarkable situation that the world ever saw..... I would like to examine for you a little the English situation. England has held the premier position in the international industrial markets. America grew, but England grew too. America grew faster. So did Germany grow faster. But England had, up to the outbreak of the war, held the premier position. Now, how did she hold it? She had little raw material, some iron, and some coal; that was all. I will tell you how she held it. She held it by underpaying labor. That was her differential. That is how she competed. She underpaid labor, until today labor has not a house over its head in England, and the Government is undertaking to build a million houses for working men—a million houses!'"

It may be that there is a bit of tactful advice and perhaps also of covert warning in these remarks on the cause of British commercial perplexities at the present time. He continues:

"'English industry made a red ink overdraft on the future by underpaying labor so that it did not receive enough to live efficiently, and you know that in the mill towns of England there grew up a secondary race of small, underfed, uneducated, undeveloped people.....Let me tell you just a word of English finance. The English fiscal year begins on April 1. Now from April 1 to the armistice England's war cost was £7,500,000 a day, roundly. It was just a little under that.

In the months since the armistice her war cost has been £6,500,000 a day. Why, the cost of this war, after the armistice, is going to amaze the world.'"

Now all these views of human conditions are secular and if they are somewhat sinister and murky of outlook we can excuse them on the ground of dearth of spiritual vision. When we turn to the religious elements in earth's society, surely we have the right to expect to find the beacon light of hope set confidently in the window to cheer earth's mariners on the sea of life. But no: there is even greater confusion there than in the secular field. We cannot but recall the statement of the wise man: "Where there is no vision, the people perish," spiritually. (Proverbs 29:18) Mr. William T. Ellis, widely known as the "Religious Rambler", in a syndicate article quoted from the Richmond *News-Leader*, fairly well describes the general desuetude into which the spiritual forces of the world have fallen. It will be remembered that Mr. Ellis, some years back, went to considerable trouble to show the readers of the (Presbyterian) *Continent* that there was no beauty, that they should desire *us*. (Compare Isaiah 53:2, 3) "Truly, our fellowship is with the Father, and with his Son Jesus Christ." (1 John 1:3) But note Mr. Ellis' resumé:

NO CLEAR, ARRESTING VOICE IN PULPITS

"Where are the prophets whom this time so bitterly needs? Germany's prophets proved mere politicians; Russia's and Austria's only ecclesiastics; Turkey had none at all. What about our prophets in the English-speaking world? Who are wearing the mantle of Jonah today?

"Let us face the facts fearlessly. We dare not indulge in self-deception or unwarranted optimism when the issues are so grave. Without captious criticism, or yet concern for conventional complacency, what do we find when we look into the realm of our professional prophets, the ministers of the Gospel? Countless godly and faithful men, certainly.

"Yet it is notorious that during the past five years of spiritual agony throughout the whole earth, there has been no one clear, strong, arresting voice heard in the Christian pulpits of the world. We have had to look to the laity for our prophetic messages. One reason why society is in a state approaching chaos has been the collapse of great spiritual leadership. The men whom we thought might sound the world note have become mere administrators and ecclesiastical functionaries."

That the watch dogs in nominal Zion have been dumb, some of them themselves suggest. In the Canadian Presbyterian General Assembly, recently held at Hamilton, Ontario, Rev. Dr. Banks Nelson is reported in the Toronto *Daily Star* to have said:

"We have suffered from being dumb dogs in the church and only when red, bloody revolution was hammering at the gates do we take action. The only way to avoid revolution is to preach repentance among Christian people."

Prominent among religious topics in this country and Great Britain is that of Church Union. But all people do not look upon it with equal approbation. A contributor to the Denver *Post* of June 1 has this to say on the subject:

"There is a movement towards a so-called 'reunion' of 'the churches' which requires to be watched by those who believe in the ultimate supremacy of spiritual values.

"If a church has lost the spiritual vitality which gave it birth it will not regain it by union with another church equally dead. A row of empty cisterns is useless in a drought, however great their unity and possible cubic content. What the world needs is not large religious caravanseries, but spiritual people."

"Can Christianity save its soul while sponsored by the institutions which assume to mediate it among the people?" asks Joseph E. McAfee in the *New Republic*.

"The churches are not democratic; are they Christian? Can genuine Christianity survive their manipulation? Is the Christian tradition safe in their keeping? Will the people ever know and feel what Christianity really is under the churches' tutelage?"

MANY INTERESTED IN THE APOCALYPSE

Sometimes the comments take on a pathetic tinge, and thus reveal the deep, underlying desire of all nations for the promised dominion of righteousness, peace, and love. An editorial from the New York *Herald* follows in this strain:

"In these troublous times all over the world scholars are divided in their opinions as to whether the war is a demonstration that the Christian Church has not performed its mission on earth, or war is a fulfillment of prophecy and the turning point in the final victory of the Church. The Apocalypse, the Greek word for Revelation, always a fruitful topic of discussion among speculative theologians, has arrested the thought and attention of the world more than ever. It has become an interesting theme for discussion in circles both religious and secular.

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"Believers in the infallibility of prophecy say that these visions hold the mystery of great events and explain the meaning of the last four years of tragedy—war, pestilence, famine, and death being the horsemen of Revelation seen by St. John.....If this interpretation is correct the tremendous events of the last four years would seem to be a literal fulfillment of the Scripture and the visions of St. John. The Christian Church, then, has not failed in its mission, but is now on the eve of an era of greater power and usefulness than ever.

"The great events of these recent years, the horrors that have visited the world, the coming of war and death and the presence of famine, all tell the story of the four horsemen, as St. John saw them, representing the power of darkness finally to be overcome by the power of light.

"The Christian world is more hopeful than ever and looks to the final triumph of faith. Truly the bones of the martyrs are the foundation of the Church, and the Church will stand and endure. But that triumph, it is believed, must be led by some great spiritual, not temporal, power, beyond the genius of man."

To this last sentence we can add a reverend and hearty *amen!* But others are very sanguine of their ability to accomplish great things in the Lord's name, whether they are things sanctioned by him or not. A communication from the Interchurch World Movement of North America carries one paragraph as follows:

"The seventy-six denominations included in the scope of the Interchurch Movement, with 200,000 separate churches and congregations totaling more than 50,000,000 people, are combining their resources for systematic effort to improve conditions of life in all parts of the world. By the introduction of Christianity, the modern interpretation as furthered by the Interchurch project means also introducing the benefits of Christian methods of living, in sanitation, child culture, working conditions, housing, clothing, scientific methods of production and manufacture and any other element conducive to prosperity, health, and general usefulness in the world."

Nothing is said about teaching the truth concerning God's character, and it is only by that truth that we shall be made free. (John 8:32) We are told that "man shall not live by bread alone [however scientifically made], but by every word that proceedeth out of the mouth of God". The idea of magnitude as synonomous with success seems to be a prominent one with those who are responsible for the publicity of the Methodist Centenary work—widely advertised "In His Name". (See Matthew 7:22) In one of their leaflets, the illustrated side of which bears a picture of our Lord directing the "Rebuilding [of] the World", we read:

"The church has caught the new spirit of the day. It is

undertaking gigantic things. It has followed the nation into the realm of world affairs and proposes to be a greater world force."

REBUILDING THE WORLD

Drunk, drunk, drunk with the thought of exaltation before the time. Rather overconfident of their worthiness some will say to the Lord: Have we not done many wonderful works in thy name? Perhaps all of us are too slow to learn the lesson that it is "not by might nor by power, but by my spirit, saith the Lord".

Granted that the rebuilding of the world is the theme of all the holy prophets since the world began (Acts 3:19-21), would it not be more becoming in those supposedly aspiring to be the bride of Christ to follow their Lord in his bearing testimony to the truth and in faithfulness to his covenant of sacrifice rather than following any "nation into the realm of world affairs"? We very much fear they gave utterance to a great truth—"the church has caught the new spirit of the day," but not the spirit of the Master, on this subject.

This discrepancy is recognized, more or less, by worldly observers. A somewhat facetious article in the June 19th issue of *Life* gives vent to the world's hearty dislike of ecclesiastical interference in its affairs:

"The Methodist Episcopal Church has undertaken to raise a centenary fund of $140,000,000 to be used 'to take advantage of the present remarkable opportunity to raise civilization to a higher level.'....They will raise the money—no doubt of that; they have got it and they will give it.

"But how about the rest of their undertaking? Can they raise civilization to a higher level? Have they the facilities? Have they the liberal spirit? Do they know about civilization? Do they themselves circulate in its higher levels, and do they hope to haul the world up to their perch, or do they aspire to boost it up from where they are, and then, maybe, climb up after it?

"Money, even a lot of money, will not do much to raise civilization to a higher level....but a lot of strong, enthusiastic support can be had for the suggestion that these centenary millions could not be better spent for civilization than to finance a great movement to civilize the Methodists.

"That they are excellent raw material of civilization there is no doubt; they are shock troops of religion, and religion is a basis of civilization; but the material needs a lot of patient labor before the rest of the world will contemplate it without anxiety. For the world fears that the Methodists' true aim is to make it Methodist, and it does not want to be that. It will take to the woods first. It may easily like Methodists, for many of them are good, and lots of them are useful. But it will never like a Methodist civilization, and it never ought to.

"Methodism is too puritan, too much given to salvation by legislation, too narrow in its notion of what is wrong, too inventive of new sins and too brash about providing legal penalties to punish them. So long as Methodists provide, and submit to, a discipline for themselves, there is no quarrel with them, but when, grown strong, they seek to impose their discipline on other and unwilling people, they loom up at once as a formidable and tyrannous force, of which account must be taken."

Is it not worthy of passing thought that if the "Everlasting God, the Lord, the Creator of the ends of the earth" had wished or expected his people to establish his kingdom by political wire-pulling or chicanery he would have said something about it in his Word; and if he had wished us to convert the world while yet constituting "the body of his humiliation" (Philippians 3:21), would he not have endowed us with the capacity and the facilities for that stupendous work?

SMOKING IN LAST SIX PEWS?

Other religious bodies are not so sure of their hold on the situation. From the Cincinnati *Times-Star* of May 22 we quote a cable dispatch from London:

"A movement to allow smoking in British churches has been started here and is being discussed at length in the press by clergy and laity. The proposal seems to be making headway. Dr. Fort Newton, pastor of the Temple of London, and one of the best known clergymen in London, favors the movement, saying: 'The church is too much bound by custom and the respectability of it cramps good fellowship. People want the church to be less conventional.'

"Dr. Newton argues that the church of the future will not be so much a place of worship as a place for companionable gatherings."

But some of the American churches purpose to be not one whit behind their British confreres in this matter of accomodating the natural man. A recent New York paper has this item:

"Sunday sports have been 'okayed' by one of New York's oldest and best known churches—St. George's Episcopal of Stuyvesant Square. This is the church of J. P. Morgan and other multi-millionaires, and also has the largest congregation of any Episcopal church in America.

"The church not only has decided to approve of Sunday baseball motoring, yachting, golfing, tennis, swimming, croquet, and other outdoor recreations, but by a vote of the vestrymen has determined that during the summer months Sunday morning service shall be advanced one hour to 10 A. M., so that after a short service the members can get an early start for the links, tennis courts, ball grounds, beaches or automobile routes.

"St. George's Church, which celebrated its one hundredth anniversary eight years ago, is said to have the largest membership of any protestant parish in the world. Among its members and their favorite recreations are: J. P. Morgan, financier—Yachting and tennis; Newcomb Carlton, president of the Western Union Telegraph Company—Yachting; Robert Fulton Cutting, financier—Golfing; Dr. George E. Brewer, surgeon—Golfing; George W. Wickersham, lawyer, former attorney general—Horseback riding; Henry W. Monroe, banker—Tennis. Dr. Reiland's [the pastor's] favorite recreation is sailing a boat. It was through sailing a boat that he first became convinced that outdoor recreation on Sunday was not a sin."

Certainly no well-informed Christian would claim that any of the things named are sinful on Sunday or any other day. It is certainly much better to be chasing a clean and innocent golf ball around some nice, respectable pasture than it is to be delivering or listening to pratings about 'Ipsegeneric Humanity; Autoprogenic Divinity; and Hypostatic Unity', as one Chicago cleric is reported to have discoursed on the "Incarnation". The objection is not to the formation by men of athletic or social clubs, but the objection is to calling it a church of Christ—"Why call ye me Lord, Lord, and do not the things which I say?"—Luke 6:46.

One cannot forget the prophetic description of churchianity in our day: "In that day [the beginning of the great Millennial day] seven women [all the prominent religious bodies] shall take hold of one man [Christ], saying, We will eat our own bread [provide and prepare our own theological and moralistic pabulum], and wear our own apparel [quite content with our own righteousness]; only let us be called by thy name [be nominal Christians], to take away our reproach"—it might interfere with our social standing if we dropped the name "Christian".

CHURCH DROPS "MESSIAH" FOR "COMMUNITY"

At least relatively more honorable and more honest is the course pursued by one New York church recently, as reported in the New York *American* of May 26:

"The Church of the Messiah, at Park Avenue and Thirty-fourth Street, yesterday became' 'The Community Church of New York'....The minister, Mr. Holmes, explaining this change, said:

"'The old name had long since lost its meaning, at least for our people.....By this action this church has now com-

pleted a great work of reorganization. I have left Unitarianism, cut myself off from all denominational connection of every kind, that I may preach a universal, humanistic religion which knows no bounds of any kind, not even Christianity. We have done away with assessments, pew rents, etc., and thus placed the support of the church on the absolutely democratic basis of free, voluntary subscriptions.

"'We have rewritten our covenant, eliminating every last vestige of theology, thus relegating all matters of belief to private individual opinion, and putting membership in the institution on an out-and-out citizenship basis.....We now belong to the community, to take rank with the school, the library, the community center as a public institution for public service.'"

Commenting on the action of the New York congregation in this matter the Boston *Traveller* of June 10, in an editorial, says:

"Other churches should not be too hasty in their criticism of this one. Many of them have been doing the same thing for some years past—getting rid of Jesus Christ—not openly or all at one stroke, but little by little, perhaps unconsciously. Many a church has been guilty of appropriating only that portion of his message which it desired, and discarding or denying the remainder. Many a religious body has been satisfied with the mere shell of formalism, without the kernel of spiritual truth."

Spiritism and spiritistic activities are running rife in some parts of the world, particularly in Great Britain and France, where the losses of loved ones has been great during the last five years. There can be no feeling but that of sincere sympathy for these bereaved ones. Would that they were not blinded by the great adversary and that the light of the glorious goodness of God as it shines in the face of Jesus Christ could shine unto them. And it will, full soon, when Satan and all his blinding influences are restrained.—Revelation 20:1-3.

Besides the common forms of spiritism there is the "scientific" kind, of Sir Oliver Lodge and Conan Doyle varieties. Then there is the illy veiled "divine healing" species for the devout and fearsome, such as that practised by one James Moore Hickson, layman of the Church of England, who is reported to be performing cures in no less noted a place than Trinity Chapel, in New York, with the approval of such eminent ecclesiastics as Dean Roberts, rector of the Cathedral of St. John the Divine, and Dr. Manning, of Trinity Church—as reported by the Albany *Times-Union* of June 6.

Mr. Hickson, according to the public press, described one of his difficult cures as follows:

"I am simply used as a channel through which Christ works.....A woman came to me suffering from an organic trouble. She was a Jewess. She asked me if her religion would prevent her from being cured. I asked her if she had faith in Divine Help. She said 'yes'. I then laid my hands upon her back and I felt a vibration from above pass through me and through her. She was cured upon the spot. A few weeks later I met her doctor, who had given her up for lost. He was thoroughly converted."

THE UNHAPPY, YET ASPIRING VATICAN

The Vatican seems to be not entirely happy. The New York *World* of June 15 publishes correspondence from Rome dated May 16, a part of which follows:

"Never since the wars of the middle ages has the Holy See been so nervous about to-morrow as now, on the eve of peace. The war and its results have shaken its very foundations. Austria, the greatest Catholic power for many centuries, has crumbled into dust. The house of Hapsburg, ever the Holy See's stanchest friend and protector, is dethroned and in exile; and the countries which have risen in its place are in rebellion against the authority and teaching of the Holy See.

"Belgium, once the most generous contributor of Peter's Pence, is so poor and devasted that it now ranks last among the givers of tribute. The Greek Catholics are demanding autonomy; Mgr. Valfre di Bonzo, Papal Nuncio at Vienna, has just sent an alarming report about the attitude of Catholics in Bohemia, Hungary and Jugo-Slavia to Holy See discipline. The Bohemian Government demands the right to nominate Bishops and Archbishops, thus threatening one of the Pope's most ancient authorities. The Catholics of Hungary demand not only expropriation of church lands, but marriage of priests, and such divorce facilities for the laity as to make the Vatican shudder.

"The Pope has sent a severe letter to the 'rebels' through his Nuncio, but the Bohemian press declares it cares nothing for such admonition.

"In Turkey and Palestine the attitude of the British Government toward Arab and Jewish claims has filled the Pope with such alarm that he has appealed to a French prelate, Mgr. Baudrillart, for help and protection of Holy See interests in these countries.

"In fact, events all around threaten the Papal authority and teachings as they have not been threatened for many centuries.

"Not the least alarming is the progress made by the American movement for the union of Christian churches. In the past few weeks the Holy See's attitude toward it has undergone a great change. Since Mgr. Cerretti arrived from New York with a report of the committee's plans to send emissaries all over Christendom, news of rebellion in the Catholic communities just mentioned causes the Pope to fear that these 'rebels' will join with the Americans and break away from Rome's authority altogether.

"The American committee's delegation to the Vatican will soon arrive, and one of its tasks is to invite the Pope to send representatives to the Pan-Christian Congress. This again puts the Holy See in a dilemma, for if it refuses it will be isolated from what looks like one of the biggest church movements of history: if it accepts, the Pope compromises his prestige by consenting to merely send representatives where, as head of the Catholic Church, he should initiate and preside, giving orders and not following them. This is the Vatican's viewpoint of the American movement. [Since this was written the Pope has declined to coöperate with the committee. Ed's.]

"Some daring spirits there—and the Pope is said to be of them—have put forward a scheme whereby leadership would revert to Rome, as in the middle ages. Its most salient feature is the convocation by the Pope of a Vatican Council, inviting representatives from all Christian churches. And as this would not be successful unless the Holy See saw fit to renounce a certain part of its dogmas, these would first come under revision, so as to make it possible for Protestant Churches to join the union."

SENATOR SHERMAN FEARS VATICAN MAY RULE

But Senator Sherman, as reported in the Washington *Evening Star* of June 20, fears that the difficult position into which the Pope is brought may spell something sinister for American freedom, through the natural workings of the League of Nations. All careful Bible students will be interested in comparing this situation with the statement of Revelation 13:15.

"A warning that the league of nations may end the separation of church and state and bring the civilized world under the domination of the Vatican was given in the Senate today by Senator Sherman, republican of Illinois, who declared the Roman Catholic Church would be represented in the league assembly by twenty-four votes out of forty-five.

"'From an early age,' said the Illinois senator, 'the occupants of the Vatican believed in the inherent right of papal authority to administer civil government. It is with the utmost regret I fail to find recorded in the course of papal claims of later days any renunciation or disavowal of the doctrine. So far as a layman can discover the Vatican still believes it ought, and would if the power permitted, assume to administer ecclesiastical and civil government as its joint, exclusive and paramount power.

"'Of the original thirty-two member nations, signatories to the proposed league, twenty-eight are Christian nations and four are of other faiths. Of these twenty-eight Christian nations seventeen are Catholic nations, either a majority or an overwhelming preponderance of the population being of

that religious faith, and eleven are Protestant. The Catholic members are Belgium, Bolivia, Brazil, Cuba, Ecuador, France, Guatemala, Haiti, Honduras, Italy, Nicaragua, Panama, Peru, Poland, Portugal, Uruguay, and Czechoslovakia. The seventeen nations will be represented in the league in all human probability by Catholic delegates.

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"'The peril lies in the claim of papal power, never abjured; never disavowed. The temptation to enforce that belief might break down every barrier built up by centuries of struggle and sacrifice.

"'Shall the United States commit itself to the mercy of a power from which our ancestors delivered us? Shall we risk entangling ourselves and our posterity in the toils we have escaped through their wisdom and the warnings they left to guide us in the duties and perils of our generation?

"'The covenant of the league of nations bears within its folds a reactionary power more fatal and insidious than a Prussian helmet, more dangerous than future war.'"

DREAD "RUSSELLISM"

One of the plagues upon Babylon, viewed from her own standpoint, is the continued presence in the earth of loyal, sincere, and zealous Bible students. The Philadelphia *Record,* of May 30, reporting on one of the sessions of the World Conference of Christian Fundamentals, held in that city during the latter part of May, says:

"The conference is only one of about fifteen which will be held throughout the country this summer with the avowed purpose of weeding out heterodox teachings and will culminate next spring in an international convention in England.

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"Rev. James W. Gray vigorously scored the great number of men occupying important pulpits who teach anything else than the truths of the gospel. 'The reason,' he said, 'that Christians of today cannot distinguish between true Christianity and the false teachings of the day is because of the inroads of Christian Science, theosophy, new thought and spiritualism and the fact that the church members are not sufficiently instructed in the dogmas of their faith.'

"The speaker said the truths of the Scriptures are as clear and as reasonable as ever before, but that through the malicious efforts of hyprocritical and satanic teachers they were being scattered broadcast and made to appear as antiquated and not consistent with scientific truth. The speaker showed that it was only through the return of the people to the early principles from which they had been diverted that they would ever solve the great questions of the day; that humanitarianism and theosophy and spiritualism, while æsthetic and novel, were nothing but chaff and unworthy the serious attention of thinking men and women.

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"Russellism, which was now attracting so many, was nothing more than a hellish blasphemy. It was a mixture of smut and error, denying all those things which did not seem convenient to believe, such as eternal punishment. Like all the new issues, he said, it had a great mind behind it, that of Satan himself."

Some called the Master of the House Beelzebub (lord of filth) and it should be no occasion for surprise if similar epithets are applied to the servants. Indeed, it should not be looked upon as a cause for personal offense at all; if we are on Michael's side we can merely say, "The Lord rebuke thee". There is much in this conference worthy of interest. Some items of their advance announcement seemed to give evidence of an initial awakening of the great company. We cite three paragraphs:

"All over the world are groups of devout, faithful believers, still true and loyal to the whole word of God. These at present are widely scattered and nominally separated. The supreme objective of this Conference is to unite all such in a world-wide fellowship, to the end that we may all speak with one voice of unhesitating affirmation of the things which are verily believed among us.

"We seek to rally for a new allied campaign every man and woman who believes that the Bible is the infallible Word of God, that Jesus Christ is the very Son of God, and that the Cross is the only way of salvation.

"Believing the Bible to be the Word of God, these leaders have gone forth to preach the whole counsel of God, and create an atmosphere and awaken a desire for fellowship among all who have found common faith in these 'unsearchable riches' of grace and glory."

There is certainly much to be commended in the motives here expressed. If their condemnation of our own small efforts seems not altogether agreeable; perhaps our own criticisms of other religious bodies or teachings seem not less uncomplimentary to those upon whom they fall. The difference is not so much one of phraseology as of fact: if our teachings can be shown from the Bible to be of Satanic origin then we well deserve the condemnation we so richly receive. We stand ready at all times to give to every man that asketh a Scriptural reason for the hope that is in us; and that hope includes a blessing for those who cannot now see God's purposes as we see them.

METHODIST LEADERS LEAN TOWARD TRUTH

Some of our Methodist friends are perturbed about what seems to them a dread tocsin spreading through the land, fairly turning the world upsidedown, it would seem. A contributed article in the New Orleans *Christian Advocate,* under the heading of "Russellism: A Menacing Calamity", contains the following paragraphs:

"There is no doubt that the modern fabrication of error commonly known as Russellism, is as great a peril to the Church spiritually as Bolshevism is to the State politically. The very stealthy, yet rapid spread of this pernicious delusion of the evil one should be the cause for great alarm, and much solicitude among the members of the orthodox churches of our land. Our children and young people must be saved from this menacing calamity.

"On account of non-church-going on the part of so many people, the preacher finds himself at a disadvantage trying to combat this subtle foe of mankind from the pulpit. The only way to fight this error successfully is through the distribution of books and tracts bearing on the subject. I think it would be a great and commendable work for some men of means to furnish the funds for the purpose of supplying preachers with literature, in the way of tracts and leaflets, free, such as they may need to check the onslaught of this bold and sagacious enemy of the souls of men.

"It is indeed surprising to learn of the great number of our church members, and among them frequently our leaders, that are tainted with this noxious teaching; many of them leaning to it very strongly."

Truly, this is a terrible state of affairs.

But we are not altogether bad, as the end of the article shows:

"In the Russellistic creed there are some beautiful teachings that are indeed quite Scriptural, and by these the unwary are caught, and drawn in."

In connection with our recent distribution of a special issue of the *National Labor Tribune* papers from Maine to Oregon range all the way from acrid to vitriolic in their comments on our activities and frequent attempts are made to identify us with ultra-radical disturbers of the social and political peace. *Our Sunday Visitor,* (Romanist) of Huntington, Indiana, wonders who is footing the bill, "which must run up into many thousands". Furthermore:

"We can see only Rationalism behind this propaganda—in an effort to bring all the Christian churches into disrepute. It seems that there was simultaneous distribution of this sheet in every city and town, requiring 100,000 carriers."

Much more pointed are the editorial remarks of the Mills County *Tribune,* of Glenwood, Iowa. This editor thinks it not an illogical conclusion that persons who were supposed to have conscientious scruples during the war and, by association, those who would

circulate a pamphlet complaining of the imprisonment of seven Bible Students "might very properly be left by the rest of the public as a proper prey for any one who desired to prey upon him and had the courage to do it".

REMAINDER OF WRATH RESTRAINED

But our adversary, the devil, tramples on his own toes now and then. A few days back six brethren from one of the classes in Pennsylvania went over to a neighboring city, where there is no class of Bible Students, to distribute the papers aforementioned. They had put out only about fifty when they were arrested and tentatively charged with circulating Bolshevist propaganda. A great-to-do was made about it in the papers and the report was widely copied. The brethren were held from Sunday morning till Monday afternoon and during that time almost everybody of prominence in the city, including city officials, ministers, priests, etc., came down to the jail to see what a "Bolshevik" looked like. They found the brethren reading their Bibles or singing hymns and spiritual songs, or holding a prayer meeting. The result was that everybody that came took some of the literature and there was very little left when the brethren were released with a fine of ten dollars each—just on general principles apparently, very much as we read of the faithful Peter and others that 'they beat them and let them go'—Acts 5:40.

Poor Christendom is truly to be pitied: they probably feel just a little piqued that we can be happy when they are so perplexed and bewildered. One group says tweedledee: Vote for prohibition and moral reform, give more money for missions and humanitarian works and we will soon have Christ's kingdom. Another says tweedledum: Give me something more tangible, something that will make me well and proud of myself, that is the kind of Christ's kingdom I want.

How true the words of the Psalmist-prophet concerning Jehovah: "He maketh the thoughts of the peoples to be of none effect"—their reelings to and fro like a drunken man have no effect whatever in turning Jehovah aside from his great purpose of establishing Messiah's kingdom for the blessing of all the families of the earth.

What is the Babylon which the Scriptures say has fallen from divine favor and shall also fall from lack of human support? Babylon means confusion; but we incline to think that it refers to a particular confusion, a confused idea as to the nature of Christ's kingdom and as to the means to be employed for the establishment of that kingdom. Nearly all people long for that benign rulership; we may safely assume that the millions of consecrated spirit-begotten on earth today long for it as they never longed for it before; but they are still confused by the idea that the only way Christ's kingdom can be established is by a gradual conversion of the world to Christ and by the employment of their time and influence in political fields, and thus seeking to bring about a sort of legislative Eden. Since they hold this view it is not surprising that they consider us as pestiferous and obnoxious spreaders of spiritual discontent. As a matter of fact, those who accept the Bible plan for Christ's kingdom are the only ones who can be happy now in the presence of trouble, such as was not since there was a nation.

CONFUSION TO FALL—CHRIST'S KINGDOM TO RISE

How, then, will this particular Babylonish idea, this confused conception of Christ's taking the government upon his shoulder (Isaiah 9:6) by their process of wheedling it out of the hands of unwilling politicians—how will this Babylon fall? We answer. It will fall when the utter fallacy of the premise becomes apparent to its now ardent but blinded supporters. And the fallacy of it will become apparent when they have a fair opportunity to try their schemes and thereby bring the poor, long-suffering world from the 'frying pan into the fire.' The then politicians will say to them, "We have piped for you and ye did not dance"; you had your try at pious politics, now get out and stay out. Will the great company be disappointed in this turn of affairs? Not much, nor for long. We believe the reaction will be one of relief; and this seems to be suggested by the 19th chapter of Revelation. They will say to themselves: 'Aren't we glad to be out of all that? We never could find our heart's approval for all those doubtful methods for the furtherance of what we thought was the Lord's cause. And now we see our colossal blunder.' That hoary confusion will then have vanished forever from the face of the earth.

But Christ's kingdom will be established in his own time and way. Thank God that kingdom will be the desire of all nations; it shall answer to the highest longing and deepest desire of every human heart; it shall offer to man's original thirst for knowledge, science the most boundless and sublime; to his love of distinction, an eminence before which all the prizes of present fame are dust and air; and to his religious sense, an enlargement of faculty, a vividness of view, and an endless succession of experiences wholly beyond the contemplation of our minds. For that kingdom shall we not offer the homage of our lips, and of our hearts, and of our lives!

"SOWN IN WEAKNESS, RAISED IN POWER"

Brother H. L. Addington, member of the office staff and also of the Pilgrim force, suddenly finished his course on the morning of July 4 at Mansfield, Ohio, when he and four other friends, three from Cleveland and one from Mansfield, were killed by a special Pennsylvania train. Eight friends were seated in an autocar and were being driven to picnic grounds nearby, where meetings were to be addressed by Brother Addington during the day. Five friends were killed practically outright; three were injured.

Brother Addington symbolized his consecration at Pittsburgh in the spring of 1914 and became a member of the Bethel family in February, 1918. As far as is known by anyone acquainted with him he never let an opportunity for service slip by unclaimed; such a record is certainly highly commendable and implies the very essence of faithfulness. While discussing some spiritual topic at the breakfast table on the last morning his closing words were: "I want that immortal body". Within an hour the auto was struck and he was instantly killed. We have faith for him that, being faithful unto death, it was not necessary for him to sleep, as did the saints prior to 1878, but that he was changed in a moment, in the twinkling of an eye, met his Lord in the air, so ever to be with him.

WINNING OTHERS TO CHRIST

— — AUGUST 10.—ACTS 16:9-15; JAMES 5:19, 20. — —

PAUL AND SILAS ON THE SECOND MISSIONARY TOUR—THEY MEET WITH TIMOTHY—THE APOSTLE'S HONESTY AND CANDOR—FAITH LARGELY A MATTER OF EDUCATION—"HE THAT RECEIVETH YOU RECEIVETH ME"—THE LORD'S PROVIDENCE OVER HIS WORK.

"Ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost parts of the earth." —*Acts* 1:8.

FOR HIS second missionary tour Paul chose Silas for a companion. The original plan was that he and Barnabas should go together again, but they disagreed respecting the suitability of Mark to be their companion. The result was a division of the work, Barnabas taking Mark, and revisiting the brethren in the Island of Cyprus, while Paul went overland to the churches of Galatia, probably visiting en route his home city of Tarsus. Apparently Silas, whose home was at Jerusalem, found it necessary to go there to close up his affairs before starting on the tour, and he joined Paul later in Asia Minor. This inference is based upon the fact that Luke, the historian, says "he" instead of "they", at the beginning of Paul's journey; then uses the word "they" after Paul had been joined by Silas and Timothy at Lystra, and finally uses the word "we" when he would include himself; Luke probably joining the company at Troas.

The Apostle's journey among the churches of Asia Minor, planted in his previous tour, was for the purpose of their encouragement, strengthening, advancement in knowledge, and incitement to growth in grace. Doubtless also the Apostle experienced refreshment from contact with these fruits of his labor. At Lystra he found that the grace of God and the knowledge of the Gospel had reached a considerable development in a young man, probably about twenty-one years of age, named Timothy, whose father had been a Greek and his mother a Jewess—the latter at this time, according to the Greek text, apparently a widow.

CIRCUMCISION OF THE HEART

Although devoutly raised, Timothy had never been circumcised according to Jewish regulations, and when it was determined that he should accompany Paul in his missionary work the latter caused him to be circumcised. To some this has seemed strangely inconsistent, in view of the fact that the Apostle at the same time was calling to the attention of the Christian brethren wherever he went the decision of the council of the apostles at Jerusalem, to the effect that circumcision was not necessary to Christian brotherhood. We are reminded also that the Apostle would not consent to the circumcision of Titus, who was a Gentile. (Galatians 2:3) In view of these things, why did he countenance the circumcision of Timothy? We answer that, properly understood, the Apostle's conduct was thoroughly consistent; circumcision was no part of the Mosaic Law, but was instituted with Abraham, centuries previous, and was intended as a mark or sign upon all the children of Abraham. The council at Jerusalem did not decide that no Jew must be circumcised thenceforth; but it did decide that circumcision should not be considered *necessary* to a Christian. The Apostle Paul's own argument on this subject is most specific: he says, "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" —Galatians 5:6.

The thought is, that being children of Abraham, according to the flesh, is not sufficient to make us new creatures in Christ Jesus; and therefore circumcision of the flesh will not accomplish this. As the new creature is received of God as a member of the body of Christ through a living faith, he must as a new creature have the circumcision of the heart, in order to be a spiritual Israelite, whether he was previously a Jew or a Gentile. Circumcision of the heart signifies a *cutting off*—a separation from the flesh, its aims, hopes, desires, etc. We see, then, that there could be no objection to the circumcision of Timothy—it would neither help nor hinder spiritually—if done with the clear understanding that it was only a figure, and not the real circumcision which constituted Timothy a member of the body of Christ, the church. Timothy's mother being a Jew, he was a Jew, even though his father had been a Greek. And this fact becoming known to Jews in general with whom in traveling they would come in contact, inquiry might be made as to whether or not he had been circumcised. If the answer were No, the implication would be that he had never been a good Jew, but a renegade. If the answer were Yes, it would remove this obstacle and grant him correspondingly greater influence with them—a closer access to their hearts.

If there was one thing more than another characteristic of the Apostle Paul it was his honesty, his candor; and it is necessary that we should see his conduct in respect to Timothy and Titus in the proper light, in order to do him justice and in order also to counteract a compromise spirit in some who consider that Paul's course in this matter justifies them in duplicity and compromising. It was in this perfectly legitimate way that Paul meant, "Unto the Jews I became as a Jew, that I might gain the Jews". (1 Corinthians 9:20) That he had no thought of compromising the truth in any degree, is evident from his withstanding of Peter on one occasion, when the latter to some extent dissembled in dealing with Jew and Gentile believers. (Galatians 2:11) This is manifest also in his letter to the Galatians, in which he most positively declares to those who had been Gentiles, that to them circumcision was not an optional matter as with the Jew; but that if they should become circumcised and attach any religious significance to it, it would imply that they were not trusting wholly to the merit of Christ's sacrifice for their acceptance with God, their salvation; but were trusting partially to laws and ceremonies. His words to them are: "If ye be circumcised, Christ shall profit you nothing....Christ is become of no effect unto you, whosoever of you are justified by the Law: ye are fallen from grace". (Galatians 5:2-4) Let us likewise clearly distinguish between concessions in respect to forms, dress, ceremony, etc., which may properly be made to the prejudice or ignorance of those about us, and concessions of principles, which are not permissible to anyone under any circumstances.

PREVENTED FROM PREACHING

The journey through Galatia and Phrygia having been accomplished, the next question was respecting future labors, other fields. The Apostle's intention was to "go into [lesser] Asia"—the region in which subsequently the seven churches of Asia were located. But for some reason this was not the Lord's plan at this time; and so we read that they were prevented or forbidden (whichever way the word might be translated) to preach the Word there. We are neither informed why nor how. The Lord possibly had some other agent or better means or more favorable time for sending the word of his grace unto that quarter, as well as some other work for Paul and his company. As soon as the missionaries discerned the Lord's leading in this respect they turned their attention northward, to go into the province of Bithynia; but again the Lord's spirit, power, influence, hindered their proposed plans. So they passed onward to the coast, to Troas, doubtless wondering at the Lord's providences, and speculating as to whether or not this meant that their work for the present was accomplished, and that they should return homeward. It was at this juncture that the Lord instructed them respecting their journey, by means of a vision or dream, in which Paul saw a man dressed in the garb of Macedonia, standing before him, and beseeching him, saying, "Come over into Madedonia and help us!"

In these verses we have three positive, distinct statements, showing the Lord's supervision of his cause and of his servants. And when we remember that our God changes not, that he is the same yesterday, today and forever, it gives us assurance that he is still careful and interested as ever in his work, and in the affairs of all his servants. It gives us assurance that the harvest work in the end of this age is not going hap-hazard, as it extends hither and thither from one to another, by letter, by tract, by book, by word, to the uttermost parts of the earth. What a comfort there is for the Lord's people in this! How completely overwhelmed we would be if we were to lose sight of this fact, and feel the weight and burden of the responsibility of the work pressing us down! In proportion as we are able to exercise faith, trust in the Lord in regard to the work, in that same proportion are we enabled to joy in the Lord and to possess the peace of God which passeth all under-

standing, and to have it ruling in our hearts, controlling our lives and keeping us balanced, not only regarding the things of this present time, but also concerning the glorious outcome—the things to come.

FAITH STRENGTHENED BY EDUCATION

This faith is largely a matter of education, too; for instance, as we observe the Lord's providential care, as taught us in this lesson and other lessons from his Word, we are more and more enabled to apply the same care and the same promises to ourselves. Nothing will calm our fears more than this, and enable us to be strong in the Lord and in the power of his might; and in our confidence that he will ultimately bring off his work victorious. "This is the victory that overcometh the world, even our faith." "Lord, increase our faith." The Apostle's confidence in the Lord's supervision of his work enabled him to read the lessons of his time, and to act accordingly with full faith respecting the results. The Lord could have directed him otherwise, and could direct us also otherwise than as he does—could speak to us audibly, if he chose. We are, therefore, to presume that it is for some wise purpose as concerns the development of our faith that he requires his followers to walk by faith, not by sight and sound.

As soon as the Lord's guidance was recognized no time was lost, and matters in general seemed to coöperate for the journey of the missionaries into Macedonia. After a short sail the party landed at Neapolis and proceeded, probably by foot, to the city of Philippi, which was some eight miles to the northwest of the port. From all that the account tells us, the Lord left them to use their own consecrated judgment as to what to do, now that they were there. They knew they had been sent to proclaim the good news and they assumed that the truth hungry would most likely be in places where devotional worship was accustomed to be held. They did not go to the schools and places where learned savants held long disputations about the reality of matter, the immortality of the soul, and kindred subjects; they knew that in such intricate mazes of sophistry few, if any, would be found whose hearts would be open to the message of the resurrection. Apparently they found no Jewish synagogue there, but outside the place they found a spot on the river bank where services were customarily held. This place is supposed to have been a temporary shed, such as, it would appear, was not unusual where the numbers were insufficient to erect a synagogue. It is possible, too, that this city, being directly under the Roman government, prohibited synagogues within its walls.

NO SLUMMING PARTIES

We note the course of the Apostle and Silas here, in the presentation of the Gospel. They did not go to the chief magistrates of the city, and say, Please direct us to your most degraded population, the wickedest people you have in this city, for we wish to preach the Gospel to them and reform them. On the contrary, they evidently made inquiries respecting people who already knew God, and reverenced and worshiped him; and however small their number and unimposing their meeting place, thither the Apostle and his companions went. He knew, as many at the present time seem not to know, that God's work now is not that of reforming the world, is not a "slum work", but a seeking and gathering of the "jewels";—a mission for those who are hungering and thirsting after righteousness; a hunt for those whose hearts are tender and broken, and therefore ready for the balm of Gilead, the Gospel message of redemption and deliverance from sin and its penalty.

Whatever others may do, let us follow the Scriptural precedents; let us be laborers together with God in his work; the results will justify this course, when this age shall have fully ended, and the things now hidden to so many shall be revealed, and they shall learn that God's ways were not their ways, nor his plans their plans, but that his were higher, broader, grander, as the heavens are higher than the earth; that his time for the reformation of the world is future, and that the present is his time for selecting the kingdom class which shall bring about this reformation.

The text of the Apostle's discourse is not given. We know, nevertheless, quite distinctly what his message was. He had only the one message, viz., that God's promises made to Abraham were beginning to be fulfilled; that Messiah had come and had paid the ransom-price for the world, as its sin offering, and that now forgiveness, reconciliation to God, and a privilege of joint-heirship in the kingdom, was being offered, "to the Jew first, and also to the Gentile"; and that whosoever accepted the call in honesty of heart, and was faithful to it, would have not only the joy and peace of the Lord's spirit and blessing in the present time, but also a share in the glory to follow by and by.

"WHOSE HEART THE LORD OPENED"

In the audience was a woman from Thyatira, of the very district (Asia Minor) into which the Apostle was not permitted to enter and preach. She was in Philippi, probably temporarily, engaged in merchandising—a seller of purple—perhaps of purple dyes, or possibly of purple-dyed cloth. Dyeing and dyes had not reached present development, and the processes were generally secret, and profitable to those who understood them. It is presumed, therefore, that Lydia was well-to-do in this world's goods, as well as rich toward God in faith. Like the Apostle, she had sought out the place of prayer, and now the Lord had rewarded her and answered her prayers by sending her the truth for which she had been hungering and thirsting. She and some of her household believed, and were promptly baptized in confession of their faith—possibly on this very Sabbath day in which she first heard.

Where the heart is in a condition of readiness, obedience does not need to be delayed, nor does it require long to decide to be on the Lord's side, and to be obedient to the voice of the good message which he sends us. This attitude of Lydia's heart is noted in the lesson, in the words, "whose heart the Lord had opened". We are not to suppose a miracle was wrought in her case to open her heart to the truth; we are rather to suppose that it was in her case as it is in the case of all the Lord's people; that none are ready for the truth unless the Lord has prepared their hearts. And oh, how much this preparation of heart means!—Often trials, disappointments, difficulties, the processes by which the Lord breaks up and mellows and makes the soil of our hearts fit for the receiving of his truth and grace. No doubt Lydia, after receiving the truth, looked back at past experiences, severe ordeals, etc., and could praise God for the leadings of his providence by which her heart had been "broken" and humbled and made ready for the seed of truth, ready to appreciate, not only the good things which God hath in reservation for them that love him, but ready also to appreciate his promised watch-care in their affairs in the present time, guaranteed to work out blessings to those who abide in his love.

"OUR LIVES FOR THE BRETHREN"

Having received the truth, and some of its joy, Lydia not only confessed the Lord, but sought means to serve him. She could not join the Apostle's company as an evangelist of the good tidings, but she could entertain and serve Paul and his associates, and did so. No doubt she received more than compensation for the expense and trouble, in spiritual riches and refreshment; but nothing in the narrative implies that even this laudable selfishness actuated her. Apparently her sole desire was to serve the Lord, and she saw the opportunity for this in rendering service to his representatives. She esteemed it a privilege, and so expressed herself, saying, "If ye have judged me to be faithful to the Lord, come into my house and abide".

When we remember the Master's own words, "He that receiveth you, receiveth me; and he that receiveth me receiveth him that sent me," we can see that Lydia took no extreme view of her privilege and opportunity in connection with this service. Her whole question was whether the Apostle and his companions would honor her dwelling with their presence. The same principle is true and applicable today, and conduct similar to that of Lydia is always to be considered a favorable sign indicating deep love for the Lord and for the good tidings. The messengers of the good tidings must necessarily always be associated in our minds with the message which they bear, and the great King whom they represent.

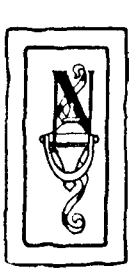
Our Golden Text calls for just a word of comment. It represents the Lord's message to his apostles. It can be understood only in the light of God's plan for the blessing of all nations. After the expiration of the seventy symbolic weeks of special favor to the Jews, ending in the fall of 36 A.D. the Gospel was to go not merely to the Jews but to all, to be delivered to all, as they might have ears to hear it.—Luke *12:32*; 1 Timothy *2:4*, *Diaglott*.

CHRISTIAN MISSIONS

-- — AUGUST 17.—ACTS 1:8; 13:1-14:28. — —

PERSECUTION FROM THE RELIGIOUS CLASS—PREACHING TO THE PEOPLE IN THE FORUM—THE LAME MAN HEALED—A TEMPTATION TO THE MISSIONARIES—PREACHING APPROPRIATE TO THE HEARERS—THE LORD'S BLESSING ON THE PREACHING.

"Go ye into the world and preach the gospel to the whole creation."—Mark 16:15.



NOTWITHSTANDING the success which attended the message at Antioch in Pisidia, the spirit of the adversary was aroused in the Jews, who stirred up devout and honorable women—Greek proselytes to the Jewish religion. They worked upon their prejudices, slandering the apostles and their work and their motives. These women in turn exercised influence with the chief men of the city, until finally the missionaries were expelled. Their next stop was at Iconium, about seventy-five miles southeast. Here again they first preached in the synagogue to the Jews, and a great multitude, both of the Jews and also of the Greeks (Jewish proselytes), believed. But again the unbelieving Jews worked upon the Gentile population by calumnies. Hence the apostles remained there a "long time" probably several months, because there were many converts needing instruction and because it was an excellent field of labor every way. Finally, however, the chief Jews of the synagogue and the Gentiles whom they influenced, formed a plot for the stoning of the missionaries and alleged blasphemers. Learning of this the apostles followed our Lord's injunction of Matthew 10:23, to flee from persecution. Their next stop was at Lystra, twenty miles further to the southeast.

How human nature repeats itself! As it was God's covenant people—yea, and the chief of the synagogue who opposed the Gospel and maltreated its servants who sought merely to do them good—so all through the age the professed servants of God have been persecutors of their brethren! And so it is today! The slanders, the misrepresentations, come not from the politicians and the worldly, but from the Lord's professed followers, some of them of large influence. It is still true that there are "perils amongst false brethren" and a Judas spirit is to be expected now, as well as then. How shall we receive these things? If they discourage us or turn us aside in fear, it would prove that we are not worthy of the kingdom privilege and honors, which are to be granted only to those who come off, by the Lord's grace, "more than conquerors"; to those who willingly, gladly, take the spoiling of their goods, their good names, earthly reputation, etc., rather than prove disloyal to the Lord and to his brethren. Nor must we render railing for railing, nor slander for slander. We must take maltreatment patiently.

NO SYNAGOGUE—BUT A MIRACLE

Lystra was the capital of what was called Wolfland. Its people were less civilized than in other places visited. Evidently there were few or no Jews there and no synagogue. The preaching to the people was in the forum.

While St. Paul was preaching he perceived among his auditors a man lame from birth, giving close attention and, perceiving that he had faith to cooperate with healing, he commanded him, "Stand upright on thy feet". The miracle astonished the people, who, in their amazement, began to speak to each other, no longer in the Greek language, but in the Laconian, which the missionaries did not understand, saying that these were gods in human form. The apostles evidently retired to their own dwelling apartments after the miracle and were astonished when, a little time afterward, the people came together to offer sacrifices to them, calling Barnabas Jupiter, and Paul Mercury. The people had certain traditions about the gods coming down to earth as men and these doubtless led up to their remarkable treatment of the missionaries.

One of these tales was to the effect that Jupiter and Mercury once visited this very city of Laconia. The people took them to be vagrants and refused to entertain them, and ridiculed and maltreated them. At last two peasants received them into their hut with hospitality, giving them their best. In return the gods transformed their hut into a glorious temple, over which they were set as the chief ministers of earth, while their neighbors were overwhelmed in a flood. The statue of Jupiter stood before Lystra's gate, and it was supposed that this story was repeated annually in the hearing of the people. Thinking of Paul and Barnabas as later manifestations of these same gods, they determined that now was their opportunity to show them reverence and hospitality.

Now came a temptation to the missionaries—such temptations as in one form or another are apt to come to all who engage actively in Christian work. Would they receive the homage of the people and then, as gods, seek to instruct them respecting Christ as the true Son of God come from heaven, who had died for the world's redemption, etc., or would they stop the procedure forthwith! Such temptations are very forceful with many. "Let us do evil that good may follow." Similar temptations of the present time might be suggested. A minister might sail under false colors, under denominational name, which misrepresented his heart and which he misrepresented. He might seek thus to do God service and to advance the truth, but would it be wise? Would it please God to have us thus do evil that good might follow? We think not. The truth may be presented as kindly, sympathetically, harmoniously as possible, but it can never fight a good fight under a cloak of hypocrisy.

The same principle applies to others; the business man may put his light under a bushel for the sake of trade and with the promise to himself that he will use money gained in forwarding the truth. But would such a course be acceptable to the Lord? We believe not. Some affect ignorance of the truth or disdain for it, that they may retain social position, and persuade themselves that there are more than compensating advantages favorable to the Lord, the brethren and the truth, in the course which they pursue. We believe that they prove themselves unworthy of a position in the "little flock" of overcomers. The principle is of broad application, and it is the principle each of the Lord's people should see, and fix clearly in his judgment, that he may guide himself accordingly.

HONESTY REWARDED WITH STONES

The missionaries ran in among the people, dissuading them from sacrifice and assuring them that they were ordinary men like themselves. They informed them that their very mission was to turn them from such works of ignorance and superstition and to indicate to them the true God, his true character, and his proper worship. They said to them, "We bring you good tidings, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein". Wisdom from on high guided them to know that it would be useless to quote the Old Testament Scriptures to these people, who had no knowledge of them. They discoursed, therefore, what the people could understand and appreciate, and thus they set a grand example to all who should ever speak as messengers of the Lord. Much of the preaching is far over the heads of the hearers.

They introduced to their attention the God who made the heaven, earth, sea, and all the contents of these. They explained that although this great God was interested in his creatures always, yet hitherto he had permitted all the nations to walk in their own ways untaught, unrestrained. Nevertheless he did give them certain evidences of his constant care, in the sunshine and the rain, with the fruitage of earth and its seasons, thus providing mankind with food and occasion for gladness and appreciation of life.

Only a scrap of the discourse is given. We may suppose that the Apostle here, as elsewhere, proceeded to explain that the times of this ignorance of the past, which God had winked at or paid no attention to, were now ending; that a new phase or turn of his great divine plan had come. And now all men everywhere are admonished to repent, to turn from sin, to strive to come near to God in reverence and obedience, and to hope for eternal life in his provision. Doubtless he explained that the foundation for these hopes and these commands to repent were laid in the great fact that God had given his Son to be man's Redeemer, and by and by man's Restorer. No doubt he explained to them that every effort toward righteousness and truth and godliness would have its reward, while every willful sin would surely, at some time, have its punishment, either in the present age or in the age to come. No doubt also he showed the people that the divine call of the present time is intended merely to call out of the world a "little flock" of saintly followers of Jesus to be his bride in the kingdom.

However, it was probably only a few days after this that some other Jews came to Lystra, zealous as Saul of Tarsus himself had been to oppose the message respecting the Nazarene. The benighted people, who one day were ready to do sacrifice to St. Paul as a god, shortly afterward, under

the envious slanders stirred up by the adversary, stoned him and then dragged him out of the city and left him to be devoured by beasts and birds. But evidently some disciples had been made, for as we read, "As the disciples stood around about him, he rose up and came into the city; and the next day he departed with Barnabas to Derbe". Such a man with such a spirit was necessarily a force wherever he went; a force for good, as he had once been a force for evil, because now the spirit which energized him was a consecrated one, a holy one. There is a lesson and example here for all of us which we must not miss. He wisely determined that it would be unwise to do more public work at Lystra, so long as the public mind was in such a foment. To have done so would have been merely to bring needless persecution upon the disciples who, young in the faith, might not so well have been able to stand it.

DERBE, THEN HOMEWARD BOUND

Evidently some divine power, some supernatural strength, was accorded the Apostle, else he never could have recovered so quickly after the stoning. The explanation is first, St. Paul's own indomitable will, which mastered his body and made it his servant; and secondly, divine coöperation assisting him so to do. And will it not be considerably so with us? Will not faith and courage and zeal and determination effect much as to our ability to stand and withstand the trials and difficulties of life? And will not the Lord's grace be sufficient for us? And whether he permit us to be smitten down with literal stones or the symbolic arrows, the bitter words, is he not able to succor us, that we be not overwhelmed?

Apparently the preaching at Derbe resulted in making many disciples. Then the apostles turned their faces homeward—toward Antioch, the ecclesia which had sent them forth as its representatives. Seeking not merely return, but braving return by the same way as they went, they had the opportunity of meeting with the disciples at the various places and strengthening them and encouraging them in the good way, the "narrow way". Nor was there any deception in their preaching. They did not tell believers that shortly they would find themselves prospering in their business interests by becoming disciples of the Crucified One. They did not tell them that they would find Christianity the passage way into the social circles of the wealthy and refined. On the contrary, their message was in harmony with our Lord's words: "In the world ye shall have tribulation. These things have I spoken unto you, that in me ye might have peace." (John 16:33) Again, "Marvel not, my brethren, if the world hate you;" (1 John 3:13) "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake."—Matthew 5:11.

So we read that, as they journeyed, they "confirmed the souls of the disciples, exhorting them to continue in the faith and explaining to them that through *much tribulation* we must enter the kingdom of God"—that this is the divine arrangement for the perfecting of our characters and for our testing as respects our fitness for joint-heirship with our Lord. Let us not forget, dear friends, that the present evil world (age) has not yet closed: that Satan is still its prince, and that tribulation is still the cost of a place in the throne! Expecting this, persecution will not disappoint us when we receive it. As with our Lord, we may find that "A man's foes shall be they of his own household"—his own people, his own nation.

"Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

"Be strong!
It matters not how deep entrenched the wrong;
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song."

SOCIAL RESPONSIBILITY

— — AUGUST 24.—LUKE 10:25-37; GALATIANS 6:2, 9, 10; JAMES 2:14-16. — —

LOVE, THE FULFILLING OF THE LAW—WHO IS OUR NEIGHBOR?—"BEAR YE ONE ANOTHER'S BURDENS"—FAITH AND WORKS—LOVE, THE PRINCIPAL THING—SOCIAL UPLIFT A THING OF THE FUTURE.

"As we have opportunity, let us work that which is good toward all men."—Galatians 6:10

THE PARABLE of the Good Samaritan was given by our Lord during the last six months of his earthly ministry. The seventy had been sent across Jordan into the district known as Perea; and Jesus himself went thither shortly afterward. The purpose of his ministry was to awaken all the Jews to a knowledge of the fact that the time of their visitation had come. We are informed by the Apostle Paul (1 Corinthians 15:2) that at the time of the Lord's death there were about five hundred that could be called brethren. But besides these, the seventy witnesses subsequently bore other fruit—after Pentecost.

Later the seventy returned, expressing joy and confidence that even the demons were subject to them in the Master's name. Jesus took occasion to tell them that they were overlooking their chief cause of joy, saying, "Rejoice, rather, that your names are written in heaven"—than that demons are subject to your command. So it should be with all of us. Salvation is a personal matter with us, and works and preaching are merely incidentals connected with that work of personal salvation. The great time for works will be future. Then, if faithful, we shall be privileged to be associated with the Redeemer in his work of regenerating the world of mankind, breaking the shackles of sin and death, granting deliverance to the captives, even as the prophets foretold.

No matter how praiseworthy are the social uplifts of the present time, they are as nothing compared with the great social and moral uplift which God has planned and which Messiah will institute with his kingdom. Hence the first work of all of God's consecrated people is a personal one—the preparation of their own hearts and characters for divine approval, that they may have a share in the sufferings of the present time and in the glorious work of the future.

LAWYER AND MASTER OF THE LAW

At this point our study for today opens. A lawyer thought to entrap the Master by asking the question: "Master, what shall I do to inherit eternal life?" In those days, when the only law of Israel was God's law, a lawyer was one well versed in the teachings of the books of Moses. Jesus therefore said to this theological doctor: How do you understand the matter? You know what is written in the law. The lawyer replied: We shall love the Lord with all our heart, with all our soul, with all our strength, with all our mind; and our neighbor as ourselves. Jesus approved this, saying that it was true. Do this—keep the Law— and you shall live. You will never die.—Galatians 3:12.

The lawyer was caught before he knew it. He knew that the people of Israel had been dying for centuries, notwithstanding the Law; yet himself and others were outwardly claiming that they were keeping the Law. Jesus showed him out of his own testimony that he was not keeping the Law, as he pretended to do and as the Pharisees in general pretended to do. The fact is that no imperfect, fallen human being can keep the perfect Law of God; for it is so comprehensive that only a perfect man could keep it thoroughly.

The lawyer sought to make the best of a bad argument and, instead of acknowledging his defeat, turned the question to Jesus again: "Who is my neighbor" whom I am to love as myself? This was one of the points which Jesus had particularly made against the Pharisees—that outwardly they were pious, religious, they prayed, fasted, etc., yet in their hearts they were unjust and would take unjust advantage of widows and orphans, not loving them as themselves. The lawyer sought to imply that God's Law did not include everybody as his neighbor, but only certain special ones.

Jesus, however, again out-generaled him, saying, I will give you a parable. A certain man went down to Jericho; and on that lonely mountain road he was beset by thieves, who stripped him, wounded him and left him half dead. There happened that way a priest, one of the highest representatives of the Law; and when he saw the man he passed by on the other side. Likewise there passed by a Levite, next in relationship to the service of the Law, the service of God. He went a little nearer and looked at the poor man, but did nothing. Then came along a Samaritan, an outsider, not a Jew at all; and he was filled with compassion. He bound up the wounds, put the man on his beast, brought him to an inn and took care of him, sacrificing his own time and strength

in the wounded man's interest. He did more than this. He paid for the man's keep until he should return from Jerusalem.

Now, said Jesus to the lawyer, I put the question to you, Which of these men acted the part of the neighbor to this man who fell among the thieves? Which one of these treatments of the case would fulfill the requirements of the Law, according to your judgment? The lawyer answered that the one who showed mercy on the man was the one who had surely done the neighborly act. Jesus replied that this should be an example to the lawyer, that he should do likewise, that he should be kind, thoughtful, generous, toward any human being who was in affliction, in need of help.

LOVE FULFILLS THE LAW

We do well to remember God's real object in giving laws, commandments, etc. He is not taking pleasure especially in the number of times that we bow the knee or bow the head, nor in the number of times that we attend divine worship, nor in anything that we can do along the lines of worship. The Lord especially delights to see us cultivate his own spirit of love and kindness and generosity. "God is love; and he that dwelleth in love dwelleth in God." (1 John 4:16) As the Apostle says, He that loveth not his brother whom he hath seen, how can he claim to love God whom he hath not seen? How could he know that he would love God? (1 John 4:20) Well does the Apostle Paul tell us that love is the fulfilling of the Law.—Romans 13:10.

We are not to understand the Apostle to mean that simply to have love would fulfill God's Law and give us everlasting life. No! It is only for those who have accepted Christ that love fulfills the Law. For all those who become disciples of Jesus, God has made a special arrangement, that the merit of Jesus' sacrifice shall cover their blemishes, so that if they cultivate and possess the heart quality of love (God-likeness) it will be acceptable—because Jesus' sacrifice makes good all deficiency. We are "accepted in the Beloved". "The righteousness of the Law is fulfilled in us who are walking, not after the flesh, but after the Spirit."—Romans 8:1.

St. Paul remarks that love is the principal thing in our character in the divine estimation. He tells us that if we should give all of our goods to feed the poor or even if we should give our bodies to be burned in some worthy cause, and yet not have love—not do these things from the spirit or prompting of love—it would all count for nothing in God's sight. (1 Corinthians 13) Evidently the great lesson for Christian people to learn is to put away all these: anger, malice, envy, hatred, strife; and to put on all these: meekness, gentleness, long-suffering, brotherly kindness, love. St. Peter declares that if we do these things we shall never fall, but that an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ will be granted to us.—2 Pet. 1:10, 11.

THE GOLDEN RULE

We have found some of the Lord's people disposed to evade the force of this requirement of the Law and its illustration in the Lord's parable by saying, "Yes the Samaritan who showed mercy to the wounded man was indeed his neighbor, while the Priest and the Levite who did not show mercy to him should not be considered his neighbors; hence the wounded man upon recovery, should he ever have any dealings with that Samaritan who assisted him, should love him as himself, should be willing to lay down his life in his service. Whereas the other two who did not do neighborly acts ought not to be considered as his neighbors, and he should not try to love them as himself."

We answer that this is a distortion of our Lord's evident meaning, if not of his language. Indeed he was seeking to counteract this very thought, which was common among the Jews. He was endeavoring to show that neighborliness consists not in hunting around for someone to do us kindnesses, but in doing those kindnesses ourselves. There was a proverb among the Jews that they should be loyal to neighbors, but bitter to enemies. The word neighbor signifies one who is near, and the Scribes and Pharisees were in the habit of applying this to those who were near in sympathy, in sentiment, in faith, in sectarian relationship. Thus a Pharisee would gladly serve another Pharisee, and a Scribe would gladly serve another Scribe, from a clannish, selfish spirit, regarding each other as neighbors in the sense of the Law, and they claimed that others of a different class were more or less opponents, either to go unloved or, if they opposed themselves, to be hated.

As Christians we must take a much higher view of the matter than this. We remember our Lord's words in opposition to this very thought. He said: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." (Matthew 5:43-45) Any who will not come to this standard of love, not only for friends but also for enemies, cannot long be recognized by God as his children.

Our Lord originated the Golden Rule as a full statement of the divine will on this point of dealing with one's neighbor. This Golden Rule must govern all who would be his disciples. It does not say that we shall love as brethren merely those who have done kindness toward us. Our Lord condemned that selfish kind of love when he said: "If ye love them that love you, what thank have you? Do not even the publicans and sinners the same?" Such an interpretation, therefore, as would make this parable to teach that we should love as our neighbors only those who have hazarded their lives for us would be far beneath the teachings of our Master, and, as he says, would be on a parity with the usual sentiments of sinners—far from that of proper saints.

As followers of the Redeemer we are to have the much higher standard; we are to recognize everyone who is in adversity and needing our help as our neighbor, whom we should love sympathetically to the extent of being ready to do for him or her whatever service we might be able to render, to the extent that we would he do for us if we were in his difficulty. To whatever extent we can get this high standard of love, sympathy, coöperation, generosity, kindly feeling in control of our hearts and to be the rule of our conduct, in that proportion surely we shall be the more God-like, the more Christlike, for, as our dear Redeemer remarked, God is kind even to the unthankful.

LOVE YOUR ENEMIES

Our Lord's requirements of us as his disciples go beyond merely the loving of a neighbor. We must have at least a sympathetic love for our enemies, so that we would not only not endeavor to injure them by word or deed, but that we would be ready and glad to assist them as might be in our power. No one, however, is to suppose that the Lord means that we are to love our enemies as we are to love our Lord himself, or even as we love the brethren. Our love for the Lord and for the brethren is love of the very highest type—love which appreciates the principles represented in our heavenly Father's character, which all truly his are seeking to copy.

Our love for our enemies and for many of our neighbors must necessarily be along the lines of their characters: because their hopes and their plans are very different from those which we have adopted. As is our Lord's so our love for them must be of the sympathetic kind, even as is the love of God—"God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish." God does not love the world with a love of fellowship, nor are we to do so. Like him we are to have the love of sympathy for the world. Realizing its fallen and depraved condition we are to be glad to do all in our power for its rescue and for its comfort along lines of justice and mercy.

There seems to be a limitation to the love commanded by the Law, "Thou shalt love thy neighbor as thyself"—not better than thyself. Hence if it came to the place where a neighbor's life were in jeopardy, and we could assist him only by the sacrifice of our own life, it would not be a requirement of the divine law of love that we should sacrifice our life for his; that would be loving him better than ourselves, and therefore more than the divine requirement. Neither should we expect a neighbor to love us better than himself, so that he would sacrifice his life for us. Should he attempt to do so it would be our proper attitude of mind to hinder it, not to allow him to work a permanent disadvantage to himself, more than we would have been willing and glad to do for him. It is in this particular that our Lord's course in the sacrifice of his life on our behalf transcends anything that was required of the Law. In giving his life a ransom for many, he did more than was required by the Law. It is for this reason that it is denominated a sacrifice. To do the whole Law was his duty, but when he went beyond this, and gave his life a ransom price for mankind, that was a sacrifice, and as a sacrifice it was appreciated by the Father and especially rewarded with more than everlasting life. And the same rule applies to us, for as he is so are we to be in the world; we are to walk in his footsteps.—1 John 4:17.

LETTERS FROM FAR AND NEAR

FROM AN ENGLISH PRISON

BELOVED BRETHREN IN THE LORD:

Loving greetings in our dear Master's name! May grace and peace be multiplied unto you, in your labors of love on behalf of the Lord's dear saints all over the world, by the God and Father of our dear Lord and Savior Jesus Christ!

As you will see by the above address I am privileged to be in bonds for the Lord Jesus. At present I am waiting to be court-martialed again. I arrived here on May 3rd last, after having served 10 months in H. M. Prison, Wormwood Scrubs W12

Without my asking leave to do so (and hence in the Lord's Providence) my mother, who is *not* of like precious faith, sent me all my TOWERS that had arrived while I had been in prison; so you can guess I have been having a feast of *very* fat things these last few days. In the Lord's providence my attention was called to the article in the August 1st, 1918 TOWER—"Joseph and his Brethren", which, needless to say, I enjoyed *very, much indeed.*

In the British prisons C. O.'s are allowed their own books but *not* papers, so you can imagine I took my opportunity to study while I could, and hence, though I only came into the truth in February, 1918, I have now, by the Lord's assisting grace, read the seven volumes through three times, nearly. And what a feast it has been! In mid-winter when it was very cold I used to wrap myself up in my blankets and study the truth till my heart *burned* within me (Luke 24:32), and thus I kept warm;—in the wonderful warm love of our heavenly Father!

In my humble opinion, dear brethren, the seventh volume is not "one whit behind" the other six. I think it is just grand the way it so beautifully combines the winepress feature with the "help-to-the-church-in-the-time-of-direst-need" feature. Surely blind indeed is he who cannot see that the WATCH TOWER Society is the Angel of Revelation 8:3, etc.!

Allow me to assure you, dear brethren, that I am *convinced* that the Lord is using the Society to feed the household of faith with that blessed "meat in due season", and that I have *no reason* whatever to expect that the Lord will make a change in the channel for dispensing that blessed food for the hungry.

May the Lord continue to pour his blessing richly upon you in your labor of love for his saints, is the earnest prayer of your fellow-servant by his grace,

FRANK RIMMINGTON.—*Eng.*

THE DELIGHT OF HIS HEART

[Translated from the French]

DEAR BRETHREN:

I take advantage of this occasion to restate to you my entire fidelity to the International Bible Students Association and my keen appreciation of the articles brought forth in our beloved WATCH TOWER, which are always impatiently awaited. They are always the delight of my heart.

I address my message of fraternal love to all the dear ones on that side, but especially to those who have charge of the direction of the Lord's work. May the Lord continue his rich benediction to all.

Your brother by his grace. ELIE THEROND.—*France.*

GRACE ABOVE ALL GRACE

DEAR BRETHREN:

Grace and peace be multiplied to you. Would you kindly add to my last order for the WATCH TOWERS in book form two more full sets, making three full sets of books. They will be such a valuable work, with rich blessings and helps for us, especially us that came into the truth in later years.

My heart is full of love and gratitude to my dear heavenly Father for his love and mercy, that let the light of his truth shine into my heart, and I rejoice in his wonderful plan of salvation for all mankind, and above all that he called me to know him and accepted me in the Beloved for the heavenly calling. Grace above all grace! May I be found worthy of his love.

The Lord bless and strengthen you, dear brethren, to send forth the message due. The last TOWER was so full of exhortations, as all of them are. We will by the grace and help of our Lord take heed to his word and counsel striving to walk circumspectly in the footsteps of our Lord.

Yours in our dear Redeemer, HANNAH ERICSON.—*Ohio.*

FROM A FRIEND OF THE TRUTH

MY DEAR JUDGE RUTHERFORD:

You will remember that my wife and I had the great pleasure of entertaining you at our home in B—— about two years ago. Mrs B. is a consecrated member of the I.B.S.A Her acceptance of the doctrines of the Bible as set forth and expounded by the late Pastor C. T. Russell aroused a great deal of antagonism from me. In order to combat these views, which to me seemed revolutionary and nonsensical, I delved into the matter as deeply as it was possible for me to do and the further I delved the more I became enmeshed in the coils of my own beliefs and I finally began to see that there was a great deal of truth in their belief. And the more I read the more I am convinced that the truth people are the only religious organization today that are correctly interpreting the doctrines of the Holy Scriptures.

I was much interested in the arrest and trial of the seven men, including yourself, on the charge that you conspired to cause insubordination and disloyalty in the military and naval forces of the United States. Your trial had a strong flavor of a military court martial and not a civil trial. The comments of the trial judge could carry no other meaning to the jury than that he wished them to convict the defendants. All lawyers are agreed that a presiding judge should never by word or action give a jury any intimation as to his own opinion of the guilt or innocence of the defendant. And so the result of the trial was a foregone conclusion— the conviction of the defendants.

Along with thousands of others who believed there had been a miscarriage of justice, I signed my name to a petition asking the President of the United States to release the defendants from prison on bail. Public opinion, which was like the force of a mighty river, compelled public officials to release you and the other defendants under bail—the amount of said bail being fixed at a figure which would ordinarily be fixed in the case of men convicted of manslaughter, and not meek preachers of the Gospel, taught by the lowly Nazarene.

I consider it a great privelege, although not a consecrated member of the prospective body of Christ, that I am able to understand so well what these things all mean. "If ye would reign with me, ye must suffer with me," also "Think it not strange concerning the fiery trials that shall try you," etc. The imprisonment of the seven has been a mighty and wonderful witness for the truth, and had the seven been kept in prison much longer no doubt the greater part of the prisoners would have been converted to a knowledge of the truth. As in the case of Paul and Silas, the prison doors opened in God's due time and we sincerely hope you may all remain free to go on and tell the people of the justice, wisdom, love, and power of God.

Mrs. Bennett joins with me in much Christian love to you and the other brethren,

Very sincerely, DR. E. L. BENNETT.—*N. Y.*

CONSIDERS THE TOWERS A TREASURE

DEAR BRETHREN:

Please send me a full set of WATCH TOWER volumes when published. They are just what I have wished for many, many times through the five years I have been privileged to receive and read the TOWERS. Early in 1914 a sister made me a present of a WATCH TOWER. I thanked her, little knowing just at the time what a treasure had been given me. But I had not been reading many minutes when I determined to have them regularly, clearly seeing that I was a most fortunate person to have the sight of one at all.

I believe there will be many more than five thousand interested ones earnestly desiring all back TOWERS, just as I have ever since I began to read this journal.

Yours in the service of our King, ETHEL NORRIS.—*Eng.*

THE WILL FOUND A WAY

DEAR BRETHREN:

I am sending you a list of names on a petition. I got all these names myself, except ten. I am crippled in my limbs and cannot walk; but I got the names (signatures) just the same, by calling people's attention as they passed my door. I am truly thankful for the privilege of being used of the Lord to get a few names. Only three refused to sign.

Your brother in Christ. L. N. PEER.—*Mich.*

International Bible Students Association Classes

Lectures and Studies

ADDRESSES BY BROTHER W. A. BAKER

Groesbeck, Tex.	July	24	Purmela, Tex.	July	31
Thornton, Tex.	"	25	Gustine, Tex.	Aug.	2, 3
Lampasas, Tex.	"	27	Miles, Tex	"	5
Brownwood, Tex.	"	28	Goldsboro, Tex.	"	7
Dublin, Tex.	"	29	Merkel, Tex.	"	9
Stephenville, Tex.	"	30	Clyde, Tex.	"	10

ADDRESSES BY BROTHER R. H. BARBER

Sharon, Pa.	July	21	Wadsworth, O.	July	29
Youngstown, O.	"	22	Wooster, O.	"	29
Niles, O.	"	23	Apple Creek, O.	"	30
Warren, O.	"	24	Dalton, O.	"	31
Hudson, O.	"	25	Dover, O.	Aug.	2
Akron, O.	"	27	New Philadelphia, O.	"	3

ADDRESSES BY BROTHER T. E. BARKER

Bangor, Me.	July	23	Saugus, Mass.	Aug.	4
Blaine, Me.	"	25	Haverhill, Mass.	"	5
Portland, Me.	"	27	Lawrence, Mass.	"	6
Wiscasset, Me.	"	28	Melrose, Mass.	"	7
Kittery, Me.	"	29	Concord Jn., Mass.	"	8
Beverly, Mass.	Aug.	3	Lowell, Mass.	"	10

ADDRESSES BY BROTHER J. A. BOHNET

Sacramento, Cal.	July	27	Ashland, Ore.	Aug.	3
Chico, Cal.	"	28	Tillers, Ore.	"	5, 6
Paradise, Cal.	"	29	Myrtle Creek, Ore.	"	8
Ashland, Ore.	"	31	Roseburg, Ore.	"	10
Rogue River, Ore.	Aug.	1	Eastside, Ore.	"	12, 13
Medford, Ore.	"	2	Salem, Ore.	"	15

ADDRESSES BY BROTHER B. H. BOYD

Burlington, Ia.	July	20	Rutledge, Mo.	July	27
Ft. Madison, Ia.	"	21	Macon, Mo.	"	29
Keosauqua, Ia.	"	22	Shelbina, Mo.	"	30
Ottumwa, Ia.	"	23	Warren, Mo.	"	31
Moulton, Ia.	"	24	Quincy, Ill.	Aug.	1
Medill, Mo.	"	25	St. Louis, Mo.	"	3

ADDRESSES BY BROTHER A. J. ESHLEMAN

Michigan City, Ind.	July	21	Wabash, Ind.	July	29
LaPorte, Ind.	"	22	Peru, Ind.	"	30
Plymouth, Ind.	"	23	Logansport, Ind.	"	31
Atwood, Ind.	"	24	Kokomo, Ind.	Aug.	1
Warsaw, Ind.	"	25	Marion, Ind.	"	2, 3
Ft. Wayne, Ind.	"	27	Elwood, Ind.	"	4

ADDRESSES BY BROTHER A. M. GRAHAM

Lancaster, Pa.	July	20	Mahanoy City, Pa.	July	28
Elizabethtown, Pa.	"	22	Pottsville, Pa.	"	29
York, Pa.	"	23	Tamaqua, Pa.	"	30
Plainfield, Pa.	"	24	Hazelton, Pa.	"	31
Northumberland, Pa.	"	25	White Haven, Pa.	Aug.	1
Shamokin, Pa.	"	27	Benton, Pa.	"	3

ADDRESSES BY BROTHER M. L. HERR

Sedalia, Mo.	July	22	Lima, O.	July	29
Burton, Mo.	"	23	Toledo, O.	"	30
St. Louis, Mo.	"	24	Ft. Clinton, O.	"	31
Indianapolis, Ind.	"	25	Vermilion, O.	Aug.	1
Muncie, Ind.	"	27	Lorain, O.	"	2
Portland, Ind.	"	28	Cleveland, O.	"	3

ADDRESSES BY BROTHER O. MAGNUSON

Zion City, Ill.	July	21	Kankakee, Ill.	July	29
Des Plaines, Ill.	"	22	Aurora, Ill.	"	30
Roseland, Ill.	"	23	Batavia, Ill.	"	31
Hegewisch, Ill.	"	25	Elgin, Ill.	Aug.	1
Chicago, Ill.	"	27	Belvidere, Ill.	"	3
Joliet, Ill.	"	28	Marengo, Ill.	"	4

ADDRESSES BY BROTHER W. J. THORN

Marion, Ind.	July	22	Dayton, O.	July	29
Ft. Wayne, Ind.	"	23	Columbus, O.	"	30
Van Wert, O.	"	24	Chillicothe, O.	"	31
Piqua, O.	"	26	Lancaster, O.	Aug.	1
Covington, O.	"	27	Newark, O.	"	2, 3
Tippecanoe City, O.	"	28	Dresden, O.	"	4

ADDRESSES BY BROTHER T. H. THORNTON

Wilmington, N. C.	July	22	Shelby, N. C.	July	30
Olivia, N. C.	"	24	Charlotte, N. C.	"	31
Highpoint, N. C.	"	25	Spartanburg, S. C.	Aug.	2, 3
Welcome, N. C.	"	26	Hendersonville, N. C.	"	4
Winston Salem, N. C.	"	27, 28	Asheville, N. C.	"	5, 6
Hickory, N. C.	"	29	Greer, S. C.	"	8

ADDRESSES BY BROTHER DANIEL TOOLE

Pt. Clinton, O.	July	27	Mansfield, O.	Aug.	3
Fremont, O.	"	28	Tiffin, O.	"	5
Bellevue, O.	"	29	Fostoria, O.	"	6
Attica, O.	"	30	Findlay, O.	"	7
Shelby, O.	"	31	Defiance, O.	"	8
Galion, O.	Aug.	1	Bryan, O.	"	10

ADDRESSES BY BROTHER L. F. ZINK

Altoona, Pa.	July	20	Baltimore, Md.	July	27
Coles Summit, Pa.	"	22	Boyce, Va.	"	29
Lewistown, Pa.	"	23	Rock Eden Sprgs. Va.	"	30
McClure, Pa.	"	24	Hagerstown, Md.	Aug.	1
Harrisburg, Pa.	"	25	Galloway, Md.	"	3
Washington, D. C.	"	27	Annapolis, Md.	"	4

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Kittanning, Pa.	July	20	New Kensington Pa	Aug.	3
Meadville, Pa.	"	27	Lewistown, Pa.	"	10

ADDRESSES BY BROTHER E. L. DOCKEY

Connellsville, Pa.	July	20	New Castle Pa.	Aug.	3
Rice's Landing, Pa.	"	27	Massillon, O.	"	10

ADDRESSES BY BROTHER A. D. ESHLEMAN

Garrett, Ind.	July	27	Canton, O.	Aug.	3
Auburn, Ind.	"	27	Wheeling, W. Va.	"	10

ADDRESSES BY BROTHER H. E. HAZLETT

Buena Vista, Pa.	July	20	Warren, O.	Aug.	3
E. Palestine, O.	"	27	Johnstown, Pa.	"	10

ADDRESSES BY BROTHER W. F. HUDGINGS

Wellsville, O.	July	20	Clarksburg, W. Va.	Aug.	3
Cumberland, Md.	"	27	Youngstown, O.	"	10

ADDRESSES BY BROTHER JOHN HUTCHINSON

Elizabeth, Pa.	July	27	Washington, Pa.	July	20
Sharon, Pa.	Aug.	10	Duquesne, Pa.	"	27

ADDRESSES BY BROTHER H. H. RIEMER

Bellaire, O.	July	20	New Brighton, Pa.	Aug.	3
Greensburg, Pa.	"	27	Erie, Pa.	"	10

ADDRESSES BY BROTHER F. H. ROBISON

Cincinnati, O.	July	20	Chicago, Ill.	Aug.	3
Pittsburgh, Pa.	"	27	Washington, D. C.	"	10

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Huntington, W. Va.	July	20	Indianapolis, Ind.	Aug.	3
Fairmont, W. Va.	"	27	St. Louis, Mo.	"	10

ADDRESSES BY BROTHER C. A. WISE

New Brighton, Pa.	July	20	Columbus, O.	Aug.	3
Mansfield, O.	"	27	Toledo, O.	"	10

I. B. S. A. BEREAN BIBLE STUDIES

QUESTIONS FROM

MANUAL ON SERIES SIXTH

"STUDIES IN THE SCRIPTURES"

STUDY X—"BAPTISM OF THE NEW CREATION"

Week of Aug. 3 .... Q. 31-34 Week of Aug. 17 ... Q. 41-45
Week of Aug. 10 .... Q. 35-40 Week of Aug. 24 ... Q. 46-50
Week of Aug. 31 ... Q. 51-55

Question Manuals on Vol. VI, Studies in the Scriptures, 10c each, postpaid.

THE WATCH TOWER

and

Herald of Christ's Presence

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11,12

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SEMI-MONTHLY

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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CONCERNING OLD TOWERS IN BOOK FORM

The enthusiastic spirit of the friends in general over the republication of the back TOWERS is very gratifying. We fully join with you in this enthusiasm, believing this splendid reference library will be a spiritual stimulus to the church generally and a wonderful legacy to others. We recall the words of Brother Russell, written twenty-one years ago:

"He [the Lord] sees the dark night of trouble approaching, but before sending the people away he instructs all who are his disciples to supply them with something to eat—with spiritual food, with truths pertaining to the kingdom, which will afford some strength and some encouragement during the dark hour of the time of trouble."—Z '99-48.

The truths contained in STUDIES IN THE SCRIPTURES will be greatly augmented by these reprint WATCH TOWERS which, aside from their able presentation of all phases of the divine plan, also contain a historic record of the work, progress, joys, trials and development of the 'feet of Christ' amid the closing scenes of the Gospel age.

Some have inquired whether the issues are to be reprinted verbatim or if they are to be revised. We answer that all matter is being reproduced in its original form. We are not even excluding articles which were subsequently seen in clearer light, but are endeavoring to indicate by footnotes where the later presentations may be found. We are also retaining the *old* page numbers throughout so that the references as have been given in the Berean Bible Comments and elsewhere will not lose their value. To reduce the bulk we are omitting some of the less important letters and other relatively unimportant items, such as pilgrim appointments, convention and business announcements, etc., but in other respects the record is complete— a lasting monument to the faithful work of Pastor Russell, the seventh and last messenger to the Gospel church. These reprints will be bound in seven volumes;

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL AUGUST 1, 1919 No. 15

BLESSED ARE THE FEARLESS

"Fear not, little flock, for it is the Father's good pleasure to give you the kingdom."—Luke 12:32.

PART I.

WHEN Christ Jesus spoke these words no one aside from himself had been begotten to the divine nature and to membership in the heavenly kingdom. He here made clear that God would select a class who would be associated with him in the kingdom. It is evident from the Master's words that those who inherit the kingdom will be not only a "little flock", but that they will be a fearless class and especially will those be fearless who are developed during the time of stress or persecution. The Scriptures afford abundant reasons as to why this is true. The rule laid down, however, is contrary to that which governs man, and when the reason for the divine rule is understood the wisdom and love of God is made manifest in the rule. It is inherent in fallen man to fear. Since Adam was driven from Eden with the divine judgment of death against him it was ever thus and it will continue so until mankind knows, loves and obeys the Lord fully. (Genesis 3:8,24) But the class addressed by the Master in the text are no longer men from the divine viewpoint. These new creatures, however, so long as they are in the earth dwell in an imperfect fleshly organism and the mind of the flesh wars against the mind of the spirit. The mind of the flesh sometimes is uppermost, and for a time controls the new creature. Those who would enter the kingdom must of necessity overcome fear and have the new mind in control. The more one grows in the likeness of the Master, the more he is filled with the Master's spirit, the more completely is fear overcome.

The pure in heart are those who love God supremely, love the brethren to the degree of laying down their earthly lives in behalf of them, and love their enemies to the extent of never doing them evil but always doing good as opportunity affords. The pure in heart are without fear of man. "Blessed are the pure in heart for they shall see God." Blessed are the fearless because these are they who have a pure heart. They fear no man, because they know the Lord is with them. (Hebrews 13:6) Their trust in the Lord is implicit. Such are pleasing to the Father and to the Lord Jesus.

GODLY FEAR

There is a fear which is very proper, and which everyone must have who is pleasing to God, and this is known as "Godly fear". It means a holy reverence for Jehovah and a fear lest we should displease him and come short of the blessings he has promised us. "The fear [reverence] of the Lord is the beginning of [true] wisdom." Such fear is not only valuable as the beginning of wisdom, but is valuable throughout the Christian's journey. Some of the pertinent Scriptures on this point are: "But fear the Lord, ye saints." (Psalm 34:9) "Ye that fear the Lord, praise him." (Psalm 2:22,23) "Like as a father pitieth his children, so the Lord pitieth them that fear him." (Psalm 103:13) "I will forewarn you and ye shall fear." (Luke 12:5) "They that feared the Lord spake often one to another." (Malachi 3:16) "Unto you that fear my name shall the Sun of Righteousness arise with healing in his beams." (Malachi 4:2) But none of these Scriptures indicates that the new creature in Christ is to fear man, or any man-made organization.

We know, therefore, that the fear mentioned by the Master in the text does not mean a godly fear, because he admonishes the little flock to fear not. We must then conclude that he meant that the new creature in Christ should fear no man or anything that man produces. Nor should we be terrified by our adversaries, nor should we fear to forsake all things on earth and confidently follow in the Master's footsteps.

FEAR OF MAN A SNARE

It is announced in God's Word as a fixed principle or governing law of conduct that "The fear of man bringeth a snare". (Proverbs 29:25) Early in his dealings with mankind God began to encourage those who believed his promises to have full confidence in him and to fear no creature. The Scriptures abound with testimony that those whom God approves do not fear man nor any other creature, but have a holy, reverential fear of Jehovah. In times of old Jehovah justified some men to friendship with him, and the record of his dealing with them was written for the benefit of the church. "Whatsoever things were heretofore written were written for our learning that we through patience and comfort of the Scriptures might have hope." (Romans 15:4) In other phrase, all these lessons recorded in the Old Testament were so written that the new creation, to whom the kingdom is promised, might, without fear, cheerfully endure the fiery trials that beset their pathway, and, while so enduring, be greatly comforted by the recorded examples and precepts and the precious promises and have an increased hope of an inheritance in the glorious kingdom. Seeing that God intends his children to learn lessons from these recorded experiences of his friends, it is proper that we consider the recorded facts concerning them.

JOSHUA A TYPE

Moses was dead, and Jehovah had appointed Joshua to lead the children of Israel across the raging river of Jordan and into the land of Canaan, there to face and overcome a belligerent enemy. Joshua, like Moses, was a meek man, having little confidence in his own strength, but he had great faith in God and manifested such faith by encouraging the people to go forward and possess that which God had promised them. But Joshua needed encouragement and the people whom he

would lead needed encouragement to perform the deeds which Jehovah had set before them. God began such encouragement by saying: "Now, therefore, arise, go over this Jordan, thou and this people, into the land which I do give to them, even to the children of Israel. Every place that the *sole of your foot shall* tread upon that have I given unto you.....Have not I commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:2,3,9) While it is true that Canaan was promised to the Israelites, yet be it noted that it was theirs *only when they set their feet upon it and thereby took possession.* The condition named in this command of the Lord required that Joshua and the people must have confidence in the promise made to them, must rely upon that divine promise and show their faith by acting according to the command. They must cross the Jordan amidst great obstacles and actually set their feet upon the land and take possession of it, and to do this required a fearless and implicit trust in Jehovah, because not only was the Jordan swollen, but the enemy was great and equipped for war. In the face of all the obstacles before him, Joshua exercised full confidence and faith in God, led the people across the Jordan, caused them to encamp at Gilgal and there prepare to lay siege to Jericho. Let us suppose that the elders and leaders of the tribes of Israel had said to Joshua, Behold, how great are our enemies, how strong! If we go over the Jordan into their country, surely we will offend them and they will do us injury; therefore let us send messengers and ask the Canaanites whether or not we may pass over and march around Jericho and blow our horns. Had such course been followed the army of Israel would never have crossed the Jordan. Such a course might have been the exercise of human wisdom and caution, but it would have shown a lack of faith and confidence in God. Let the new creature in Christ learn a lesson therefrom.

God has given to us better promises, greater rewards, exceeding great and precious promises, but these promised rewards are ours only in proportion as we claim them and appropriate them to ourselves and act upon them. We must prove our faith and confidence in God and his promises by our acts and by our works. God has set before the followers of Christ Jesus the exceeding great and precious promises of the kingdom, and, says the Master, it is his good pleasure to give to them this unspeakable reward, but those who receive this inheritance will be such, and such only, as confidently rely upon his promises and act upon them and who do not fear what man or man-made ecclesiastical systems or any other system may or can do unto them. Such will seek always to know what is the will of God and, knowing, will go forward without fear, and in confidence, calmly, soberly and prayerfully doing the will of the Lord through Christ who strengtheneth them.

GIDEON'S TRIUMPH

The Israelites had been slack in their faith and obedience to Jehovah, and the Midianites were permitted to come and threatened to take possession of the most fertile part of their land. Faithfulness on the part of Israel would have prevented this threatened invasion. The Midianites came in a great host, more than 200,000 strong and encamped preparatory for battle against the Israelites. Jehovah purposed to achieve a great victory over these enemies of his people and to drive them out of the promised land. In doing this he would again show that such a victory could not be achieved by human power, but by the might and power of God. He purposed to honor certain individuals in this battle who would show their faith and confidence in him and their zeal for his cause in obeying his orders. Jehovah afforded Gideon the great honor of being the instrument in his hand for the deliverance of Israel. Gideon was put to certain tests to prove his faithfulness and he met them in an approved manner. At the direction of Jehovah, Gideon then called for volunteers from amongst the Israelites to fight the hosts of Midian. To this call for volunteers approximately thirty-two thousand Israelites responded. Human reasoning would say, What could a little band of thirty-two thousand do against two hundred thousand well-equipped warriors, and yet God said to Gideon, "These are too many, put them to a test." It was God's purpose to demonstrate clearly that the victory would be his and not man's. It is to be marked that the first test applied was that Gideon, under divine direction told all who were fearful to go back home and such a number went that only ten thousand remained. Still these were too many, and Gideon was directed to apply another test, that being a test of their zeal or faithfulness in action. Only three hundred were selected in this test.

This little company of 300 represents a class who not only have great faith in God's promises, but who eagerly watch for opportunities of service and who never stop to ask the reason why, but hearing the command they cheerfully go forward. This little band of 300 possessed the very elements of character pleasing to Jehovah. They were faithful, trustful and for this reason were fearless. Under the Lord's direction Gideon armed them with peculiar instruments of warfare, towit, each was supplied with a ram's horn, a pitcher and a lighted lamp placed inside of the pitcher. Gideon divided them into three companies and approaching the sleeping enemy he stationed them at such places that they would practically surround the enemy. Agreeable to previous arrangement, Gideon gave the command. Each one blew his horn, broke his pitcher and let his light or torch shine forth, and then shouted, "The sword of the Lord and of Gideon". The result was a complete routing of the enemy.

We can scarcely imagine a little company of 300 or any of them saying to Gideon: "Before we attempt to surround the enemy and blow our horns and break our pitchers we think it would be wise and prudent to send a deputation of our little band to the leaders of Midian and ask them if we will be permitted to make a noise at night, blow our horns and break our pitchers, because if we do not do so we may offend them and, by offending, break their law in disturbing their peace."

Would they have shown full faith in the promises of God? They certainly would not. Such a proposition sounds absurd to us now. Had there been such a disposition in the minds or hearts of any of the 300 they would not have been with Gideon in the fight. On the contrary, the 300 were fearless. We must give them credit for knowing that they could not possibly overcome the hosts of Midian in their own

strength, but their unfaltering faith in God led them to say by their action when hearing the command:

"[Ours] not to reason why,
[Ours] but to do and die."

"Gideon's band may be considered a figure or illustration of the overcomers of this Gospel age—the church, the little flock—so Gideon himself would evidently represent the Captain of our salvation, whose example we are to follow and whose character ought to impress all his followers." (Z '07-327) Just so surely as Gideon's band pictures the church, just so surely the Lord has some important lessons in this record or incident that he desires the little flock to learn, and it seems clear that that lesson is absolute confidence in God and his arrangement and a very courageous spirit or disposition, devoid of any fear of man or anything man-made, or anything that man might do unto the children of the Most High. Such will not fear to do with their might and with a burning zeal all that their hands find to do. They will be watching for opportunities of service and will not stop to argue the question when the opportunity appears.

FEARLESS FAITHFUL PROPHETS

From Abel to John there was developed a class of fearless men who hesitated not to do the will of God and to receive Jehovah's approval. Reading the record of Hebrews 11th chapter thrills the heart of every true Christian and puts to shame every new creature who would quail before his enemy or draw back from doing the Father's will because of fear. These men of old had set before them the single promise of a "better resurrection", yet they exhibited such faithfulness and loyalty, such love and such fearless zeal for righteousness as finds no parallel in profane or sacred history concerning man. They heard the promise of God and believed it. They relied upon that promise, left their homes and positions and endured the greatest persecutions and hardships, that they might attain unto the promised reward, and they permitted no obstacle to deter them from doing God's will insofar as it lay within their power.

The king of Egypt had made an unrighteous law requiring that all the male babes of Israel should be killed at birth. When Moses was born, because of their faith in God, his parents "were not afraid of the king's command" and hid Moses that his life might be preserved, having faith that God would bless their efforts. Reared by the king's daughter and given all the advantages of royalty, when Moses reached the time of his majority he refused to be counted a member of the king's household, chosing rather to suffer affliction with his own people. The pomp and riches of Egypt did not allure him from his duty, nor did the flatteries of those who ruled the people thus affect him. When the time came he by faith boldly led the Israelites, forsaking Egypt "not fearing the wrath of the king". Chased by the hordes of Egypt he fearlessly led the children of Israel into and across the Red Sea. His faith in God made him absolutely fearless. The record then discloses a long list of fearless men of Israel (verses 33-36) who not in their own strength, but because of their unwavering faith in God, "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment —of whom the world was not worthy," and because of their faithfulness and loyalty these all obtained a good report and were approved by Jehovah. These were not boastful men. They made no claim to physical courage or bravery, but their calm, abiding faith in the Lord and loyalty to him made them fearless of man or man-made institutions, and won for them from Jehovah the verdict of approval.

THIS RECORD FOR THE CHURCH

It is not a forced interpretation to say this record of the faithful prophets was made for the benefit of the church. The opening argument of the succeeding chapter shows that it was intended to teach the church the great lesson that those whom God approves are true, loyal, faithful, and fearless, with such complete love for Jehovah that they calmly and joyfully obey his comands, not fearing what might result to them at the hands of their adversaries. If the manifestation of such faithfulness was required in order to receive the approval of Jehovah, with stronger reasoning will such a degree of fearless faithfulness be required of the little flock. That "wise and faithful servant" of the Master has well said:

"In proportion as the Lord's people are filled with his holy spirit or influence, and expanded more and more by it and enlarged, they have the *less of the spirit of fear.* The spirit of fear in the Christian is a spirit of doubt and marks a lack of faith, a lack of the holy Spirit. The spirit of fear is a fruitful source of evil in spiritual matters, in every feature of the Christian's growth, individually and as a church. The child of God who is filled with the holy Spirit is a giant in comparison with his own natural self, because his fears are quelled, his heart is established and his faith is rooted and grounded and his soul is anchored sure and steadfast within the vail. Thus he is held from being driven on the rocks of disaster when the storm winds of trouble prevail. The holy Spirit is thus a power to those who possess it, which has often caused amazement to their enemies."—E-249

THE BEAST AND THE LAMB

War has been declared between the beast and the Lamb. As to who will be victorious is not a question open for discussion. The beast is an instrument of Satan and will be destroyed, and ultimately Satan must be destroyed. The beast is another name for the Antichrist. The Revelator describes the beast as having appeared for a time, then going into the abyss, and later reappearing. Originally the beast was constituted of the Papal hierarchy exercising persecuting power through the civil authorities, and commonly known as the Holy Roman Empire—church and state. It exercised dominion until 1799, at which time it received a fearful setback and withdrew itself and went into the pit. In 1918 it reappeared, the same beast, yet with something added. It now consists of the Papal hierarchy, which includes the various suborganizations together with a goodly proportion of the unfaithful so-called "Protestant clergy", all working together yet dominated by the Papacy and exercising influence through political power to persecute those who do not bow to its behest and worship at its shrine. All systems sympathetically united or actually cooperating with the Papacy in the exercise of persecuting power through the channel of civil authorities constitute a component part of the beast, which is an abomination of the earth in the sight of Jehovah. (See Volumes IV and VII) It is concerning this combined power exercised in a beastly manner that the Revelator wrote: "These [combined elements, ecclesiastical, political, etc.] shall make war with the Lamb". That time has come when the war is on, and

has been for some days. How should we expect the beast to make war with the Lamb? We answer, By warring upon the members of his body this side the vail, by fighting against the "little flock", to whom the promise is given and who are admonished to fear not, by endeavoring to suppress the message which the Lord is causing to be proclaimed by and through those whom he has called and chosen. (Revelation 19:19) If the followers of Jesus are to fight against the beast what kind of weapons are they to use? "For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" of error. (2 Corinthians 10:3,4) The greatest stronghold of error on earth is the Papal hierarchy, aided and abetted by her political subordinates and her allies, the dishonest class of Protestant clergy. Thus "the seed of the serpent" does make war against those who are the "seed of promise". This adversary is seeking to destroy the class to whom Jesus said: "Fear not, little flock, it is the Father's good pleasure to give you the kingdom." It is true this adversary is a mighty foe if looked at from the human viewpoint. But when we consider that the Lord is on the other side, the enemy seems insignificant. "Zion need not fear, for God is in the midst of her and will help her."

THE TRUTH OUR WEAPON

Referring to this warfare between the aforesaid adversary and the followers of the Master St. Paul said: "Finally, my brethren, be strong in the Lord and in the power of his might". We are not admonished to be strong in our own might. In ourselves we can do nothing, but we can do all things through Christ who strengtheneth us. The presumption is that all addressed at this stage of the conflict have on the armor of God. They must retain that armor and use it, and the chief weapon of offense and defense is "the sword of the Spirit", the Word of God. If the stronghold of error is about to fall, and our weapons are mighty to the pulling down of such strongholds, it follows then that those who will ultimately stand triumphant with the Lamb must use the weapon according to the commands of the Captain of our salvation and use it fearlessly and with full faith and confidence in the Lord that he will bless such efforts according to his promise. The Lord has put these weapons in various forms that all who have the love and zeal incident to his "house" may have some part in using the weapon. While it is one weapon and one message, yet it is put in the form of volunteer matter, tracts, papers, books, being used through the printed page and by word of mouth. The "horn" is therefore made available for each one who desires to sound it. Each new creature has the light of truth in him in his earthen vessel, which is to be broken in the Master's service, his "reasonable service". (Romans 12:1) When the opportunities arise it is his privilege to sound the message of truth, let his light shine and use his strength and energy to the end.

DISTRIBUTION OF VOLUNTEER MATTER

By volunteer matter is meant such tracts and papers as the Society from time to time prepares and sends out for free distribution. Are we all compelled to engage in this free distribution when asked? No, we answer, no one is compelled to do anything. It is all purely voluntary service, performed by love for the Lord and his cause of righteousness. Jehovah never drafts anyone. When the volunteer matter is announced by the Society should not the elders procure copies and meet and determine whether or not it is proper for the respective classes to distribute it? We know of no Scripture which even intimates that such an obligation rests upon the elders or even upon the class. Let us remember that "God hath set the members in the body as it pleaseth him". (1 Corinthians 12:18) This means that he has placed the various members in the body this side the vail to perform certain duties. If the hand assumes to do the work of the foot the person finds himself standing on his head. Each member must perform his own part. Let us ask ourselves: Did the Lord, through his wise and faithful servant create and organize the Society as an instrument for the conducting of his work? We believe that the most of all the readers of the WATCH TOWER would agree that such is true. If true, then has not the Lord designated certain things for the Society, through its duly constituted servants to do, and is it not the duty of the Society to determine what shall be issued as volunteer matter for free distribution? If not, who shall determine? If this question is to be determined by the various elders or leaders of the diverse and numerous classes, when would the duty ever be performed? Does it not appeal to the reasonable mind of the new creature that the obligation devolves upon the Society to issue for free distribution such volunteer matter as seems to be the Lord's will? Should not then everything be done decently and in order?

What then shall be done when volunteer matter is received by your class? We answer: The volunteer captain should report to the class the quantity of volunteer matter on hand, how much is allotted for each district and invite all the members of the class who desire to participate in its distribution to do so. Then let all who desire thus to participate give their names to the volunteer captain for the territory assigned to them and do the work, and let all those who do not desire to engage in it remain silent and not interfere with those who do wish to serve. There will be some probably who will decline, some who will hesitate and be indifferent, while others will be on the alert, eager for service and will quickly seize the opportunity. Let each take the course that he thinks the Lord would have him take.

But should not the elders or some prominent brethren go to the officials and ask permission to make a distribution of the volunteer matter? We might answer that by asking another question, which we have heretofore asked. Would it have been proper for Joshua to send some of the elders and prominent ones of Israel to the Canaanites to ask them for permission to enter Canaan? Would it have been proper for Gideon to send some of the elders or prominent ones of his company to the Midianites and ask if they might surround the camp at midnight, break their vessels and shout, "The sword of the Lord and of Gideon"? With equal propriety and force we ask, Should the servants of the Most High God, who have been commissioned to make proclamation of the message of the truth, go and ask permission of the agents of the "beast" whether or not it is lawful and proper to preach the Gospel? Do we think the Lord would be pleased to have us do that? And do we think that those who are opposed to the proclamation of the truth would likely give their consent? If we seek to serve

the Lord only when the "beast" approves does not that show the "fear of man that leadeth to a snare" and lack of faith in the Lord? God intended us to learn some lessons from the examples of the Old Testament, and here is the lesson of overcoming fear. In the first place, no official has any power to grant permission for the distribution of religious matter. If the paper contains anything in violation of the law the official would have no power to grant permission to distribute it, for the reason that no one has the power to grant permission to violate the law. If the paper contains nothing violative of the law, such official would have no power or authority to prevent its distribution. Quoting the language of a high official in the Department of Justice: "It is not our province to advise people concerning the law, but to prosecute them after they have violated the law".

EVERY CHRISTIAN SHOULD DO RIGHT

Every Christian should do right, and when he is doing the Lord's will he is certainly doing right. It is the duty of officials to protect Christians while pursuing their vocation of preaching the Gospel. An example of the proper course was had in New York city. Brother Russell, early in the harvest period, issued the "hell" booklet and made arrangements to have it distributed in New York city by messenger boys. He called upon a high police official and began to tell him what he was going to do and the officer interrupted saying, "Well, sir, you cannot get permission to do that;" to which Brother Russell replied: "I am not asking you for permission and I am not required to get permission in this country to preach the Gospel; I am merely telling you as the head of the police department of this city that I am going to have messenger boys to distribute these papers and came to ask you as an official to see that these distributers are protected and not interrupted by the clergy or anyone else". The distribution was made on schedule time.

Our attention has been called to some officials who, dominated by the Papacy and for selfish reasons, desired to prevent the proclamation of the truth, have notified Bible Students to cease distribution of proper volunteer matter, and have even gone so far as to require them to bring their books in to them. No official has such authority in America, no matter what his position.

The Society has never yet issued volunteer matter that is in any manner violative of the law and does not expect to do so. Where there is a question about the legality of it the Society will be advised upon such question by competent lawyers who are our friends and who will give an honest opinion. The friends therefore may depend upon it that when volunteer matter is issued for distribution it is properly and lawfully issued and that it is proper to distribute it. If any still have doubt and desire advice let them go to some friendly lawyer who is honest and who is not interested in aiding the beast in its warfare against the "Lamb". It is to be expected that there will be interruptions from over-zealous officials who are anxious to please certain constituents and desire to suppress the truth, because this is the time, as the Scriptures indicate, when such will take place. We cannot expect war to be made by the "beast" against the "Lamb" and his followers without some discomforts, but let us remember the admonition of the Lord: "Be not afraid, but be ye very courageous". When David approached Goliath he did not say, "Goliath, will you permit me to strike you in the head with one of these stones?" No, but he did say boldly and fearlessly, "Thou comest to me with a sword and with a spear and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied". (1 Samuel 17:45) The stone that David used seems to picture other stones that must be subsequently used (Revelation 16:20) and the Lord seems to have reserved some of these "stones" for this very time.—Job 38:22,23.

"Doubtless it requires courage in the field of battle facing enemies and dangers of every kind: but surely it requires still greater, still more honorable courage thus to take one's stand for the Lord and for an unpopular truth and to be seen and known as a tract distributor of the same. It takes real courage to stand for the light when the great adversary with a world-wide influence brands it as darkness and leads an assault against it. It takes real courage to denounce the darkness meekly, persistently, when it has on its side wealth, culture, influence, and churchianity."—Z '07-283.

There is danger in looking at and trying to please the beast. There might be great danger to one who has shown bravery on the battlefield and in other places, in looking so intently at the "beast" and its operation that they would lose a large degree of courage incident to a follower of Christ and become fearful of performing their full duty. To such we would suggest, Look away from the "beast" and look to the perfect pattern and hear the command of the Captain of our salvation, "Fear not. . . . and follow me". It would be a fearful thing, after one had sacrificed all and for a time fought valiantly, then to become frightened at the "beast" or any man-made institution, which would lead to a compromise of conduct and thus a failure to gain the prize. There is a class of called ones who are fearful and for this reason draw back from the service, and concerning such we read: "But though not voluntary overcomers the Lord loves them and delivers those who through fear of death (fear of contempt, fear of reproach borne by the bullock and the goat beyond the camp, in the wilderness or separated or dead condition) were all their lifetime subject to bondage—bondage to fear of men and men's traditions and opinions, which always bring a snare and keep back from full obedience to God even unto death. (Hebrews 2:15)". T-70.

SPIRIT OF LITTLE FLOCK

Does the "little flock", those who will inherit the kingdom, have a greater measure of the spirit of the Lord than the class above mentioned? Concerning these we read: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father".—Romans 8:15.

It is to be expected that the adversary, through his various agencies, particularly that of the "beast", will make every possible effort to frighten and discourage the followers of the "Lamb". But these know the voice of their Master and cheerfully follow whithersoever he leadeth. For their encouragement the Lord hath put these words in their mouths: "Therefore will we not fear though the earth [organized society] be removed, and though the mountains [kingdoms] be carried into the midst of the sea [disorder], though the waters thereof roar and be troubled, and though the mountains shake with the swelling thereof. God is in the midst of her: she shall not be moved; God will help her and that right early." (Psalm 46:2-5)

Again: "Though a host should encamp against me, my heart shall not fear; though wars should rise against me in this will I be confident. One thing have I desired of the Lord and that will I seek after, that I might dwell in the house of the Lord all the days of my life, that I may behold the beauty of the Lord and inquire in his temple." (Psalm 27:3,4) Clearly here the Psalmist describes the class who fearlessly follow the Master and are looking forward to entering the kingdom. Those possessing the zeal peculiar to the Lord's house, the zeal that is prompted by love, will not fear hardships in his service but will rejoice to be counted worthy to fill up some of the sufferings of Christ left behind, as they go forth sounding their trumpets, breaking their vessels and letting the light of truth shine out through their lives. Of them the poet has beautifully said:

"Happy objects of thy grace
Destined to behold thy face,
Hallelujah! Hallelujah!
Hallelujah! Amen."

POWER AND A SOUND MIND

Again, says the Apostle concerning this class: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner." (2 Timothy 1:7,8) It is not to be understood that those composing the little flock will be fool-hardy and indiscreet, making themselves the objects of just criticism, but on the contrary such possess the spirit of a sound mind and this spirit of a sound mind, the spirit of the Lord, leads the possessor to be calm, sober, watchful, and always prayerful, and like the little band of Gideon's 300, always on the alert to do the will of the Lord at the proper time and to do it discreetly and wisely and without fear. Such, when railed upon by the enemy, do not indulge in railing but calmly and trustfully use the sword of the spirit, and thus participate in the pulling down of the strongholds of error. They are not puffed up by words of praise, nor abashed or affrighted by the storming words of the clergy, nor those in authority. They realize that in self there is no strength and that their strength cometh from the Lord. (Psalm 121:1,2) Thus "the weak things of this world are made mighty through God, (through the spirit, the power of God) to the pulling down of strongholds of error and sin, and to their endurance of a good fight as good soldiers of the Lord Jesus Christ, much to the surprise of those naturally their superiors. This was true in times past, when the weak ones of the world espoused the cause of Christ, and were firm to the very end of life, as martyrs, enduring unwaveringly trials and difficulties before which the strongest of the world quailed. And the same thing is still true of the same class, for although the particular features of persecution have greatly changed, nevertheless it is still necessary to 'endure hardness as good soldiers.'"—E-250.

WHY FEARLESS APPROVED

Why do the Scriptures everywhere mark with approval the fearless? Surely not because the Lord is pleased with a boastful class. On the contrary, God is displeased with the boastful. The fearless are approved by the Lord because they thus show an abiding faith and confidence in him. "Without faith it is impossible to please" God. The more complete our faith the more pleasing are we to the Father. "According to thy faith be it done unto thee." The more fully we realize that we are children of the King, the more fully shall we appreciate the fact that even our body of flesh is immortal until his due time for its dissolution. What a wonderful Father we have—a refuge for every time of trouble, our strength in all times of weakness. These words of confidence he has put in the mouth of his children: "Thou hast seized hold of me by my right hand, with thy counsel wilt thou guide me and afterwards take me home to glory." (Psalm 73:23,24, *Leeser*) When we look away from our Father and forget that he is holding to our hand, we are weak and fearful. Then it is that faith is weak; then it is that we are terrified by the roar of the beast. If our faith recovers, then as the needle seeks the pole, so our hearts, if perfect, will immediately seek the Lord and when it does again are we strong. At times it seems that the enemy is about to overwhelm us, but when we remember that our hand is in the Father's the enemy's power immediately fades into insignificance. Truly and sweetly the poet wrote:

"God, our refuge, we cry to thee
Whose love our redemption hath planned,
Lord, strengthen our faith, lest we forget
We are held by a Father's hand."

INCREASED FAITH

When we first came to a knowledge of the truth and consecrated ourselves to do the Father's will we had a measure of faith. As we increased in knowledge and trust we increased in faith. When the storms of persecution arose and the waves began to beat against us we found that we needed more faith. The same rule must of necessity apply to the end. It must be expected that the "beast" will continue its wicked persecutions until it is overthrown by the "Lamb". All who follow the "Lamb" through these experiences to ultimate victory will have their faith put to the severest test. At one time when you went forth in the volunteer service and when everyone smiled and took from your hand the tract it was easy to go out in the work. When they graciously bowed to you with thanks for what you had given them it was not difficult to distribute the tracts. But when some began to scowl and others to rail, while others threatened you with violence and imprisonment, you found it required more faith to go calmly forward in the work. When the persecution increased and you were apprehended and charged with crime because you told the truth, when you were unjustly condemned as malefactors and cast into prison, and the sunlight was shut out by day and not even the stars were permitted to peep in upon you at night, and in loneliness and silence you sat and indulged in meditation, more faith was required to know that the Lord still loved you and that he held you by the right hand and that all was right. Truly the poet has described it thus:

"It is easy to sing with loved ones near,
When sunshine lies over the land;
But to sing in the dark with a lonely heart
We must feel the touch of His hand."

The spirit of the Lord is not the spirit of fear, but the spirit of courage, faith, love. *May we not expect that as we advance further and further into the final conflict with the beast that greater courage will be required of these who are overcomers and who enter the kingdom? Will it not require a double portion of the Elijah spirit firmly, calmly, and serenely to meet the enemy in battle and present the sound message of*

truth? We think so. That the "beast" will further exercise her persecuting power we believe, but "Zion need not fear", because she is on the Lord's side and victory and triumph is certain. Though the persecutions increase, those who have his spirit in the greatest measure will persist in making proclamation of his message of truth. Does it not seem that the Lord directed his wise and faithful servant to write concerning that time? "It will probably be in an effort at self-preservation on the part of great Babylon (Christendom) when she sees her power in politics, priestcraft and superstition waning, that the work of truth-spreading will be stopped as detrimental to her system and probably at this juncture the Elijah class, persisting in declaring the truth to the last, will suffer violence and pass into glory." (C-231) These words should be an encouragement to everyone who hopes to be in the kingdom to press earnestly on and persistently make known the message.

THE TEST OF PERFECT LOVE

St. Peter makes it clear that judgment must begin at the house of God. (1 Peter 4:17) That the judgment of the nations is at hand every student of divine prophecy can see; that judgment upon the house of the Lord has for some time progressed, none of the Lord's "little ones" can doubt. The chief purpose of this judgment of the house of the Lord is to test out and determine who have developed character pleasing to the Father, that which will insure his abundant entrance into the kingdom. Is the element of fear involved in this test? It is, and it proves whether or not our love for God and our Lord Jesus is supreme. St. John having this day of judgment in mind wrote to the church: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." (1 John 4:17,18) The word "boldness" in this text is rendered by Dr. Strong as "outspokenness, frankness in publicity and speech with confidence". There could be no severe test of our love without some experience that would have a tendency to cause us to fear; hence the Lord in this concluding hour of the church's earthly experience permits fiery trials to come and St. John tells us here that if our love for God is perfect we will have no fear, but will have boldness and confidence in this hour of testing and will speak forth the message of truth frankly and with confidence, sounding out our horns and using our earthen vessels and letting our light shine. Our lives, our all belong to the Lord. We owe him all we have, and he gives us the opportunity now to prove that we love him with a pure heart supremely.

WHO SHALL RECEIVE THE KINGDOM

"Fear not, little flock, it is your Father's good pleasure to give *you* the kingdom." Before the foundation of the world God ordained a little flock to whom he would give the kingdom, and destined that such should be "holy and without blame before him in love—perfect in love, without fear, unwavering in faith". (Ephesians 1:4) No creature or power could make war upon this little flock without the Father's permission, because they are the apple of his eye and he holds them in the hollow of his hand. In the exercise of his wisdom and love he permits fiery experiences to come to test their loyalty and love. He permitted his beloved Son to suffer an ignominious death and then exalted him to the highest pinnacle of glory. He has permitted the "beast" to appear again from the abyss and make war with the "Lamb" by making war against his followers. To them the Master said: The beast "shall make war with the Lamb and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful". When the earnest, loyal follower of the Lamb reads these words his heart is thrilled with joy, because he knows that the fight having now begun, soon the victory will be complete and when that victory is complete those who stand on Mount Sion triumphant with the Lamb will be not only the called and chosen but will be the faithful, the loyal ones, even unto death, those who have not feared to speak his name, and who in the hour of stress have joyfully proclaimed, "The kingdom of heaven is at hand".

"Blessed are the pure in heart, for they shall see God." Blessed are the fearless, for they have pure hearts. In the above text St. John proves that only the fearless, that is those who confidently trust in the Lord, are perfect in love. It is only the pure in heart that are perfect in love, therefore it follows according to Jesus' words, that the fearless—perfect in love—pure in heart, are the ones who will be received into the kingdom and see Jehovah. What a glorious prospect is set before them! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit." (1 Corinthians 2:9,10) By faith such now behold the majesty and beauty of the King and the indescribable glory of the kingdom. By faith then, let us, without fear, as the battle rages, hold firmly our Father's hand and boldly cry out, "The sword of the Lord and of Gideon". Proving our faithfulness to the end, it will be our Father's good pleasure to grant unto us an abundant entrance into the everlasting kingdom, where there will be fullness of joy and pleasures forevermore.

[In Part II we will consider Elijah and Elisha as types and the relation of these types to the subjects of fear and perfect love].

(TO BE CONTINUED)

SONG OF CYRUS' MEN

When the great finger writes across the wall:
"Thou in the balance weighed and wanting art";
Let me not then be in the feasting hall,
But from th' accursed city far apart.

Yes, rather with that vig'lant band of men,
Nurtured in trial, persecution, doubt,
To smite th' ill-fated ramparts when the sands
Within the measuring glass have all run out.

Fearless I tread in unaccustomed ways,
When comes the quickening call to the attack;
May I not of the terror be afraid,
Since I would stand in those transcendent days,
When they, who in the balance nothing lack,
The fair foundations of the free have laid.

SCRIPTURE FOR A PURPOSE

"All Scripture is given by inspiration of God;....that the man of God may be perfect, thoroughly furnished unto all good works."—2 Timothy 3:16,17.

THE WHOLE world is in a condition of alienation from God. Mankind is steeped in ignorance and superstition. When we inquire why this is so, the Bible informs us that it is the result of our great ancestor Adam's disobedience to the just laws of his Creator. We see, then, that God is not responsible for present conditions, although for a wise purpose he has permitted them to come about. He created man under favorable conditions and with sufficient knowledge to enable him to take the proper course. Man brought the curse of death and all its concomitants upon himself by taking heed to Satan, the original sinner; and this course brought the entire race of Adam into divine disfavor.

Satan's lie in Eden first misled Mother Eve to doubt the truth of God's statement. (Genesis 2:17; 3:1-5) While Adam was not deceived, yet he deliberately disobeyed the divine command, and thus brought the penalty of death upon himself and all of his posterity. Separated from God, mankind gradually came under the influence of the adversary of God, who has brought them more and more under the power of superstition and ignorance. This is true of all classes, in all lands. But while God does not purpose to permit the veil of ignorance to remain forever upon humanity, yet he prefers to leave them in this degraded condition for a time, knowing that it is better for them to be in ignorance while present conditions exist. Knowledge brings a responsibility which the race in its present condition is unable to bear.

THE GOSPEL INVITATION LIMITED

Through the Gospel God has issued an invitation to a certain class. This invitation presupposes the existence of a class that is dissatisfied with the present evil things, and that is yearning to come into favor with God. As the Apostle said, they are "feeling after God, if haply they might find him". (Acts 17:27) God has a bountiful arrangement through which every human being will bye and bye have a full opportunity to receive a blessing through our Lord Jesus Christ; but this will be accomplished in the future. Now the only ones whom he invites are those who are feeling after God and striving against sin. The self-satisfied are not invited. All the promises of the Bible are designed for those who come to the place where they long to get away from sin and to draw near to God.

In dealing with this class whom he has called out from the world, God has a variety of methods of operating. Of old he has spoken through the prophets; in later times he speaks through his Son and through the apostles. There is a larger sense in which God speaks to all mankind, but not in a special way. He sends his rain on the just and the unjust. His sun shines on good and bad alike. "Day unto day uttereth speech, and night unto night showeth knowledge." But all these expressions are indefinite. With the message to the called-out class, however, the reverse is true. In the words of the Son of God and the apostles we have a clear, succinct revelation that God is perfect in Justice, Wisdom, Love and Power; and that in proportion as any come to understand their Creator, in that same proportion will they come to understand his benevolent plans and purposes.

NECESSITY FOR OVERCOMING OUR WEAKNESSES

The question might very properly be asked as to the influence of the holy Spirit of God in enlightening our minds and clarifying our understanding to appreciate his Word, and as to how this enlightenment affects the whole life in the battle against the weaknesses of the flesh. We understand that God preferably operates with his people along the lines of their human will, the human heart, (their determination and affections), and that he has given them incentives, suggestions, to enable them to fight the good fight to the very end of the way.

Or, as we are instructed through the words of the Apostle Peter: God has given us the exceeding great and precious promises, that by these we may become partakers of the divine nature. (2 Peter 1:4) The mere reading of these promises, however, will never give us that great boon. We must set our hearts and our affections on things above; and if they are properly understood, we are led by them to conform our lives to the conditions which are attached to the promises.

This course of action results in our putting away those things which are displeasing to God. Moreover, we learn to add to our faith fortitude, knowledge, self-control, patience, brotherly kindness, love, as the Apostle suggests in this connection; for if we do these things, we shall have an abundant entrance into the kingdom of our Lord and Savior Jesus Christ. (2 Peter 1:5-11) We are to permit the promises of the Scriptures to exercise a power in our hearts and lives. Our Lord prayed: "Sanctify them through thy truth; thy Word is truth". (John 17:17) This is the power which is to sanctify our hearts.

"TAKE HEED UNTO YOURSELVES"

The question, then, might arise, Does God ever exercise an outside influence in order to have us conquer some weakness of the flesh which we would never have conquered ourselves? The reply is, If God saw that we would not conquer if we were to continue to pursue a certain course, he would provide the help in order that we might do so—on condition that we trust him for it. But if he saw that we could conquer, he would say: "My grace is sufficient for thee"—fight it out for thyself. Those who would do so would get the greater blessing, and thus would become the stronger in the Lord. But when we have done what we could to conquer our weaknesses, we should ask him for the needed grace to help in time of need. Furthermore, we are enjoined to grow in grace and in the knowledge and the love of God—to grow up into him who in all things is the Head of the body, even Christ.

Whoever does not submit his own heart to the leadings and the teachings of the Lord has no authority from the Father to teach others to do so; and for such to presume to do so, as did the Pharisees and the Doctors of the Law, is hypocrisy, as the Master plainly indicated. Only those who are fully consecrated to God, and who have received the anointing of his holy Spirit, are commissioned to preach the Gospel and to serve the household of faith. And only such as continually and faithfully submit themselves to the leading of the Spirit of God, which brings them out of the old paths of sin and uncleanness into the paths of holiness, are either worthy or able to perform the skilful service of ministering to the Lord's household.

GENERAL CONVENTION: CEDAR POINT, LAKE ERIE

THE IMPORTANCE of assembling ourselves together, as the Lord's people and in the spirit of the Master, cannot be overstated, especially as we see the end of the earthly journey of the church draw near. It has long been recognized that a general convention affords opportunity for wider acquaintance among the brethren, enabling them to get into closer touch with each other and to sympathize more fully with each other in the blessed service the Lord has committed unto them. It has been the custom of the Society to hold one general convention each year. Last year we missed this, because of conditions prevailing at that time. Notwithstanding the local conventions held during the present year, it is seemingly pleasing to the Lord that the International Bible Students Association have one general convention, affording opportunity for the friends to attend from all parts of the United States and Canada.

It seemed most appropriate to hold this convention the early part of September, since at that season many friends might find it more convenient to be away from their homes; hence the time set for this convention is September 1 to 7 inclusive, a period of seven days, but with the program opening on the afternoon of the 1st. This will allow most of Labor Day in which friends from nearby points can travel.

In looking about for a place we had at first thought of Put-in-Bay Island, where eight happy days were spent in convention in 1908. But upon closer investigation arrangements there did not seem to promise all that could reasonably be expected; for one thing the trolley car line which did operate from the docks to Hotel Victory has been torn up, thus making the hotel less accessible than formerly. Finally arrangements have been made for the convention to be held at Cedar Point, which is on a slender peninsula jutting out from the Ohio mainland, only a short distance from Put-in-Bay. Cedar Point is really more accessible than Put-in-Bay, for regular boat lines run from Cleveland, from Toledo, from Detroit, and from Buffalo; hourly ferry trips are made from Sandusky, these ferries landing within what would be about one city block from the commodious hotel which has been placed at our disposal, and in which is situated the auditorium where the meetings will be held. Furthermore, a splendid concrete autoroad leads out from the mainland and makes the place thus accessible for auto passengers from either east, west, or south.

The management has placed at our disposal its large and quiet auditorium, which has the benefit of both eastern and western breezes. There are no railroads, no streetcars, and no autoroads beyond the end of the main road; so there will be no untoward noises from sources very fruitful of distraction in cities. For those who will be coming in autos, there is a spacious garage just near the hotel, which will charge 50 cents for each machine per twenty-four hours for irregular stand-ins, or $2.00 for the whole seven days. The northern extremity of the Point, from the hotel on, is wooded with virgin forest, through which, however, well-built walks are laid and which will furnish opportunity for rest and conversation between the meeting periods.

Hotel "The Breakers" is the place of chief entertainment, and is so called from the fact that it is situate directly on the magnificent seven-mile strand. The hotel has one thousand outside rooms and a special rate has been made of $2.50 per day per person *for room and board,* two people occupying one room. The rooms will not be available at this special rate until the night of September 1st, as that is the day on which the hotel is closed to the public in general. The management has pledged itself to do all in its power to provide for the comfort and well-being of the guests. If necessary, further accomodations can be arranged, either on the Point or in Sandusky, some fifteen minutes removed by ferry.

Those travelling long distances by rail are advised to purchase their tickets to Sandusky, Ohio, as the most frequent boat service is obtainable from that point. Special cars arriving at Sandusky over the New York Central Lines are usually brought to the ferry piers; passengers arriving over the Big Four, Pennsylvania, Baltimore & Ohio, or Lake Erie & Western Railways will find themselves within a few blocks of the ferry landing.

We expect to secure special railway rates for this Convention on what is called the certificate plan. When purchasing one-way ticket, buy it to Sandusky, Ohio, securing at the same time a certificate from the agent showing that the ticket was purchased account of I. B. S. A. Convention. If, perchance, the agent is not instructed regarding our convention, then secure a receipt showing that such a ticket was bought. Full regular fare will have to be paid to Sandusky, and with the certificate or receipt return trip can be secured for one-third of the regular rate. This will make the round trip average about two cents a mile each way. Inquiry might well be made of local agents as to whether there is any regular summer round-trip rate to Sandusky which would be *more* advantageous than the fare-and-a-third certificate plan.

Reports from various parts of the country show that the friends are very much enthused over the prospect of this general convention. It is probable that several special cars will be chartered by friends from the Pacific coast. Many are expected from all parts of the United States and Canada. Practically all the Pilgrim brethren will be present and will address the convention during the period of seven days. Several classes in the Central States had thought of holding local conventions over Labor Day, but now, doubtless, the majority will prefer to attend the larger gathering at Cedar Point.

The Society has provided a committee on arrangements, and this committee will be glad to do, and will do everything possible to insure the comfort of those who attend. It is important, however, that the committee know in advance how many to expect. We therefore request the friends to address a letter or postcard to the convention committee at Pittsburgh, stating the number in the party, whether male or female, those who prefer to room together, etc. With this information the committee will be on the ground and receive the friends as they come, assigning them to their quarters without difficulty or confusion.

It is expected that this will be the largest and most helpful general convention that has been held for many years. It will afford opportunity for discussion and preparation for the future great work that is before us. We suggest that the classes throughout the country immediately ascertain how many in their districts are expecting to attend, and that they arrange the journey in parties as nearly as possible.

Please address communications to Convention Committee, I. B. S. A., 119 Federal St., Pittsburgh, Pa.

THE WISDOM FROM ABOVE

— —AUGUST 31.—DANIEL 1:8-20.— —

AN ANCIENT EXAMPLE OF SELF-CONTROL—FOUR NOBLE YOUNG MEN—GOOD BLOOD FROM CHEAP FOOD—THE SECRET OF THE YOUNG PRINCES' WISDOM—DAILY OPPORTUNITIES TO EMULATE DANIEL AND HIS COMPANIONS—ABSTINENCE FOR THE SAKE OF OTHERS.

"Every man that striveth in the games exerciseth self-control in all things."—1 *Corinthians* 9:25.

WE HAVE noted the cruelty of the kings of olden times. It is therefore appropriate that we also note certain instances in which they manifested great breadth of generosity and wisdom. Today's lesson illustrates this. Among the earlier captives brought by Nebuchadnezzar from Jerusalem some twenty years before its destruction were four young men of evidently noble birth and religious training—Daniel, Hananiah, Mishael and Azariah. These captives were neither maltreated nor enslaved, in the ordinary sense of the term. Their intellectual qualities were discerned; and they were put into a superior school that they with others might be fitted to constitute a board of wise men, counsellors of the king. So different is all this from the nepotism, "graft" and "pool" of our day that it seems almost incomprehensible.

At the same time the instance was an overruling of divine providence by which not merely rebels against God in Israel were suffered to be captured and deported, but some who were most loyal of heart to the principles of the divine law. We may here learn a lesson of how God is able to make even the disasters of life work out blessings for those who are truly loyal to him, even as Daniel and his companions were blessed and prospered in the enemy's land and advanced to positions far higher than they would ever have attained in their own country.

ADVANTAGES OF ABSTEMIOUSNESS

The young Hebrews were attached to the king's household, and were provided with extraordinary delicacies, including spirituous liquors. The policy of the king in providing sumptuously for all the students, who were from various lands, was that they, being well nourished, might be in their best physical and mental condition. This lesson shows that it is a mistake to suppose that high living is especially conductive to intellectuality, not to mention spirituality.

From the very beginning, under God's providence, the deportment of Daniel brought him into special favor with the prince of the eunuchs who had in charge the temporalities of these students. There is something in a meek and quiet spirit that is impressive; and as a rule such a spirit comes only from a proper religious training. Daniel, and his associates through him, appealed to this eunuch, requesting that instead of the fine food and liquors provided they might have a plain vegetable diet. The eunuch replied that he would be very glad to comply with the request, only he feared that when examination time should come, these four Hebrews, fed upon the plainer fare, would appear at a disadvantage, and cause a reflection upon himself and possibly cost the loss of his position, if not indeed the loss of his life. Daniel, however, appealed for a trial of the matter for ten days, agreeing to abide by the results. At the end of this short time, comparison showed that the four young men who practiced abstemiousness were fairer and fatter in flesh than were those who shared the king's bounty. So their request was granted.

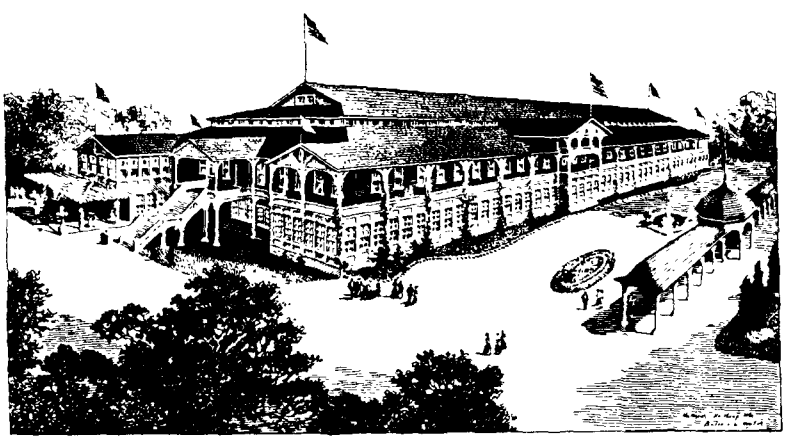
Of them we read: "Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." At the end of the period of their preparation, the king communed with the students, "and among them all was found none like Daniel, Hananiah, Mishael, and Azariah....And in every matter of wisdom and understanding concerning which the king inquired of them he found them ten times better than all the magicians and enchanters that were in his realm."

What was the secret of this wisdom and understanding? Did not the secret lie in the blessing of God and in the fact that these young men sought to devote their lives to the doing of the divine will, to the doing of righteousness? Thus we see that our hearts and minds can be free from selfish motives, free from superstition, free from fears, free to do the will of God at any cost. Such minds anywhere, at any time, are scarce. Such minds always develop wisdom. On the other hand sensuality, selfishness, the grinding of personal axes, always becloud the judgment. What we need today in every walk of life is consecrated men of the stamp of Daniel and his companions, whole-hearted men who will give their best for the service of their fellowmen in whatever sphere their lives may be cast. The world has grown wiser(?), however, since those days. Today a Daniel would not get into such a position of influence; or if, perchance, he did get there, it would be a miracle if he were not removed. Such a miracle kept Judge Lindsay of Colorado in office for several years in spite of every pressure of high-handed politics which sought to crush him because of his faithfulness to the principles of righteousness.

Although ancient Babylon has passed away, although few of us can be Daniels or have his high position and wonderful opportunity, nevertheless the thing that is really needed is the Daniel spirit; and that is a possibility with every man and with every woman, young or old. "Dare to be a Daniel!" Alas, how few appreciate the privilege! How few are emulating the Daniel spirit!

"WHEREBY THY BROTHER STUMBLETH"

In Romans 14:21 the Apostle Paul gives the thought that in addition to our consideration of what is best for ourselves in the way of food and drink, to enable us best to serve the Lord, we should also have a mind as to the effect of our influence on our neighbors. The more noble our character, the greater will be our influence upon those who are naturally weaker than we are. And that influence should be always used for the good of others, for the lifting up of the highest possible standards of thought, word and deed. Whatever will assist us in this direction should be considered, and should be to us as a command from God, who has said: "Do good unto all men as ye have opportunity, especially to the household of faith".—Galatians 6:10.



Convention Hall, Cedar Point, Ohio. See Convention announcement on preceding page.

THE KINGDOM OF GOD

— —SEPTEMBER 7.—MATTHEW 13:31-33, 44-50.— —

PARABOLIC PICTURES OF THE KINGDOM OF HEAVEN—LIKENED TO A MUSTARD SEED—TO THE LEAVENED BREAD—TO A TREASURE HID IN A FIELD—TO A PRICELESS PEARL—TO A NET CONTAINING FISH OF EVERY KIND—THE END OF THE AGE THE TIME FOR SIFTING AND SEPARATING THOSE UNFIT FOR THE KINGDOM.—THIS WORK OF SEPARATING NOW PRACTICALLY FINISHED.

"Seek ye first his kingdom and his righteousness."—Matthew 6:33.

LET US keep in memory the fact that the Master's parables of the kingdom of heaven relate to the class of people that he is calling out of the world of mankind to be associated with him in his Millennial kingdom soon to be inaugurated. Let us remember that sometimes this class is spoken of as including, nominally, not merely the saintly, the wheat class, but also to some extent the tares, as shown in our context. These different parable-pictures represent the same subject from different standpoints, just as we take a photograph of a building from the north, the south, the east and the west, internally and externally.

LIKE A GRAIN OF MUSTARD SEED

As a mustard seed is very small, yet produces a large bush, so that the fowls of the air may lodge in its branches, so this parable illustrates how the Gospel of the kingdom would, from a small beginning, attain to a considerable size. Its size would not be great among the trees, but among bushes or herbage. Thus the message of Christ, received at first only by the poor and the few of Israel, has finally grown to such important dimensions that the fowls like to gather in its branches. But let us remember that according to our Lord's interpretation of a previous parable (Matthew 13:4, 19) the fowls represent the servants of the wicked one. So then the teaching of this parable would lead us to conclude that at one time the church of Christ was so unimportant in the world that it was considered a shame and a dishonor to belong thereto; but that ultimately it would become great and honorable, and that the adversary's servants would disport themselves in its shelter.

This development the Scriptures represent as being Babylon, declaring that as a whole the nominal church, with its various branches and denominations, is Babylonish. Hearken to our Lord's words: "She has become the hold of every foul spirit and the cage of every unclean and hateful bird". (Revelation 18:2) The intimation is that there is a large outward development of the church which is not to her advantage and glory, but contrariwise. Nevertheless this is nominally the church of Christ. However his spirit may have been mispresented and however improper the development may have been ultimately the great Head of the church will bring order out of chaos and confusion, and will glorify and use his elect.

The parable of the leaven illustrates the process by which, as was foretold, the church would get into the wrong condition. As a woman would take her batch of flour for baking and would put leaven (yeast) into it with the result that the mass would become leavened, so it would be with the church of Christ. The food of the entire household would become leavened or corrupted. Every portion would become more or less vitiated with the leaven of false doctrine, which would permeate the entire mass. Thus today nearly every doctrine inculcated by Jesus and his apostles has become more or less perverted or twisted by the errors of the dark ages.

TREASURE HID IN A FIELD

The desirability of obtaining joint-heirship with Christ in his Millennial kingdom is pictured in the parable of "the treasure hidden in the field". Realizing its value, the finder desired it for himself, and had such faith in it that he disposed of all his property in order to buy that field which he believed to contain the precious treasure. Only those who will appreciate the Gospel message will gain its glorious promises. It we love the present life with its joys and prospects, its hopes and ambitions, then we will labor for these. But if we intelligently hear and by faith believe the Gospel offer of this age, the offer of a share with Christ in his Millennial kingdom, then in proportion to our faith and our appreciation will be our self-sacrificing zeal to attain that prize.

Whoever believes the message of the kingdom will find his faith an inspiration, indeed a necessary inspiration, to the attainment of the prize; for it will cost all that he has of earthly blessings. And unless he has faith that he will win the prize, he will surely be unwilling to sacrifice all that he has for it. The field belongs to God. He has put the treasure there. He offers it for sale to any one who is willing to pay the price. The buyer is our Lord and those who accept his invitation to join with him in the sacrifice of their earthly interests that they may be sharers with him in his heavenly glories, in the work of the Millennial age, to unearth all that treasure in the blessing of the world of mankind. The hiding of the treasure is necessary. Our Lord said: "Cast not your pearls before swine". They will not understand you. They will think you foolish, and in their disappointment may do you injury. "Hast thou faith? Have it to thyself before God." Make your sacrifice of earthly things to him; and he who seeth in secret shall reward you openly.

THE PEARL OF GREAT VALUE

In ancient times pearls occupied greater prominence among the values of earth than now. Pearl buyers traded in these gems and carried them to market, where they were highly estimated. The parable represents one of these pearl merchants as coming across the finest pearl that he had ever seen. He considered it so priceless that he was quite rejoiced to sell or to trade all of his other pearls and property in order that he might become the owner of that pearl.

This parable represents the Gospel offer of a share with Christ in his kingdom as being superior to all propositions of the world. Worldly honor, name, fame, position and wealth are indeed desirable. As the Scriptures say: "A good name is rather to be chosen than great riches". (Proverbs 22:1) But when our eyes behold "the pearl of great price", the kingdom offer of joint-heirship with our Lord in his heavenly glory and the association with him in his work of blessing all the families of the earth, we realize that this is a priceless thing, worth more by far than all the honors, dignities and pleasures of the world. Those worthy to buy this pearl will gladly exchange all earthly things therefor—even their good name; and this will be necessary, as the Master forewarned them, saying, "They shall say all manner of evil against you falsely for my sake; Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you". (Matthew 5:11, 12) He that is not willing to have the kingdom at such a cost is not worthy of the kingdom. The Apostle has said: "Through much tribulation must we enter the kingdom". (Acts 14:22) Only those are overcomers who willingly endure such tribulation for righteousness' sake, for the sake of truth, in obedience to the heavenly calling. And only to the overcomers has our Lord given the exceeding great and precious promises". "To him that overcometh will I grant to sit with me in my throne."—Revelation 3:21.

THE NET GATHERED OF EVERY KIND

Another parable of the kingdom represents the Gospel message as a net. Only one kind of fish is desired, but the net gathers every kind. Not every kind will inherit the kingdom as joint-heirs with Christ Jesus. Hence the end of this Gospel age will be a sifting, separating time, as represented in the parable. The desirable fish will be gathered into vessels; and the remainder will be cast back into the sea as unfit for the kingdom, but not necessarily as unfit for any purpose. During Christ's Millennial reign that class unfit for the kingdom will be dealt with and blessed and, if possible, be made useful and fit for life everlasting.

Here, as in the parable of the wheat and the tares, the furnace of fire, and the weeping and gnashing of teeth in connection therewith, symbolizes the great time of trouble with which this Gospel age will end, giving place to the Millennial kingdom, the kingdom for the establishment of which upon the earth the church has been praying unceasingly for nineteen centuries: "Thy kingdom come; thy will be done on earth, as it is done in heaven". What a kingdom that will be! It will be a kingdom entrusted to a "little flock". "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12:32) And it will be fully empowered to rule among mankind.

THE SHEEP AND THE GOATS

— —SEPTEMBER 14.—MATTHEW 25:31-46.— —

JUDGMENT OF THE NATIONS—DESCRIPTION OF THE WORK OF THE MILLENNIAL AGE—ORDER IN THE RESURRECTION—HOW THE WORLD WILL BE GATHERED BEFORE CHRIST'S JUDGMENT THRONE—TWO CLASSES GRADUALLY DEVELOPED—CHARACTER THE BASIS OF JUDGMENT—CHARACTERISTICS OF THE SHEEP CLASS—THE RESURRECTION—CHURCH NOW ON JUDGMENT.

"For we must all be made manifest before the judgment-seat of Christ."—2 Corinthians 5:10.

HAVING given his disciples many parables illustrating the experiences of the church, the kingdom class, in their development and preparation for kingdom honor, it was eminently proper that Jesus should give the parable of this lesson to illustrate the work of this kingdom after its establishment, to show its purpose and its effect upon the world of mankind. In the past many of us read the Bible too carelessly. Our minds were sluggish respecting spiritual things. For instance, todays's lesson was at one time applied to the church; and this thought was evidently held by those who selected the lesson, since they have cited a Golden Text which applies to the church. Many fail altogether to notice that the parable says not one word respecting the church, but is entirely applied to the world, to the nations, to the heathen.

For centuries the Jews had been accustomed to think of themselves as God's nation, God's people. All others they styled heathen, Gentiles, the people, the nations; and in the prophecies God treated the matter from this standpoint. So when spiritual Israel was received into divine favor as the royal priesthood, the holy nation, the peculiar people, all the remainder of mankind were properly enough to be thought of and described as the nations, the Gentiles. In line with this, our Lord in the parable tells us what is to befall after his kingdom shall have been set up, after the selection of the true church class to be the bride, the Lamb's wife and joint-heir in his kingdom, in his throne. This, we notice, is very clearly stated by the Master, saying, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory". After proper consideration who will say that this is a matter of the past? Who will dispute that this is a description of Messiah's kingdom following his parousia and his epiphania at his second advent?

APPLICATION OF THIS PARABLE

Then follows a description of the work of the Millennial age. "Before him shall be gathered all nations." This means all people of the world outside of the Lord's holy nation, his peculiar people, the church. Everybody except the church will be before his great white throne of justice, mercy and love; that will be their judgment time.

Six thousand years ago Adam and his entire race were judged in Eden, and the sentence was death. Not one of the fallen human race is worthy of everlasting life. All are sinners. In due time God sent his Son to die for Adam's sin, in order that "as by a man came death [of the entire race], by a man [Jesus] also (will come) the resurrection of the dead [the entire race]. For as all in Adam die, even so all in Christ shall be made alive. But every man in his own order." (1 Corinthians 15:21,22) The first order to be made alive in Christ is the church, called out of the world, separated, "begotten again" of the holy Spirit. These pass their judgment, their trial, for life everlasting or death everlasting in the present time. Hence the worthy ones, with characters formed pleasing and acceptable to God, will be quite ready to be Messiah's bride class, joint-heirs with him in his kingdom and in his work of judging the world. He has promised that all the faithful shall sit with him in his throne, the very throne pictured in the words of our text, the throne before which all the nations, all the people outside of the church, will be gathered.

The gathering of the world will be the result of knowledge. Following the confusion of the time of trouble the outpouring of God's "Spirit on all flesh" will lead on to great enlightment, in which all the blind eyes will be opened, all the deaf ears unstopped, and the knowledge of the glory of God will fill the whole earth. Some there will be who, resisting this knowledge, will decline to accept Christ and will not come into this judgment. But after a hundred years of resistance, these will be destroyed. Those in the parable are such as have accepted Christ's terms and desire to be on judgment, or on trial, for everlasting life. This will include all that are in their graves, who the Master tells us will come forth, not all at once, but gradually. Messiah's kingdom will exercise its power and disseminate the knowledge of God and of righteousness, with a view of encouraging, helping and uplifting all the willing and obedient. All such may rise more and more out of sin and death conditions, out of imperfection of mind and body and out of immoral conduct to the full image of God, as possessed by father Adam in the beginning.

It will be the work of the entire Millennial age to bring this about. Righteousness will reign then, as sin reigns now. That is to say, it will be in control, in the ascendency; and whosoever will sin then will suffer promptly. Hence all the nations will be avoiding sin. Then the world in general will be a grand place, where nothing "shall hurt or destroy"; where "the inhabitant shall not say, I am sick"; where the curse shall be gradually rolled away, and there shall be no more crying, no more sighing, no more dying; and where the blessing of God, bringing perfection, will prevail. O happy day! we exclaim. And surely it will be such; for all who live through those thousand years will have a great blessing.

LAW OF RETRIBUTION OPERATIVE

"But", some will inquire, "what about the sins of the world? Will there be no chastisements, no punishments, for these?" We answer that it will be equally as just for God to forgive the sins of the world for Christ's sake as it has been for him to forgive the sins of the church for Christ's sake. If the one is just, so will be the other; for God is no respecter of persons, and is equally as willing to forgive the sins of the world as the sins of the church, when the world, repenting of sin, will turn from it, accepting Christ as their Redeemer. This does not mean, however, that justice is to be ignored. In the case of the church, note how the sins of youth may leave their scar and sting to the end of life. And so we may reasonably assume that certain stripes, or punishments, will be permitted to follow the world in just the same manner. It will be from these weaknesses and frailities that they will gradually be raised up to perfection during those blessed thousand years of Christ's kingdom, when Satan will be bound and not be permitted to deceive any during that period.

But what about heart condition? If conformity to the divine law in an outward way will bring blessings to all, will there not be still a difference between people, some coming heartily into accord with the Father, and others merely into outward harmony, because this outward harmony will be the way to restitution, perfection?

Undoubtedly this is correct reasoning. It is along this line that the parable before us teaches; namely, that outwardly the sheep and the goat classes have much the same appearance and demeanor, except to the Judge, the King, who will read the heart and ultimately will manifest to all that there has been a real heart difference between the two classes, all of whom will have been on trial during the thousand years, receiving blessings from the kingdom.

THE BASIS OF JUDGMENT

All the while each individual will be making character. This character will be fully appreciated by the great Judge, and the individual will be rated either as sheep or as a goat. All the sheep class will thus be received at the right hand of this perfect Judge; and all of the goat class will be rated as out of favor with him, even though all the while they will be receiving the blessings of the Millennial kingdom and outwardly rendering obedience to its laws. Not until the conclusion of the Millennium will the decision of the Judge be made manifest. Then great surprise will be shown at his decision—by both parties. To the sheep class at his right hand he will say: "Come, ye blessed of my Father [the kind that my Father is pleased to bless and to grant everlasting life], inherit the kingdom prepared for you from the foundation of the world." 'When God laid the foundation of the earth and planned its human habitation, it was his design to give it to you. Now the time has come for you to enter into this kingdom and to possess it.'

This is the kingdom which God gave to Adam, and which Adam lost through his disobedience, but which Christ redeemed by the sacrifice of himself. It will be given to those

alone who will have developed the God-like character, those who will have become the Lord's sheep during the Millennium.

Then the other class, the goats of the parable, will be sentenced: "Depart, ye accursed ones [doomed ones], into everlasting punishment". Granted all privileges, blessings and experiences of a thousand years of contact with righteousness, truth and the Spirit of God, you indeed render an outward obedience; but at heart you have not come into harmony with God. I cannot recognize you as my sheep. I cannot present you to the Father as blameless and irreprovable. You must be destroyed. The punishment is the second death, everlasting destruction. The penalty upon you is an everlasting one because there will be no further provision made for your redemption or for your resurrection from the second death. You will be as though you had never been. You have utterly failed to appreciate the goodness of God and to copy his character likeness. Eternal life is only for those who have God's likeness and God's spirit. "The Father seeketh such to worship him as worship him in spirit and in truth."

Both classes, the sheep and the goats, were surprised at what the King, the Judge, declared to be the basis of his judgment. To the sheep he said: "I was an hungered, and ye gave me meat. I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." To the goat class he said: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." Both sheep and goats claimed that they had no knowledge of any such experiences. 'When did we minister unto thee?' 'When did we fail to minister unto thee?' The answer was 'Inasmuch as ye did it unto one of the least of my brethren, or did it not unto him, ye did it, or did it not unto me.'

CHARACTERISTICS OF THE SHEEP CLASS

Now who are these respecting whom there will be a test upon the sheep class and upon the goat class? Will there be people sick, hungry and in prison during the Millennium? Does the Lord wish us to understand that there will be such? We have, on the contrary, always assumed that sickness, poverty, hunger and prisons will then be gone forever. What does it all mean?

The meaning is plain. With the establishment of the Millennial kingdom all who come into harmony with it will have the great privilege of doing something to help others. The world is blind and starved now, for lack of spiritual food and of the anointing eye-salve of the truth. While the Millennial blessings will be showered upon those who accept the Lord's terms, there will be others who will need assistance. Those who have the spirit of God, the spirit of love, will be glad to carry the heavenly message of reconciliation to all humanity, glad to apply the eye-salve to the blind, glad to unstop the ears of the deaf, glad to help the sin-sick back into harmony with God—to the blessings of Messiah's kingdom, to the way in which these may be obtained—helping them to cover their nakedness with the merit of Christ. All who will take pleasure in this work will thus be manifesting that they have God's spirit and are co-laborers with him. All these will be the sheep. On the other hand those who are careless in respect to their vow, who merely enjoy the Millennial blessings themselves, will be of the goat class and will thus be marking themselves as goats, and correspondingly will be out of favor with the great King of kings, their Judge, the Lord of Glory.

THE WORLD'S RESURRECTION

The prison referred to in the parable is undoubtedly the great prison-house of death, into which approximately twenty thousand millions have already gone. All these are to come forth. But the Scriptures declare that they will not all come forth at once, but "every man in his own order". Only the church will be in the first resurrection. During the Millennium the awakening from the sleep of death, the prison-house, will come about by divine power, of course, but we believe in answer to prayer. Each family circle, as it can prepare for another and another member, will be glad to do so, and will make request for his return. Thus the race will come out of the prison-house of death in the reverse order to that in which they entered, and will be acquainted with, identified by, and prepared for by friends or relatives.

While the blessing of the Lord will provide an abundance for all, nevertheless we may safely assume that the provision will be in the hands of their fellows. It will be the sheep class that will be especially interested in, praying for and preparing for, those who are in the great prison-house of death. And by so engaging their time and energy these sheep will be manifesting a purpose, a will, in harmony with that of the Creator. God has willed that all in the graves shall come forth at the command of Jesus (John 5:28,29); and those in sympathy with God and Christ will be co-laborers with God in accomplishing the work for which Christ died. Any not interested in that work will be lacking in God's spirit; and this is exactly what is charged against the goat class.

He who sits upon the throne, having redeemed the world of mankind and having provided for the resurrection of all these redeemed ones, counts them as in a certain sense representing himself; as he says in the parable, "I was hungered, and ye fed me; I was sick and in prison, and ye visited me," ministered unto me and helped me. Likewise the reproof to the goat class: to these he said: 'You were not interested in the things of God. Your interest was merely personal, a selfish one. You have enjoyed the blessings of these glorious thousand years, and that is all which God has provided for you. You are not of the kind to whom he is pleased to grant everlasting life. You will therefore die. You have more or less of the selfish spirit, which is the spirit of Satan; and as God's provision is destruction for all who will not be in fellowship with him in spirit, this is to be your portion, the second death.'

The eternal fire is the fire of God's jealousy or anger, which burns against and destroys everything antagonistic to his righteousness. (Zephaniah 3:8,9) It is, of course, merely a figurative expression representing complete destruction.

The Golden Text given with this lesson has no connection whatever with the parable of the sheep and the goats. It has reference to the "reckoning" which Christ makes with his own body members and which is pictured by the parable of the talents. To each of his "servants" the Lord has entrusted certain capacities and opportunities for service and account is to be rendered to him in connection with such stewardship and the final degree of honor or dishonor of the individual determined on the basis of his faithfulness or unfaithfulness in his service of his Master. But all this transpires before 'the Son of Man comes in his glory' and begins the work of dealing with all nations.

TWO LETTERS OF APPRECIATION

DEAR ONES IN THE LORD:

Words can't express to you the great blessing I received from reading the July 1st WATCH TOWER. Without a doubt to my mind the Lord sent it, for it is just what I needed. In examining myself after reading the article "Test of Sonship" I find by God's grace I do have the proofs of sonship. I had been a little discouraged over my many mistakes, but after examining myself I find deep in my heart my desire to prove faithful to the Lord to the end. Be assured that I love you all and appreciate your labors of love; I will co-operate with you to the end of the way. I remain with true Christian love,

Your servant in Christ,
GREGORY SAKATOS, *Colp.*

DEAR BRETHREN:

I wish to express my gratitude for the first article, "God's Covenants and Blessings," in the June 15th TOWER, to the dear brethren of the Editorial Committee. This convinces me more and more that the Lord is still using the same channel which he has been using for the last forty-three years for the feeding of his people with food in due season. I received much light and encouragment through the reading of this article already mentioned. May the Lord grant you more and more of his divine wisdom, so that you may be able to continue to be used of the Lord faithfully even unto death.

Yours in his service,
A. S. ZAKIAN, *N. Y.*

International Bible Students Association Classes

Lectures and Studies

ADDRESSES BY BROTHER W. A. BAKER

Gustine, Tex.	Aug.	2, 3	Fort Worth, Tex.	Aug.	12
Miles, Tex.	"	5	Graham, Tex.	"	14
Goldsboro, Tex.	"	7	Bowie, Tex.	"	15
Merkel, Tex.	"	9	Stoneburg, Tex.	"	16
Clyde, Tex.	"	10	Wichita Falls, Tex.	"	17
Weatherford, Tex.	"	11	Archer City, Tex.	"	18

ADDRESSES BY BROTHER R. H. BARBER

Salem, O.	"	5	Painesville, O.	Aug.	11
Lisbon, O.	"	6	Ashtabula, O.	"	12
Negley, O.	"	7	Elyria, O.	"	13
Columbiana, O.	"	8	Wellington, O.	"	14
Alliance, O.	"	9	Shelby, O.	"	15
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ADDRESSES BY BROTHER T. E. BARKER

Beverly, Mass.	Aug.	3	Lowell, Mass.	Aug.	10
Saugus, Mass.	"	4	Nashua, N. H.	"	11
Haverhill, Mass.	"	5	Manchester, N. H.	"	12
Lawrence, Mass.	"	6	Pittsfield, N. H.	"	13
Melrose, Mass.	"	7	Laconia, N. H.	"	14
Concord Jn., Mass.	"	8	Ashland, N. H.	"	15

ADDRESSES BY BROTHER J. A. BOHNET

Myrtle Creek, Ore.	Aug.	8	Chehalis, Wash.	Aug.	19
Rosenburg, Ore.	"	10	Olympia, Wash.	"	20
Eastside, Ore.	"	12, 13	Puyallup, Wash.	"	21
Salem, Ore.	"	15	Tacoma, Wash.	"	22
Vancouver, Wash.	"	16	Bremerton, Wash.	"	23
Portland, Ore.	"	17	Seattle, Wash.	"	24

ADDRESSES BY BROTHER M. O. BOWIN

Cromwell, Conn.	Aug.	1	Port Chester, N. Y.	Aug.	8
New Britain, Conn.	"	2	Stamford, Conn.	"	9
Hartford, Conn.	"	3	Bridgeport, Conn.	"	10
Waterbury, Conn.	"	5	Patchogue, N. Y.	"	11
New Haven, Conn.	"	6	Greenport, N. Y.	"	12
S. Norwalk, Conn.	"	7	Westerly, R. I.	"	13

ADDRESSES BY BROTHER B. H. BOYD

Quincy, Ill.	Aug.	1	Anna, Ill.	Aug.	9, 10
St. Louis, Mo.	"	3	Centralia, Ill.	"	11
Cartersville, Ill.	"	4	Patoka, Ill.	"	12
Creel Springs, Ill.	"	5	Vandalia, Ill.	"	13
Mounds, Ill.	"	6	Pana, Ill.	"	14
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ADDRESSES BY BROTHER A. J. ESHLEMAN

Anderson, Ind.	Aug.	5	Brazil, Ind.	Aug.	12
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Indianapolis, Ind.	"	10	Alfordsville, Ind.	"	16, 17
Crawfordsville, Ind.	"	11	Mitchell, Ind.	"	18

ADDRESSES BY BROTHER A. M. GRAHAM

Whitehaven, Pa.	Aug.	1	Perry, N. Y.	Aug.	9
Benton, Pa.	"	3	Rochester, N. Y.	"	10
Canton, Pa.	"	5	Auburn, N. Y.	"	11
Elmira, N. Y.	"	6	Ithaca, N. Y.	"	12
Hammondsport, N.Y.	"	7	Cortland, N. Y.	"	13
Batavia, N. Y.	"	8	Syracuse, N. Y.	"	14

ADDRESSES BY BROTHER O. MAGNUSON

Marengo, Ill.	Aug.	4	Kewanee, Ill.	Aug.	10
Rochelle, Ill.	"	5	Rock Island, Ill.	"	11
Ashton, Ill.	"	6	Davenport, Ia.	"	12
Peoria, Ill.	"	7	Muscatine, Ia.	"	13
Canton, Ill.	"	8	Keithsburg, Ill.	"	14
Knoxville, Ill.	"	9	Burlington, Ia.	"	15

ADDRESSES BY BROTHER E. D. SEXTON

Ottawa, Kans.	Aug.	3	Cedar Rapids, Ia.	Aug.	9, 10
Kansas City, Mo.	"	4	Clinton, Ia.	"	11
Leavenworth, Kans.	"	5	Chicago, Ill.	"	12
St. Joseph, Mo.	"	6	South Bend, Ind.	"	13
Des Moines, Ia.	"	7	Detroit, Mich.	"	14
Waterloo, Ia.	"	8	Cleveland, Ohio	"	15

ADDRESSES BY BROTHER W. J. THORN

Lancaster, O.	Aug.	1	Wellston, O.	Aug.	8
Newark, O.	"	2, 3	Portsmouth, O.	"	9
Dresden, O.	"	4	Ironton, O.	"	10
Zanesville, O.	"	5	Ashland, Ky.	"	11
White Cottage, O.	"	6	Huntington, W. Va.	"	12
Nelsonville, O.	"	7	Pliny, W. Va.	"	13

ADDRESSES BY BROTHER T. H. THORNTON

Spartanburg, N. C.	Aug.	2, 3	Dallas, Ga.	Aug.	11
Hendersonville, N. C.	"	4	Rockmart, Ga.	"	12
Asheville, N. C.	"	5, 6	Cedartown, Ga.	"	13
Greer, S. C.	"	8	Tallapoosa, Ga.	"	14
Westminster, S. C.	"	9	Chattanooga, Tenn.	"	15, 17
Atlanta, Ga.	"	10	Rome, Ga.	"	18

ADDRESSES BY BROTHER L. F. ZINK

Galloway, Md.	Aug.	3	Morgantown, W.Va.	Aug.	10
Annapolis, Md.	"	4	Burton, W. Va.	"	11
Cumberland, Md.	"	5	Mannington, W. Va.	"	12
Frostburg, Md.	"	6	Brown, W. Va.	"	13
Westernport, Md.	"	7	Clarksburg, W. Va.	"	14
Parsons, W. Va.	"	8	Buckhannon, W. Va.	"	15

ADDRESSES BY BROTHER J. A. BAEUERLEIN

NewKensington,Pa.	Aug.	3	Akron, O.	Aug.	17
Lewistown, Pa.	"	10	Monessen, Pa.	"	24

ADDRESSES BY BROTHER E. L. DOCKEY

New Castle, Pa.	Aug.	3	Wellsville, O.	Aug.	17
Canonsburg, Pa.	"	10	Duquesne, Pa.	"	24

ADDRESSES BY BROTHER A. D. ESHLEMAN

Evansville, Ind.	Aug.	3	Washington, D. C.	Aug.	24
Wheeling, W. Va.	"	10	Baltimore, Md.	"	24

ADDRESSES BY BROTHER H. E. HAZLETT

Warren, O.	Aug.	3	Fairmont, W. Va.	Aug.	24
Johnstown, Pa.	"	10	Clarksburg, W. Va.	"	24

ADDRESSES BY BROTHER W. P. HUDGINGS

Fairmont, W. Va.	Aug.	3	Youngstown, O.	Aug.	10
Clarksburg, W. Va.	"	3	Kittanning, Pa.	"	17

ADDRESSES BY BROTHER J. L. HUTCHINSON

Pittsburgh, Pa.	Aug.	3	Connellsville, Pa.	Aug.	17
Sharon, Pa.	"	10	Elizabeth, Pa.	"	24

ADDRESSES BY BROTHER E. J. MARTIN

Frostburg, Md.	Aug.	17	E. Palestine, O.	Aug.	24

ADDRESSES BY BROTHER H. H. RIEMER

New Brighton, Pa.	Aug.	3	East Liverpool, O.	Aug.	17
Erie, Pa.	"	10	Brownsville, Pa.	"	24

ADDRESSES BY BROTHER F. H. ROBISON

Buffalo, N. Y.	Aug.	3	Washington, Pa.	Aug.	17
Crooksville, O.	"	10	Altoona, Pa.	"	24

ADDRESSES BY BROTHER W. E. VAN AMBURGH

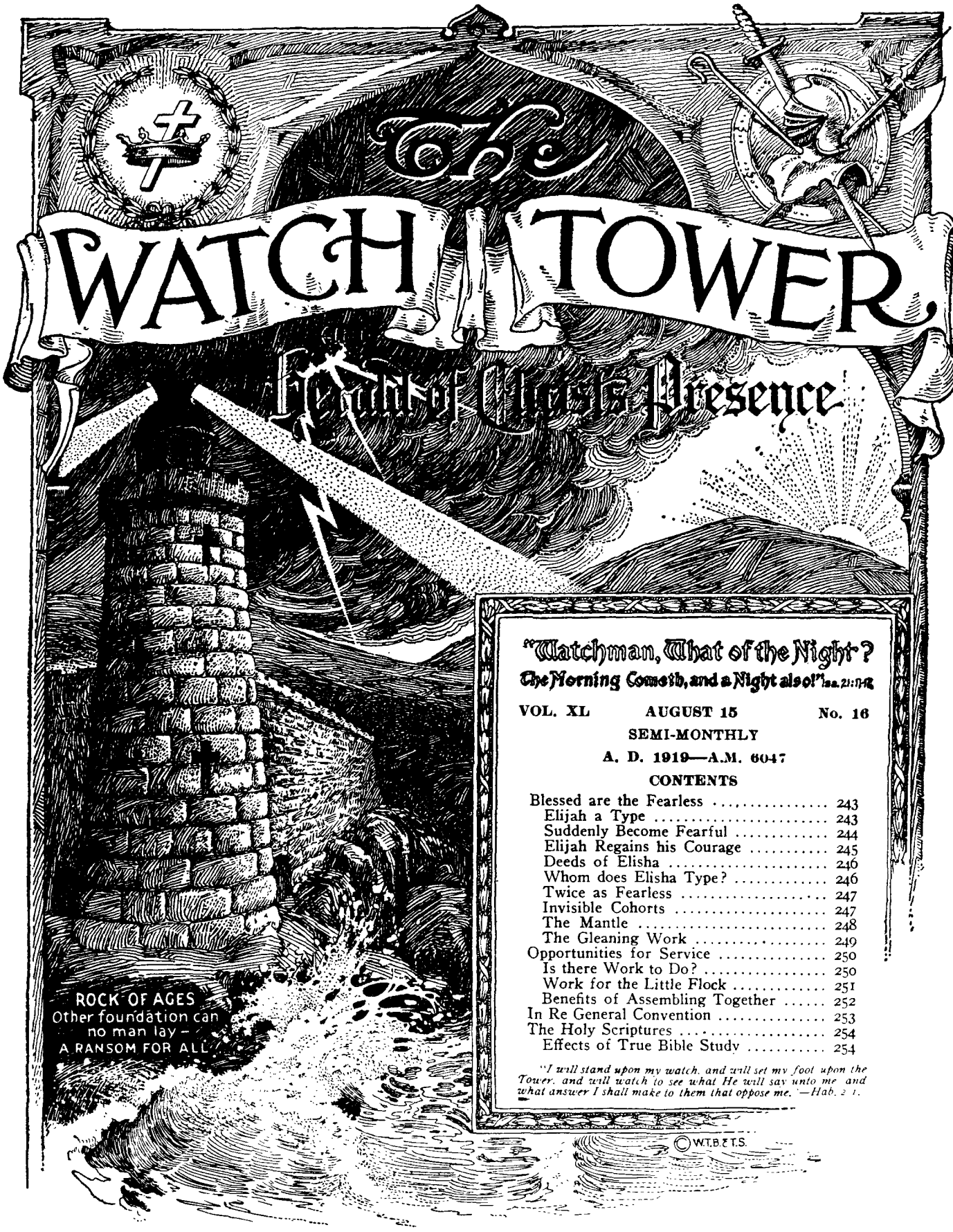
Canton, O.	Aug.	3	Mansfield, O.	Aug.	17
Butler, Pa.	"	10	Toronto, O.	"	24

ADDRESSES BY BROTHER C. A. WISE

Columbus, O.	Aug.	3	Toledo, O.	Aug.	10

MORNING HYMNS FOR SEPTEMBER

After the close of the hymn the Lord's people may well have the reading of "My Vow Unto the Lord", then join in prayer. At the breakfast table the Manna text is considered. Hymns for September follow: (1) 140; (2) 95; (3) 114; (4) 233; (5) 193; (6) 120; (7) 112; (8) 326; (9) 249; (10) 267; (11) 279; (12) 266; (13) 23; (14) 205; (15) 322; (16) 106; (17) 136; (18) 124; (19) 74; (20) 244; (21) 226; (22) 235; (23) 44; (24) 8; (25) 333; (26) 332; (27) 277; (28) 119; (29) 229; (30) 165.



"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

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SEMI-MONTHLY

A. D. 1919—A.M. 6047

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me and what answer I shall make to them that oppose me."—Hab. 2:1.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society): for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all *the willing and obedient*, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isa. 35.

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YOUR COMMUNICATIONS TO THE SOCIETY

Several times in the past we have called attention to the fact that all communications should be addressed to the Society, and not to individuals; but new correspondents are constantly appearing on our lists, thus making necessary the reiteration of what has been often said.

In all matters of business relating to the Society, please address the SOCIETY and *not* individuals who may be occupying various positions in connection with the Society's work. This is not only the usual and preferable business way, but it works more nearly to the advantage of all concerned.

But in addition to using on your envelope the Society's general address (WATCH TOWER BIBLE & TRACT SOCIETY, 119 Federal Street, Pittsburgh, Pa.) it will expedite the proper distribution of your mail to indicate on the envelope the department for which it is intended, if the subject matter is of a special nature, as Pilgrim Dept., Colporteur Dept., etc. Especially is this true with respect to the Pilgrim Department, and class secretaries can usually receive a much prompter reply if this suggestion is observed.

It is absolutely essential to have your name and full address on each communication you send. Even if there are people in the office who know you, there is no assurance whatever that any of those persons will be handling your mail; and even if they should it cannot be expected that they will remember the many thousands of addresses. No foreign address is complete without bearing the name of the country; and no domestic address is complete without the name of the state or (in the case of Canada) the province.

Furthermore, it is a great assistance to us if your name and address be not only somewhere on the letter, but if they both be at the head of the letter. This simplifies our filing very much and tends to make possible better service in response to your correspondence, especially if it be of a business nature.

Married women should be careful to use the same name in all their letters. No small trouble and confusion can be avoided by using either the personal name or that of the husband, but *not both* alternately. We have no means whatever of knowing that it is the same person.

ADDED FEATURE TO TOWER REPRINTS

In addition to the subject matter already announced for the seven TOWER reprint volumes, we are now able to inform the friends that seven full-page portraits of Brother Russell, one in each volume, will be reproduced in fine half-tone photo-engravings. These portraits show the likeness of the seventh messenger to the church as he appeared in the years 1879, 1888, 1896, 1900, 1906, 1910, and 1916. This is the first time a series of this kind has been presented and it adds very largely indeed to the historical interest and value of the work. No increase is made in the price: see price list for Reprint TOWERS in August 1 issue.

I. B. S. A. BEREAN BIBLE STUDIES

QUESTIONS FROM

MANUAL ON SERIES SIXTH

"STUDIES IN THE SCRIPTURES"

STUDY XI—"PASSOVER OF THE NEW CREATION"

Week of Sept. 7 .... Q. 1- 5 **Week of Sept. 21 .... Q. 12-16**
Week of Sept. 14 .... Q. 6-11 **Week of Sept. 28 .... Q. 17-22**

Question Manuals on Vol. VI, Studies in the Scriptures, 10c each, postpaid.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL AUGUST 15, 1919 No. 16

BLESSED ARE THE FEARLESS

"Fear not, little flock, for it is the Father's good pleasure to give you the kingdom."—Luke 12:32.

PART II

WHEN prophecy has been fulfilled or is in the course of fulfillment the consecrated child of God may understand it. The world has no faith in the Word of God, hence even though men of the world behold events transpire in fulfillment of prophecy, they do not believe the prophecy, and it means nothing to them. Knowing the inspired words of the prophets were written aforetime for the instruction and comfort of the church and particularly for the benefit of those upon whom the ends of the ages have come, the faithful Christian is enabled, by reason of the illumination of the holy Spirit, to see and have some appreciation of fulfilled prophecy. In this part of the subject under examination we will consider the life, deeds and words of the prophets Elijah and Elisha from the viewpoint of type and antitype.

There has been much discussion among Bible students concerning these prophets and what class or classes of persons they represented. Since we are assured that the pathway of the just is as a shining light that shines more and more unto the day of perfection, the searcher after truth may with confidence expect to get further light as the end of the pathway is approached. The honest searcher for truth does not irrevocably commit himself to an interpretation of unfulfilled prophecy; for he realizes that the Lord may be pleased, from time to time, to grant a clearer vision of the subject, and as prophecy unfolds and the events transpire in fulfillment thereof the vision does become clearer. (2 Peter 1:19-21) What we state herein is not dogmatically given; but in the light of the great underlying principles or governing laws of conduct, as set forth in PART I of this subject, we submit the thoughts herein expressed for the careful consideration of the truly consecrated.

ELIJAH A TYPE

It seems to be definitely settled in the minds of practically all Bible students that Elijah was a type of the church in the flesh. (1 Kings 17; B-250-256) As to whether or not Elisha was a type of something, and if so of what, has not been definitely determined by students of divine prophecy. When we find that God uses a man to typify or picture events to happen in the future, it is of interest that we consider the words, deeds and character of that man. See Z '15-285.

Ahab, King of Israel, the chosen people of the Lord, influenced by his unrighteous queen, Jezebel, had led the people into idolatry; and God sent to him the prophet Elijah, who *boldly* stood before the king and delivered his message, to the effect that for a period of three and one half years there would be no rain in the land, wherein dwelt the people of Israel. After delivering this message the prophet concealed himself for the period of the drouth. At the end of the three and a half years God sent him back to Israel, directing him to appear before Ahab, the king. On the way he met Obadiah, the king's most trusted servant, whom he requested to go to the king and tell him that Elijah had returned. Obadiah was exceedingly fearful of his life, fearing to report the presence of the prophet lest the prophet would fail to appear before the king; hence he begged to be relieved of the responsibility.

After being assured by Elijah that he would certainly appear that day before King Ahab Obadiah yielded to his request. A meeting of the prophet and the king resulted. King Ahab accused the prophet of being responsible for the drouth. Elijah with *boldness* responded by declaring that the king himself was responsible for the drouth of rain because he had forsaken the Lord and had led the people into idolatry. At the instance of Jezebel the prophets of Baal held sway in Israel, and the people followed them. Elijah now made a most startling and bold proposition to Ahab; namely, that King Ahab should summon the prophets of Baal who should build an altar and place upon it a slaughtered bullock and put no fire under it; that he himself (Elijah), would do the same thing and that then the prophets of Baal should call upon their God to consume the sacrifice by fire and Elijah would call upon Jehovah to consume his sacrifice by fire; and that whosoever's God responded by consuming the sacrifice should be accepted by the people.

The king acquiesced and summoned 450 prophets of Baal. At an appointed time the meeting was held. The false prophets of Baal builded their altar and placed upon it a slaughtered bullock, and then called on their god Baal to consume the sacrifice. But they failed. Elijah then was not only careful to see there was no fire under his sacrifice, but he filled the trench with water. Then after he had offered up a prayer to Jehovah, fire descended from heaven and consumed not only the sacrifice, but the stones and the dust, and even licked up the water in the trench. The people then and there acknowledged Jehovah as God. Elijah, *singlehanded and alone, boldly ordered that all the 450 false prophets* of Baal should be taken and killed. They were taken, brought to the Brook Kishon and there were put to death. There then followed a great deluge of rain.

ANTITYPE

We have heretofore seen that these experiences of Elijah foreshadowed the experiences of the church in the flesh; that the lack of rain for three and a half years foreshadowed the lack of truth, living waters, during the period of 1260 years of Papal supremacy and wicked persecution of the saints, which ended in the year 1799. Then followed a great deluge of truth

in the earth, the wide distribution of millions of Bibles and the proclamation of truth by word of mouth.

In his dealings with King Ahab and in his boldness in slaying the false prophets of Baal, Elijah exhibited a wonderful degree of *courage and fearlessness. Herein he pictured the spirit and disposition of those composing the church who are pleasing to the heavenly Father.* "Elijah seems to have been a most courageous servant of the Lord in executing whatever commands he received from the Great King * * * Elijah was courageous for the Lord and for the truth; Obadiah was less courageous and in some respects weak-kneed, lacking many of the qualities approved of the Lord * * * * * There are Christians of both of these types to-day, but Elijah stands for or represents the 'little flock' with whom the Lord is especially pleased and who, with the Redeemer, will constitute the kingdom class by and by."—Z '04-220,221.

"A general lesson may be drawn from these incidents by the Lord's people of the new creation. The Elijah-like class have the lessons of courage and faithfulness and trust. Let us be strong in the Lord and in the power of his might; let us speak his Word plainly and show forth, on every possible occasion and by every proper means, the glories of him who hath called us from darkness to light. It is not for us to vanquish the enemies of the truth and put them to death as did Elijah, *but it is for us to slay and utterly expose the errors and false teachings which are deceiving the people.* The Lord's 'little ones', as the Scriptures declare, may be mighty through his power to the pulling down of the strongholds of error and to the turning back of the tide of dissipation and sin from those who are in a reasonable attitude of mind to receive the Truth."—Z '04-234, 235.

FALSE PROPHETS SLAIN

The undaunted courage and fearlessness exhibited by Elijah in slaying the false prophets of Baal surely pictures something in the experiences of the church. Such an important event would not have been given prominence in the record unless it was intended to picture something or teach some lesson. We suggest the following: For many years the clergy, both Catholic and Protestant, operating under the name of Christ, have taught false doctrines and led the people into idolatry. They have taught the God-dishonoring doctrines of eternal torture, spiritism, the "doctrine of devils", evolution, higher criticism, etc; and have so turned the minds of the people away from God and his pure Word of truth that even one of their own modern writers recently published this statement: "Christianity in its present form will have to go into the war scrapheap". There are exceptions to the rule, of course, but, to quote the words of an earnest Bible student: "In the aggregate, the clergy are the greatest bunch of hypocrites that have ever afflicted the peoples of earth". Surely there is nothing in all history that more clearly fulfills the picture of the false prophets than the majority of the clergy class of our own day. They have established a great stronghold of error and gnash their teeth and war against everyone who dares hold forth the truth.

Jehovah has armed the antitypical Elijah class; and their chief offensive and defensive weapon is the "sword of the Spirit", the message of truth. The prophecies of Ezekiel and Revelation contain the most scathing arraignment of these false prophets that has ever been written. Volume VII of STUDIES IN THE SCRIPTURES, "The Finished Mystery," unfolds these prophecies so that even the unconsecrated may understand, and thus exposes these false prophets to the world as they have never before been exposed and deals a mortal blow to their false teachings and fraudulent deceptions. When this weapon was placed in the hands of the antitypical Elijah class, boldly and fearlessly they went forward and used it.

SUDDENLY BECOME FEARFUL

Ahab pictured the civil powers; Jezebel pictured the ecclesiastical elements. Ahab was not particularly interested in the false prophets of Baal. He cared for them only as they might serve his purpose, but he did not suffer much by reason of their loss. It was his unrighteous consort, Jezebel, who particularly desired to maintain these false prophets. The disloyal, unfaithful ecclesiastical systems of today are really the only ones that care particularly to maintain the false prophets; namely, the clergy.

In the type Jezebel sent word to Elijah that she would have him put to death in twenty-four hours because he had slain her prophets. This frightened him and he fled. This disposition of *fear suddenly developed by Elijah seems strange in the light of the courage and fearlessness he had previously exhibited.*

"Poor Elijah, so courageous previously, so ready to risk his life, now was panic-stricken and fled to Beersheba, the farther part of Judah. Even then he did not feel himself safe because Jehoshaphat, the king of Judah was a close friend of Ahab, King of Israel, so leaving there his servant he continued his flight southward to the wilderness of Mount Zion. It is useless for us to speculate as to how Elijah might have done otherwise than he did, or how he might have boldly stood up for the Lord, denounced the queen, rallied the heads of the tribes of Israel and carried forward to a general completion the reform movement which he began. *We are to remember that Elijah was a type;* and that hence his doings, as well as his words, in *a particular sense and degree were ordered of the Lord,* beyond any knowledge or motives of his own. It is only when we view this entire narrative of Elijah, Ahab and Jezebel from the standpoint *of a type of more wonderful things coming afterward* on a larger scale, only then can we grasp in any measure the force and meaning of the lessons taught through these types."—Z '04-236.

We emphasize the statement above made: "We must remember that Elijah was a type; *hence his doings as well as his words were in a particular sense ordered of the Lord.*" What experience has come to the church which seems to be pictured by this experience of fear and lack of courage that overtook Elijah? During the year 1917, and up to the spring of 1918, the church was unusually zealous in using the sword of the Spirit, particularly the point of the sword which had been prepared and "wrapped up for the slaughter" with which to assault Babylon's strongholds of error and to expose her false prophets. Referring to that time it had been prophetically written: "Thou, therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled the third time, the sword of the slain; it is the sword of the great men that are slain, which entereth into their privy chambers". (Ezekiel 21:14) The "sword of the Spirit" was to be wielded by Pastor Russell twice three times in six volumes of STUDIES IN THE SCRIPTURES. The weapons of destruction will pursue all the great ones of earth, penetrating into all their most secret places. The sword of the Spirit will search out all of the lords over God's heritage (1 Peter 5:3), the clergy, exposing their numerous ideas contrary to Jehovah and his plan. "I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied. Ah! it is made bright. It is wrapped up for the slaughter." (Ezekiel 21:15) The point of the sword is Volume

VII, STUDIES IN THE SCRIPTURES, "The Finished Mystery", because it contains the essence of the weapons of all the writings of Pastor Russell and the explanation of the prophecies of Ezekiel and Revelation against the false systems that encumber the earth, particularly the false prophets, towit, the clergy.

JEZEBEL WAXED ANGRY

Immediately following the wide dissemination of this message of truth against the false prophets the antitypical Jezebel waxed exceedingly angry, and threatened and bullied and bluffed the Elijah class throughout all the country, and, by enlisting the aid of Ahab, so frightened the Elijah class that under the unrighteous persecution that followed upon them they laid down the sword and fled. Much persecution followed, instigated, pushed on by Jezebel, the mother harlot and her daughters associated with her, by the antitypical Ahab; and so great was the discouragement of some of the Elijah class that they said: 'Would that we might die and end this terrible ordeal'. For some time there was much despondency among the Elijah class. How like the experience of their prototype, Elijah!

"The antitype of Ahab, civil government, has to a considerable extent recognized the general truth of the matter (the refreshing that has come to the people from spreading the truth) but they are more or less closely affiliated with and under the influence of the Jezebel system; and, alas! as Revelation clearly points out, Jezebel today has daughters (systems termed Protestant), which nevertheless copy largely the mother's spirit. It is through the influence of the daughters that the antitypical Elijah *may expect future persecution, instigated by the mother, accomplished through the daughters,* as typically represented in the case of John the Baptist, beheaded by Herod at the instance of Salome and at the instigation of Herodias—Jezebel. This, however, is looking down to a period in the future."—Z '04-237.

In view of the events above related, does it not seem that Brother Russell wrote the above paragraph prophetically? Again we quote from him:

"Elijah, under the juniper tree, praying God that he might die because he had been no more successful than his fathers had been in the mission of restoring Israel to the true worship of God, is almost amusing when we think of the fact that the prophet had fled panic-stricken a few days before to escape Jezebel's threat against his life. Why thus flee from death and yet pray the Lord for death? The prophet's experiences and conduct are but an illustration of what frequently occurs. Amongst the Lord's people some of strong faith at times become discouraged, panic-stricken, fearful. For a moment they seem to forget whose servants they are and the almighty power that is behind them, able and willing to make all things work together for good to his faithful ones. The fact of the matter is that all of the Lord's consecrated servants devote their lives to sacrifice when they become followers of the Lamb; and if they could but realize their consecration continually they would be ready for the consummation at any moment at the Lord's pleasure and by whatever means or channel his providences may permit. The Lord's consecrated ones of the Elijah class are to remember that not a hair of their heads could fall without their Father's knowledge and permission; and the attitude of their hearts should be that experienced by our dear Redeemer: 'The cup which my Father hath poured for me, shall I not drink it?' "—Z '04-237.

Of course the Lord foreknew the trying experiences that would come to his people in the spring of 1918—at the close of the forty year harvest period, and it seems that he purposed that the trying and fearful experiences of Elijah when he fled from the threats of Jezebel should represent and picture the church's experiences at that time. Then be of good courage.

ELIJAH REGAINS HIS COURAGE

Subsequently Elijah regained his courage; and let the Lord's people take courage from this. Afterwards King Ahaziah, who was injured, sent a messenger to Baal-zebub, the god of Ekron, to inquire whether he would recover. The angel of the Lord directed Elijah to go and meet the messenger and to tell the king that he would not recover. This Elijah did. Thereupon the king sent a captain with fifty men to Elijah, evidently for the purpose of apprehending him, and at Elijah's instance fire came down from heaven and devoured them. A second fifty went up and presented themselves to Elijah, with the same result. Then the third fifty came and humbly bowed before Elijah; whereupon the Lord directed Elijah to go down to the king, saying, "Go down with him, be not afraid of him." And Elijah rose and went down with him unto the king. (*2 Kings*, Chapter 1) Evidently he had lost his fear and regained his courage.

We must keep in mind that no human being could be so manipulated as to make one continuous picture showing every feature of the church's experiences. As often stated by Brother Russell, there are pictures within pictures, and where one picture ends another begins. Therefore we must mark well the different pictures so as not to confuse them. The experience of Elijah while being taken up in the whirlwind must of necessity appear last in the picture; but whether or not that experience pictured the last experience of the antitypical Elijah class is entirely a different matter. Elijah typed a class of persons; and the fiery chariot and whirlwind might not be the last earthly experiences of the persons composing that class. He could not have exhibited the spirit of fear after the fiery chariot experience. Hence that fear must be pictured first, on the same principle that Jesus as a man could not institute the Memorial Supper after his death, and that hence it must precede his death. The taking away of Elijah in the whirlwind might represent a marked point in the church's career, and yet many of the persons composing the church might remain in the flesh for a time after having that antitypical experience.

GREAT COMPANY CHARACTERISTICS

It has been suggested that Elisha was a type of the great company class. It is therefore important that we examine the characteristics of the great company class, and then see whether the events in the life and experiences of Elisha foreshadowed these characteristics. We here append some pertinent statements by Brother Russell:

"We have already pointed out that God does not make very particular mention of the great company in the Bible, and we have found out the reason for this, namely, that if the great company were treated on the same plane and with the same degree of interest and explicitness as the little flock it would imply that God had offered both and said, Here they are; take your choice. But that is not so. The Lord's statement is: 'Ye are all called in one hope of your calling'—to be members of the body of the Anointed. Thus the Scriptures merely give the hint that there are some who constitute the great company and who will get a great blessing, to which there never was an invitation. Everyone of that great company receives the grace of God in just the same way as the little flock, but they do not use it in the proper way, which was to lay down their lives with the Lord Jesus; for in carrying out the plan it must be laid down in death."

"What are the chief things that will draw us from the little flock to the great company class?

"My answer would be 'Lack of zeal, *lack of love for God,* lack of love for the brethren; that is to say, coolness on the part of your heart. The little flock will be the class without

spot, etc., while the great company will be the class with robes that are spotted and wrinkled and not fit to be of the Bride class."

"But though not voluntary overcomers, the Lord loves them and will deliver these who *through fear of death* (fear of contempt, fear of the reproach borne by the bullock and the goat beyond the camp in the wilderness, the separated or dead condition) were all their lifetime subject to bondage, bondage of fear of men and men's traditions and opinions, which always brings a snare and keeps back from full obedience to God, even unto death."—T-70.

Summing up, then, the chief characteristics of the great company are negligence or indifference in fulfilling their covenant of sacrifice, lack of zeal, fear and falling away from perfect love. Do we find any of these characteristics manifested by or in the experiences of the Prophet Elisha?

DEEDS OF ELISHA

After the anointing of Elisha to be a prophet we find him walking with Elijah, seemingly to indicate that they were in perfect harmony. They journeyed from Gilgal to Bethel, from Bethel to Jericho, then to the Jordan; and the two crossed the Jordan together. When Elijah was taken up by the whirlwind Elisha saw it, and then "he took up also the mantle of Elijah that fell from him and went back and *stood by* the bank of the Jordan. And then he took the mantle of Elijah that had fallen from him and smote the waters and said: Where is the Lord God of Elijah? And when he also had smitten the waters they parted hither and thither, and Elisha went over." —2 Kings 2:13,14.

Other recorded deeds of Elisha are, the healing of the brackish waters (2 Kings 2:21,22); pronouncing of a curse upon some of his persecutors (2 Kings 22:24); causing a miraculous supply of water to flow into the ditches of the Israelites (2 Kings 3:13-20); increasing the widow's cruse of oil (2 Kings 4:1-7); blessing the barren Shunamite woman with a son (2 Kings 4:17); raising from the dead the Shunamite's son (2 Kings 4:37); healing the poisoned pottage (2 Kings 4:44); healing the leper and causing leprosy to come upon his own servant (2 Kings 5:14-27); causing the iron wedge to swim in water (2 Kings 6:6); and then came the experience at Dothan. In the examination of these acts and words of Elisha we find nothing of the characteristics of the great company.

It may be suggested then that these deeds do not seem to typify the great company class. Would it not indicate a restitution work on the part of Elisha and that Elisha would type the ancient worthies? The answer to this is that Elijah did a similar work in this, that he miraculously increased the widow woman's barrel of meal and cruse of oil so that "the barrel of meal wasted not, neither did the cruse of oil, according to the word of the Lord which he spoke by Elijah". (1 Kings 17:11-16) Later the son of the same woman fell sick and died, and Elijah awakened him out of death "and the soul of the child came into him again and he revived". (1 Kings 17:18-23) In this connection we are reminded that during the three and a half years of Jesus' ministry he opened the eyes of the blind, unstopped the ears of the deaf, loosed the tongue of the dumb, healed the sick and afflicted, and awakened some out of death.

In speaking to his disciples on one occasion he said: "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall ye do, because I go to my Father". (1 John 14:12) Instead of these works of temporary blessings done by Elijah, and subsequently by Elisha, representing restitution work to be done by the ancient worthies, may it not be that it typified or represented the privileges that the Elijah class have had during the Gospel age of bringing blessings to those to whom they brought the message of truth through the opening of their eyes of understanding, etc? Commenting upon the words of Jesus that his disciples should do greater works than he had done, his "faithful and wise servant" wrote:

"It may perhaps be proper to think that some of these greater works will occur after the kingdom has been established, the greater work of awakening the world of mankind from the sleep of death; but in our opinion this is not the only sense in which the Lord's followers are to understand that their works are to be greater than those of the Master. When the holy Spirit was given after Pentecost, the Lord's people, in his name and as his representatives, began to do greater and more wonderful works than those which he himself had performed. Did the Lord open the eyes of the blind? His followers were privileged to open the eyes of men's understandings. Did the Lord heal the physically sick? His disciples were permitted to heal the spiritually sick. Did the Lord cure physical leprosy? It was the privilege of his followers to heal spiritual leprosy, sin. Did our Lord revive the dead? It was the privilege of his followers to preach the Gospel, by which many passed 'from death unto life' in a higher sense."—Z' 99-90,91.

It would hardly seem reasonable, then, for us to conclude that Elisha, merely because of the deeds above recorded, would typify the great company class, for the reason stated in the last paragraph and for the further reason that during the Millennial age the ancient worthies will do for the human race only as the visible agents of the Christ, and not as the agents of the great company.

WHOM DOES ELISHA TYPE?

If Elisha, then, was a type, whom did he picture? Our answer to that question is that we believe he was a type of the little flock; that Elijah typed the little flock up until a certain stage of the work done and performed by the followers of Jesus; towit, up to the time the fiery trials came upon the church in 1918, at which time the mantle, that is, the message of truth, particularly represented in "The Finished Mystery", was thrown down and the remaining work to be done by the church in the flesh is pictured by Elisha, and in support of this position we submit the following:

It is interesting to note the Scriptural references concerning the anointing of Elisha. The Lord directed Elijah to anoint Elisha. The King James version says: "Thou shalt anoint him to be prophet in thy room." It appears that both Dr. Strong and Dr. Young failed to define the word "room" in this text; but in the Leeser translation we read that God said unto Elijah: "And Jehu, the son of Nimshi, shalt thou anoint to be king over Israel; and Elisha, the son of Shaphat, of Abelmeholah, shalt thou anoint to be prophet *in thy stead*". (1 Kings 19:16) If Elisha was anointed to be prophet *instead of* or in place of Elijah, then it would manifestly follow that *where the picture made by Elijah ceases, there Elisha would begin to picture or type the identical class,* namely, *the little flock.* When Elijah was taken away and Elisha took his place then and there Elisha became Elijah for all intents and purposes and would represent the same class. No where in the Scriptures is the great company given such prominence as the anointing of a prophet in representation of that class.

It will be further observed that when Elisha and Elijah were walking together Elisha knew that he was shortly to be separated from Elijah. After they had crossed the Jordan together Elijah said unto Elisha; "Ask what I shall do for thee before I be taken from thee, and Elisha said: I pray thee, let a double portion of thy spirit be upon me". (2 Kings 2:9) Unlike the picture of the wise and foolish virgins, Elijah did not say to Elisha, 'Your request is an impossible one to comply with. You must go to the market and buy that for which you ask.' But mark what he did say: "Thou hast asked a hard thing; if thou see me when I am taken from thee it shall be so [given] unto thee, but if not it shall not be. And it came to pass as they went on, speaking as they were going, that, behold, there came a chariot of fire and horses of fire and parted them asunder and Elijah went up by a whirlwind into heaven. And Elisha saw it and cried, My father, my father, the chariot of Israel, and the horsemen thereof." (2 Kings 2:10-12) The fact that Elisha saw or *discerned* what was transpiring at the time Elijah was separated from him met the condition specified by Elijah which would insure him (Elisha) of the receiving of a double portion of the spirit of Elijah. The Hebrew word here translated "double" does not mean a duplication or something similar, but it does mean, "twice as much," "double what the other one had." If, then, Elijah represents the little flock and Elisha also represents the little flock, wherein could Elisha antitypically have double the spirit of that manifested by Elijah?

TWICE AS FEARLESS

Again we ask the reader to refer to PART I of this argument, the essence of which is that those who will be honored with an abundant entrance into the kingdom *must be a fearless class,* and the fearless class is the class who are perfected in love. Furthermore, the experiences that would come to the church in the closing days of its earthly pilgrimage would be such as to require double as much courage, faithfulness, loyalty and love to overcome those difficulties as was required prior thereto. We have observed in the experiences of Elijah that notwithstanding he was bold and fearless throughout *most of his* earthly journey, yet there came a time when Jezebel threatened his life and he *became very fearful and fled,* but *afterwards recovered* his courage. The experiences through which the church passed during the year 1918 would have a tendency to make one become timid and fearful who had not absolute confidence in the Lord and who did not realize that his battle is not his own, but the Lord's. It would require, therefore, an increased spirit of love, fearlessness, and faithful devotion to the Lord and his cause to grasp the mantle that had fallen from the Elijah class, or in other picture the sword, "The Finished Mystery," and any added message in harmony therewith, and *boldly and fearlessly carry it forward and use it as the Lord would have us do.*

In the examination of Elisha's experiences we fail to *find anything that indicates fear;* but, on the contrary, his whole experience down to his death indicates a disposition of *full faith* and *confidence* in the Lord and absolute loyalty to him. One of the most striking experiences which proves this point of Elisha's fearlessness is that which occurred at Dothan. At that time wars between Syria and Israel were frequent. The king of Syria determined to invade Israel. Several plans of attack were devised to raid the cities, and each time these raids were frustrated, the Syrian army finding to their astonishment that these cities were freshly prepared for defense. The king concluded that there was a traitor in his court or camp who disclosed his secret plans and arrangements to the king of Israel; so he instituted a search for the traitor. It is not unusual for civil powers to overreach themselves while hunting for supposed traitors.

Some of the king's counselors advised him that it was quite probable that the prophet Elisha had revealed to the king of Israel all the plots and schemes of the Syrians. The king, therefore, having learned that Elisha was at the town of Dothan, sent a whole army, including horses and chariots, for the purpose of arresting Elisha, and taking him in custody. *Elisha showed that he was absolutely fearless.* Elijah had fled when Jezebel threatened his life. It would seem therefore that it would take a double portion of the spirit of courage, fearlessness and faithfulness to stand firm when a whole army came with the avowed purpose of capturing and slaying the prophet Elisha, but his trust and faithfulness to the Lord caused him to remain calm. We quote the following pertinent remarks on the subject:

"As soon as the king learned that Elisha was at the little town of Dothan he sent an army, including horses and chariots, to surround the city and to make sure the capture of the prophet. The latter doubtless understood in advance; but working in harmony with the Lord's arrangement, he did not flee the city. He was entirely restful in mind respecting the matter, but his servant was greatly alarmed. He thought of the prophet and himself as being carried prisoners to Syria to thenceforth be bondsmen, etc. Elisha, however, comforted him with assurance respecting the divine power which encompassed them, much greater than the power of their enemies. Then, not only as a lesson to the servant, *but also doubtless intended of the Lord as a lesson for his people all the way down through the ages,* Elisha prayed that the young man's eyes might be opened that he might see and realize the true situation.

"At once the servant perceived the city and entire hills amply protected against the surrounding hordes,—horses and chariots and fire around about Elisha and himself. We assume that the horses and chariots of fire were in the nature of a vision granted to the servant, *and to us,* as an illustration of the divine power and protection. Thus viewed, what the servant saw was an active parable, a picture similar to the symbolic pictures of Revelation—serving the intended purpose most thoroughly, most completely, and giving to the eyes of his understanding a proper conception of the divine power present with the prophet."—Z' 04-302, 303.

INVISIBLE COHORTS

The vision that the servant of Elisha was here permitted to see most assuredly was seen by Elisha himself; otherwise he would not have asked the Lord to permit the servant to see it. In addition to what is above stated, this vision might further represent that the church, discerning the application of the pictures of Elijah and Elisha and their relationship to each other, might in the closing days of their earthly pilgrimage, have a clearer vision and appreciation of the wonderful power manifested on their behalf by the Lord under whose banner they fight. And thus having such a mental vision of God's protecting care, they could say to each other and to those about them who might fear, as did Elisha to his servant: "Fear not, for they that be with us are more than they that be with them". (2 Kings 6:16) In harmony with that same thought we believe: He that is for us is greater than all they that be against us.—Cf. 2 Chronicles 32:7,8; Romans 8:31; 1 John 3:20.

If this experience of Elisha pictures anything it does not seem at all reasonable that it would picture the great company class, because it does not contain one element of the characteristics of the great company class. We notice in the experiences of Elijah that Obadiah is mentioned as one who served the Lord, yet feared Ahab and Jezebel, and therefore did not take his stand boldly with the prophet Elijah. Obadiah therefore seems to represent the great company class. We quote the following in support of this proposition:

"We rejoice also with the believers represented by Obadiah; yet we could sincerely wish for them the blessings of greater zeal in the Lord's service, less care for the friendship of those who are God's enemies and greater boldness in the advocacy of the Lord's cause and in proclaiming themselves in every proper manner *his* servants. We fear for such that being ashamed of the Lord and to some extent preferring advantages as respects the present life—to be in a prominent position, in good society and surrounded by luxury maintained at the expense of failure to properly confess the Lord—will mean eventually to such the loss of the great prize for which we are called to run in this present life. As already intimated, our expectation would be that such a class would eventually get a blessing from the Lord and a good position; but such a class surely, unless they turn about and become more courageous, will lose the great prize for which we have been called to run—jointheirship with God's dear son in the kingdom."—Z' 04-221.

ELISHA'S SERVANT FEARFUL

In Elisha's experiences we find a servant with him who also was fearful. This servant, when he saw the city where Elisha was compassed about with a great army, quaked with fear and cried unto his master, "My master, how shall we do?" thus indicating that there would be associated with the antitypical Elisha class a class of Christians serving who are fearful and who will be of the great company class. We are reminded also that the Lord makes it plain that the great company class will be a servant class, serving the Christ in the kingdom of glory, and this is another reason why the servants of Elijah and Elisha in these experiences picture the great company.

It is conceded by all Bible students that the Psalms were written chiefly and prophetically for the benefit of the church and represent the church, namely, the little flock. It seems not overdrawing the matter when we state that the Psalmist seemed to have in mind Elisha's experiences when he wrote the following beautiful words which express absolute confidence in the Lord and his sustaining grace and power: "The Lord is the light of my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? When the wicked, mine enemies and my foes, came upon me to eat up my flesh they stumbled and fell. *Though an host should encamp against me, my heart shall not fear.* Though war should rise against me, in this will I be confident." (Psalm 27:1-3) Those who stumble and fall are usually blind; and we note in Elisha's experiences at Dothan that when the great host encompassed about him he prayed unto the Lord and said: "Smite this people, I pray thee, with blindness, and he smote them with blindness according to the word of Elisha, and then Elisha led them to Samaria and into captivity to Israel".

Another evidence that Elijah and Elisha represented the same class is found in the fact that Elijah was commanded by the Lord to anoint Jehu king over Israel. (1 Kings 19:15) Elijah did not anoint Jehu, but subsequently Elisha did, or had it done under his direct supervision, and therefore did it himself, a procedure which seemed to be entirely pleasing to the Lord. (2 Kings 9:1-6) In other words Elisha completed that which Elijah was directed to do.

The fiery chariot that separated Elijah and Elisha did not indicate that any animosity existed between the two, or the class represented by the two. On the contrary, Elisha was fully devoted to Elijah at all times. The chariot, as a vehicle, is symbol of an organization and therefore would well represent the Society which the Lord, through his faithful servant, organized, used, and is using as a vehicle to bear his message to his people. Horses represent doctrines. A whirlwind is a symbol of great trouble, war. In the picture the fiery chariot with horses of fire appeared and parted Elijah and Elisha, and Elijah went up (was taken away) by a whirlwind. In the spring of 1918 the Watch Tower Bible and Tract Society was bearing a fiery message, a message due at that time. At the same time there was great trouble. There ended the work which Elijah pictured and the taking away of Elijah indicates such ending. This does not mean the taking away of individuals, but it would mean the cessation by the Lord's people for a time at least of certain work pictured by Elijah. Elisha standing by the Jordan would indicate a period of time, however short or long, lapsing until Elisha would take up the mantle—the message borne by Elijah—and use it according to the Lord's direction.

THE MANTLE

We note that the mantle of Elijah is prominently mentioned in this narrative. What does the mantle represent? We answer, It evidently represents something that the Elijah class has possessed throughout their journey, and particularly the journey during the harvest period of the Gospel age. Elijah and Elisha journeyed together from Gilgal to the Jordan, and not until they reached the Jordan did Elijah wrap up his mantle and smite the waters (people). As the WATCH TOWERS heretofore suggested, the mantle represents the message of truth, and particularly the message contained in Volume VII, "The Finished Mystery," which in truth and in fact is the condensed statement of the entire message relating to Babylon, and clearly distinguishing the antitypical Jezebel from the true church. It is also designated, and properly so, as "the point of the sword" wrapped up, or in a compact form. The message of truth, therefore, contained in all the seven volumes and particularly in the Seventh, the pointed part of it, therefore seems fitly to represent Elijah's mantle wrapped up. We mark that the distribution of the message contained in Volume VII did cause a wide division of opinion among the peoples who came in contact with it. At the time Elijah was taken up by the whirlwind we read concerning Elisha: "He took up also the mantle of Elijah that fell from him and went back and stood by the bank of the Jordan [the standing there suggesting a period of waiting, whether long or short, before using the mantle]; and he took the mantle of Elijah that fell from him, and smote the waters and said: Where is the Lord God of Elijah? and when he also had smitten the waters they parted hither and thither, and Elisha went over". —2 Kings 2:1-14.

We conclude, therefore, that the Prophets Elijah and Elisha both typify the same class, towit, the little flock; that where the Elijah picture ended the Elisha picture began, and in the antitype two parts of the

same character of work done by the same class of people are shown. We mark that twice the Scriptures make the statement: "The mantle of Elijah that fell from him Elisha picked up". The message of truth, particularly that pointed part of it relating to Babylon, did fall from the hands of the Elijah class. There has been a period of waiting; and this picture seems to indicate that the time must come ere long when the Lord's people, pictured by Elisha, must take up again this mantle, this message of truth, *and use it.*

PERILOUS TIMES COME

Time and again we have been reminded that in the last days perilous times would come, and that during that time "of your own selves shall men arise speaking perverse things to draw away disciples after them". Again and again we have been reminded in what marked degree this prophetic statement of the Apostle has been fulfilled. Influenced by those who have arisen speaking perverse things, by twisting and perverting the Scriptures and misapplying them, some of the Lord's dear people have been much confused and some have even been induced to cease all efforts at performing service. These have been induced to believe that the work is now over and that they must stand still, not move, not do anything, not make any more proclamation of the message of truth nor declare to the world the incoming kingdom. How unwise, how foolish! Let such ask themselves the question, Did I consecrate to work until a certain time? Where in the Scriptures do I find warrant for my ceasing activity in the Lord's service as long as he keeps the door of opportunity open? If I remain silent and inactive would my conduct be pleasing to the "beast" or to the Lord? Let each one remember that the adversary will deceive, if possible, even the elect; but we are sure that the elect will not be deceived, otherwise they could not be the elect. Let no child of God then be deceived by this ruse of the adversary, namely, that all opportunities for service are over. Let every true follower of Jesus remember that the war is now on between the "beast" and the "Lamb" and will not end until the "Lamb" is completely victorious and that those who are to be victors with him must continue faithful in service even unto the end.

If, therefore, our conclusion is correct, that Elisha pictures the church during the last of her earthly experiences, it means that there must yet be another smiting of the waters with the mantle of truth, and that during such smiting it must be expected that the "beast" will use all the power against the church that the Lord will permit it to use. But Zion need not fear. It is true that the forty-year period of the harvest has ended, but that does not mean that there is not yet some work to be done. In the Jewish natural harvest, used by the Lord to illustrate the harvest of the church, there was a gleaning work to be done, and also the burning of the tares.

THE GLEANING WORK

The gleaning work of the Gospel harvest is progressing. The tares are also being burned. All these figures of speech represent the proclamation of the message of truth in whatsoever form the Lord permits his people to use it. The mantle which Elijah used was used by Elisha later. Antitypically, then, the message of truth which was used effectually up to the Spring of 1918 must again be used with whatever additional message the Lord provides. And those who will be victors with the "Lamb" must use that message as opportunity is offered, and use it vigorously and without fear.

Summing up the argument of PARTS I and II of this subject, we find that God foreordained a little flock to be developed during the Gospel age to whom he would have great pleasure in giving the kingdom; that he has been developing that class throughout the Gospel age and particularly in the harvest period thereof, and that he has been teaching them by pictures, types and illustrations, as well as by direct statements, that the class to whom he purposes giving this grand and wonderful prize will be those whose faith and *confidence in him is absolute,* and *who are without fear of man* or man-made institutions and whose love is perfect. Viewing the church's situation, then, in the light of the Scriptures, and in the light of the events that have transpired during the past year, and knowing that through much tribulation must the kingdom class enter in, let everyone who is now in the race for the prize of the high calling gird up the loins of his mind and be sober and wait for the command of the Lord, the Captain of our salvation, ready, willing, and anxious at all times to obey that command at the cost of reputation, good name, fame, riches, or even life itself.

OUR KING KNOWS NO DEFEAT

This little band of Christians are fighting the greatest fight of all times. There will never be another like it. The great God of the universe has arranged it; the great Redeemer, the King of kings and Lord of lords, is the Captain and Leader of this little band. We know that he is absolutely certain of victory, and we therefore know that after being called and chosen to run in this race, if we continue faithful, fearless, prompted by love in our actions, serving him at every possible opportunity loyally to the end, we shall ultimately stand victors with him and hear the approval of the Father, "Well done, good and faithful servants." Let us then *fear not,* for "the eternal God is our refuge and underneath are the everlasting arms".

The chief purpose of this article is to prove that Elisha typifies the little flock, the faithful and zealous Christians, and also to prove what constitutes the double portion of the spirit of Elijah. In a subsequent article we will examine the details.

MAHANAIM—TWO HOSTS

The mountain horizon was burning with light;
On its brow stood the Syrian, in glory and might;
Proud waved to the sunset the banner's rich fold:
Proud blazed the gemmed turbans, and corselets of gold.
And loud rose the taunt of the infidel's tongue:
"Ho! Israelite slaves,
This night sees your graves;
And first from your walls shall Elisha be flung!"

At the word stooped a cloud from the crown of the sky!
In its splendors the sun seemed to vanish and die.
From its depths poured a host upon mountain and plain;
There was seen the starred helm, and the sky-tinctured vane,
And the armor of fire, and the seraph's bright wing;
But no eyeball dared gaze
On the pomp of the blaze,
As their banner unfolded the name of their King!

OPPORTUNITIES FOR SERVICE

"Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." 1 *Peter* 5:8.

WHILE the writings of St. Peter have been applicable to the church throughout the age, yet his epistles seem to apply with special force at the end of the journey of those running for the prize. We may be sure that the Lord directed the message of the Apostle that it might be helpful to the Lord's "little ones" in time of need. The context shows that the Lord's people, being in the flesh, are subject to temptations of a similar character to those which are inflicted upon the world. With each succeeding day the intensity of feeling and excitement increases. This is true because we are in the time of the judgment of the nations of earth, when the heavens (ecclesiasticism) are passing away with a great disturbance and the elements, rich and poor, strong and weak, are melting with fervent heat. It is a time when the sea and the waves are roaring—when all humanity is being disturbed and excited because of conditions.

The Christian comes in contact with these conditions and necessarily must meet them. If he permits himself to be excitable, easily disturbed, he lays himself open to the successful attack of the adversary. Therefore the Apostle admonishes all the followers of the Master to be sober. Sobriety of mind means a well-balanced mind, one that after coolly, calmly and soberly studying conditions from various viewpoints and carefully weighing them, determines what is the wisest and best course to pursue. A mind that is not sober, but excitable, jumps at conclusions, determines upon some course without proper consideration, seeing the whole world in a state of unrest, may be led to the false conclusion that inactivity is the best thing for him. The Apostle admonishes the new creature, however, that he must not take this course, but being sober-minded, he will carefully weigh the conditions and environments and then seize the opportunity for activity in service that will bring the greatest amount of glory to his Lord and the greatest blessing to himself. The safety of the Christian, therefore, lies in the fact that he holds to the hand of the Lord and that he is guided wholly by the counsel of the Lord, namely his Word, and pursuing this course he is certain ultimately to win the conflict and be received into glory.—Psalm 73:23,24.

The sober-minded Christian, therefore, giving consideration to the counsel of the Lord through his Word, sees that he cannot with safety to himself and honor to his King remain idle, but at all times should be active, diligent and vigilant in the performance of whatsoever duties the Lord may lay upon him. The sober-minded will be watching for opportunities and will be able to grasp them when they appear, and being vigilant he will see such opportunities and enter the door of service as quickly as possible. It has been truly said that "An idle brain is the devil's workshop", and the negligent Christian is therefore an easy mark for the adversary. And above all things, the follower of the Master desires to honor his Lord and King because he loves him. "This proves our love for God that we keep his commandments with a joyful heart." The Christian therefore who is anxious to see and be with Jesus delights to do his will and the will of the Father, and not only seeks opportunities of service but joyfully avails himself of all such.

IS THERE WORK TO DO?

As has heretofore been stated in THE WATCH TOWER, the forty-year period of the harvest has ended, as we believe. Noting that the harvest began in the year 1878 and covers a period of forty years, of necessity that period must end in 1918. There came upon the Lord's people at that time a period of severe trials and fiery testings. Fire enveloped the chariot—the Society—because of the fiery horses (doctrines) "meat in due season" that the chariot was then bearing to the people. A great whirlwind was in progress at the same juncture and there a certain period of the work of the harvest, particularly that part which was pictured in the experiences of Elijah, ceased, and for some time there was a period of inactivity, a period of waiting. Many wondered if such meant that the work was all done and there is nothing more for the church to do, but to stand and wait until glorified.

The mere fact that the forty year harvest period ended in the spring of 1918 does not at all mean that the church would be taken away at that time, nor does it mean that the harvest work ceased. The Lord uses the natural harvest of the Jews to illustrate the gathering of his people. It is proper, therefore, to consider all things in connection with the natural harvest to enable us to get a clearer vision of things pertaining to the harvest of the church and the work in connection therewith. Following the general natural harvest came the gleaning work. It is not unreasonable, therefore, to expect that following the forty year period of harvest there would be a gleaning work; that is to say a work performed by the consecrated, which would enable those in a consecrated attitude of mind and heart to seize the opportunity of presenting themselves to the Lord. As long as there is a likelihood of some who are in the race falling out there must be some gathered in to take the place of those removed from the race. This would explain why since the Spring of 1918 some have come to a knowledge of the truth and consecrated themselves and have given evidence of having been spirit-begotten and energized to participate in God's service.

TARES BEING BOUND

In addition to this work the tares must be bound together and destroyed. We have marked the binding of these tares during the past year more firmly than ever they have heretofore been bound and we have likewise witnessed the burning of many of these tares. The great Master of the Harvest shows that before the members of the wheat class are gathered into his garner they must participate in the binding of these tares for destruction. (Matthew 13:30) It is the message of truth that does such binding and burning.

But in order to determine more fully what the Christian's duty is we have but to refer to the commission that God has given to those who make a covenant with him by sacrifice and who receive the anointing from him. To anoint means to clothe with authority to do certain things. The church is anointed or clothed with authority to preach the glad tidings unto the teachable, to bind up the brokenhearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord and the day of vengeance of God, to comfort all that mourn. (Isaiah

61:1) This part of the commission or authority seems particularly to apply at the end of the harvest period. Never before have there been in this earth so many broken hearts. The trouble that has come upon mankind has humbled the hearts of many and put them in such condition that they are more readily taught. That we are in the day of God's vengeance all must freely admit, and if the proclamation of this is to be made surely it must now be made by God's people commissioned thus to do. There are probably millions in Babylon who are restrained of their liberty of thought and action, who are therefore captives and yet to be liberated by the message of truth given to them by the faithful followers of the Master. There are millions who need comfort because of the conditions of sadness, and no one has the balm of Gilead that brings this comfort except those who bear the sweet message concerning Messiah's kingdom of blessings which will bring liberty, peace, happiness and life to humankind. It is therefore easy to be seen that there is much work for the church yet to do while this side the vail.

WORK FOR THE LITTLE FLOCK

Corroborative of what is above said, we note that the Lord has pointed out through his Word that in the time of trouble there would be work for the little flock to do, saying, "Behold the days come, saith the Lord, that the plowman shall overtake the reaper and the treader of grapes him that soweth seed". (Amos 9:13) The plowman here symbolizes trouble that will plow up the hearts of the people and humble them so that they will be of a teachable mind, and while the plowman has not nearly completed his work it is very clear that it has begun and did begin with the great war of 1914 and before the close of the harvest. Hence in fulfillment of this prophetic statement the plowman did overtake the reaper. The general reaping continued until the spring of 1918, while the plowman continued to break up the ground preparatory to further work and another crop. It is therefore clearly to be seen that at least the following character of work is to be performed, namely, the gleaning work or the gathering in of the few remaining ones that shall constitute the kingdom class; the proclamation of the day of God's vengeance upon the present unrighteous institutions; the announcement of the incoming of Messiah's kingdom which will bring comfort to broken hearts and the proclaiming of liberty to those who are captives in Babylon.

The method of doing such work is of the same general nature as that pursued in times passed, towit, thrusting in the sickle of truth. This message of truth is put in various forms, namely, books, booklets, tracts, etc. The Lord has also provided that some shall make proclamation by word of mouth in a more public way. Thus he has arranged that each one of his little ones who are sober-minded and who are vigilant may participate in this work and thereby resist the devil who is using all of his instruments and powers to thwart the purpose of the Lord, and particularly to destroy the seed of promise. To be strong in the Lord and in the power of his might; to be able to resist the adversary, it is necessary for each child of God to have on the whole armor and to use it fearlessly and faithfully. Hence, everyone who has the opportunity to engage in the proclamation of the message of truth should seize this opportunity and should be vigilant in the performance of whatsoever his hands find to do.

VOLUNTEER SERVICE

It is the hope and expectation of the Society to increase greatly the volunteer work in the near future, in order that the message of comfort might be carried to those that mourn, that they might know that the kingdom of the Lord is soon to follow and bring the desire of their hearts. We therefore suggest that all the dear friends who can do so actively engage in this volunteer work at the proper and opportune time. Each one must determine for himself or herself as to whether he desires to have a part in this work. Let no one determine it for you.

COLPORTEUR SERVICE

One of the most effective if not *the* most effective of manners of doing the harvest work has been the colporteur service. Millions of books have been placed in the hands of people who have had their eyes of understanding opened by reading them. Now when the time of trouble is upon the earth they are finding greater consolation in reading these books. By way of comparison: a public speaker can deliver one or two discourses per day. A colporteur who places in the hands of a seeker for truth one of the volumes is thereby preaching more than fifty discourses. If he places in the hands of such truth seeker six volumes he has thus preached more than 300 sermons. There is no message of comfort to be found outside of the Scriptures, SCRIPTURE STUDIES, and kindred publications. This message has been the divinely provided means of bringing comfort to the hearts of those that mourn.

The privilege of participating in this work cannot be overstated. When God made announcement to Abraham of his intention through the seed of Abraham to bless the families of the earth Abraham earnestly sought to know when and how the blessing would come. The prophets diligently searched and inquired concerning the manner and time of God's blessing upon mankind, and even the angels of heaven desired to know these things; so we are informed by St. Peter. We are therefore warranted in the conclusion that the angels of heaven would greatly delight in having a part in the work the church is now commissioned to do; that they would rejoice in being privileged to bear the message to the people that would comfort their hearts and to announce to them the near approach of Messiah's kingdom. One, therefore, who now engages in the colporteur work is privileged to do greater things than the angels are permitted to do. Those who see their privileges and opportunities will rejoice to enter quickly and participate in the proclamation of the Lord's message by actively engaging in the colporteur service.

When the fiery trouble came upon the Lord's people in the spring of 1918 many were forced out of the colporteur service and for some time there was a period of inactivity. Now the opportunities of service seem to be opening wider and wider. On the 1st of May, 1919, there were only 63 persons engaged in the colporteur service. By July of the same year more than 200 were actively engaged in the service and upwards of 50 more were giving part of their time to it. The numerous inquiries coming daily to the office of the Society indicates that there are many

of the army of colporteurs who are eagerly seeking opportunity and inquiring how they may again enter the service. Those who are engaged in it report splendid success in the placing of the volumes in the hands of the people. The people are beginning to realize that the leaders of the church systems have turned themselves entirely over to the adversary and that the Lord is no longer dealing through them. They are realizing that they have been fed upon husks and are now awakening to the fact that they are in need of real food. They cannot find it anywhere except through the STUDIES IN THE SCRIPTURES, and companion publications, because this is the divinely provided food. The colporteurs find that it is easier to approach the people at this time and easier to place in their hands the message of truth contained in these volumes. For the encouragement of others, as well as those who are already engaged in the service, we append hereto some excerpts from letters we have recently received from the colporteurs, as follows:

"I secured 47 orders for STUDIES in one day and also three Tower subscriptions the same day."

"Working five hours per day I have taken orders for 118 volumes in three days. Today I canvassed 29 persons and took orders from 25. During the past six months we have delivered over 5000 volumes."

"The past two weeks my wife and I have each worked twelve days and have taken orders for 387 Scenarios. Never did we hear the Scenarios so highly appreciated. Very often the people are anxious to express their appreciation of the books when we deliver them, and sometimes chase us down the street to buy some more for their friends."

"We certainly do enjoy going forth with the message of the coming kingdom. We are finding people much different now. Some who have been prejudiced against Brother Russell now acknowledge that what he taught has come true."

"I find many hungry hearts. The work is more precious to me than ever before."

"It looks like a new era is beginning."

"I sold 33 books to nine people I saw after the lecture here."

"I wonder if there is not a future circulation of the TOWER, possibly among the Great Company still in Babylon. It seems to me a special effort for the colporteurs to push it would be in order. It certainly is the message of the hour."

"The call of the Lord given through Brother Z. in the Tower has caused me to decide to go into the colporteur work immediately."

It is our desire to encourage everyone who has heretofore been engaged in the colporteur work to enter it again, and all who have not heretofore engaged in it should now enter the field according as opportunity is offered.

BENEFITS OF ASSEMBLING TOGETHER

Profiting by the experiences of the past, we have deemed it of great importance to have a general convention of the Lord's people that all who possibly can may assemble together and encourage and strengthen each other to go forth in a more concerted manner participating in the service. The Society has therefore arranged a general convention to be held at Cedar Point, Ohio, from September 1st to 8th, a period of eight days. It is the purpose of the Society to have practically all of the pilgrim brethren attend this convention, and we hope it may be possible and convenient for many of the colporteurs and many who contemplate engaging in the colporteur service to attend. The convention will not only afford greater opportunities for personal fellowship, but will enable the colporteurs to encourage each other by comparing their experiences and will furnish opportunities for selecting partners to engage in the service. The Society will have a representative of the colporteur department at the convention fully equipped and authorized to assign territory and to outline methods of colporteur work.

A dear brother in the truth has offered to assist needy colporteurs to attend the general convention at Cedar Point, Ohio, by extending through the medium of the Colporteur Department financial aid to the extent of one-half their necessary expenses incurred in connection with such attendance. This offer is available for such colporteurs as have been continuously engaged in the service for six months last past and whose financial condition makes necessary this aid. These funds will be disbursed at the convention.

COST OF PUBLICATIONS

Because of the great advance in the prices of materials and labor the Society is unable to produce the books as cheaply as in times past, hence it may become necessary to increase the price to both the colporteurs and the retail purchaser. For the present, however, the books will be billed to colporteurs at regular wholesale price.

BLESSED IS OUR PORTION

Truly this is the worst of times and the best of times; the worst the world has yet known and the best the church has enjoyed this side the vail. All peoples, nations, kindreds and tongues are in distress and without hope. They are suffering the climax of six thousand years of sin, darkness and death. The human remedies have failed. They are suffering from the effects of war, famines, pestilences, and the spirit of discontent is prevalent everywhere. They have the desire for peace, plenty, happiness, liberty and life. When they look to churchianity and a worldly remedy they have nothing on which to base a hope to satisfy their desires. Truly this is the time of fulfillment of Jesus' prophetic words: "Upon earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear". (Luke 21:25,26) Never before have the people suffered so much and never before has the clergy been so faithless in helping them to see God's arrangement. Truly this is the time of fulfillment of St. Paul's words: "The whole creation groaneth and travaileth in pain together until now". All suffering humankind is waiting, they know not for what, but *we* know they are waiting for Messiah's kingdom.

God has graciously brought us out of darkness into his marvelous light, having purchased us with the blood of his precious Son and through his merit justified us, begotten us of his own will, to be members of his royal family, illuminated our minds and permitted us while in the flesh to see by faith some of the beauties of his coming kingdom and the blessings that shall result to all mankind. He has appointed us his ambassadors to bear the message of reconciliation to the world and to us Jesus has said, "Ye are the light of the world". He has commissioned us to go forth with his message and comfort those that mourn. He has privileged us to live on the earth at its darkest period and to hold forth the torch light of true liberty and freedom. He has given us a peace of mind that passeth all human understanding, assuring us that while the present order is being dashed to pieces in our midst nothing shall harm us and no evil shall befall us. Truly the consecrated child of God is the most favored creature that has ever been on the earth

since the days of our Master. This great favor to us from the Lord has brought added responsibility.

THE RESPONSIBILITY IS OURS

Seeing the duties devolving upon us by reason of our commission to preach the glad tidings to the teachable, to declare the day of vengeance of our God, to announce the incoming of his kingdom, to bind up the broken-hearted, and to comfort those that mourn, we cannot escape the responsibility by being indifferent or indolent; we cannot prove our faithfulness to the Lord unless we are active and vigilant; therefore where he shows one of his children the opening door of opportunity for service let him grasp the opportunity and enter quickly, performing with joy whatsoever he finds to do. As ambassadors of Christ we have in our hands the very thing that the groaning creation needs —the message of divine truth which points them to the clear and unmistakable way that leads them to life, liberty, and happiness—the desire of all honest hearts. It is the privilege of the saints to give wise counsel to those about us who are willing to hear, and this wise counsel should point them to the message contained in the divine plan of the ages. What a wonderful privilege the colporteurs have! The message that they bear is in the nature of an ointment, a healing balm to the wounded and broken-hearted. There are hundreds of thousands of soldiers who have been wounded, who have lost a limb or an eye, many of whom would rejoice to know that the time of restoring them to normal manhood is near at hand. There are many in the hospitals lingering with protracted illness and it would be a balm of sweetness to them to learn of God's arrangement for their complete recovery and blessing. Advantage should be taken of these circumstances to tell them of his coming kingdom. Brother Russell had this very time in mind years ago when he wrote:

"An important question arises regarding the attitude of the saints during this trouble. That some of the saints will still be in the flesh during at least a part of this burning time seems certain. They will recognize the trouble as the preparation, according to God's plan, for the blessing of the whole world, and they will be cheered and comforted through it all.

"If the example of the saints is thus one of contentment and joyful anticipation, and a cheerful submission to present trials in sure hope of the good time coming, such living examples alone are valuable lessons for the world. And in addition to the example, the counsel of the saints to those about them should be in harmony with their faith. It should be in the nature of ointment and healing balm. Advantage should be taken of the circumstances to point the world to the good time coming, to preach to them the coming kingdom of God and to show the real cause of present troubles and the only remedy." —A-339-342.

OPPORTUNITIES SUCH AS SELDOM AFFORDED

Who has such opportunity to do this blessed work as those who engage in the colporteur service? "The troubles of this day of Jehovah will give opportunity for preaching the good tidings of good, such as is seldom afforded, and blessed are they who will follow the footsteps of the Master and be the good Samaritans binding up the wounds and pouring in the oil and wine of comfort and cheer." (A-342) "How beautiful upon the mountains [kingdoms] are the feet of him that bringeth good tidings; that publisheth peace, that bringeth good tidings of good; that publisheth salvation." (Isaiah 52:7) The "feet of him" are the last members of the body of Christ on earth. How blessed is their portion! Through storms and fiery trials, through wicked persecutions and experiences hard to the flesh they must go. But knowing that they are messengers of the Lord, ambassadors of the great King, representing him on earth and bearing his message of reconciliation to the peoples of the kingdoms that are being dashed to pieces,—how beautiful, how sweet, how lovely are they in the eyes of their royal Head! Let us therefore go forth, beloved in the Lord, manifesting the zeal peculiar to our Master's house, proving our love and our loyalty to him. Enter quickly the colporteur service!

IN RE GENERAL CONVENTION

IN VIEW of the fact that the first day of September is a general holiday—Labor Day—we could not engage accomodations at Cedar Point for Sunday, the day previous, but have arranged to have full possession of the hotel and other accomodations beginning the afternoon of Monday, September 1. Hence the convention will begin Monday, September 1, and not Sunday, August 31, and will continue until the 8th of September. This will necessitate the friends travelling to Cedar Point so as to arrive there some time during the day, Monday, September 1. Those coming from a distance will be required to start Sunday, or earlier, in order to arrive at Sundusky some time Monday. All trains for Cedar Point will arrive at Sandusky, Ohio, and the transportation to Cedar Point is by boat, about three miles across the bay. Particular care should be taken to purchase railway tickets to Sandusky, Ohio, and at the time of purchase to secure a certificate stating that your ticket is purchased for the purpose of attending the I.B.S.A. Convention at Cedar Point. We would strongly advise against going by boat from Buffalo, Cleveland or Toledo, for the reason that the boats will be overcrowded on Labor Day and the reduced rates will not be obtainable.

We are endeavoring to make arrangements, and have every reason to believe we will succeed, for special trains to be run from certain points to Sandusky, Ohio, arriving at the latter station Monday, September 1. To accomodate certain districts special trains will be started from given points, as follows: (1) Pittsburgh, which will include all points in that vicinity; (2) Buffalo, including all of western and northern New York, and lower Ontario; (3) Philadelphia, including eastern Pennsylvania, Delaware, New York and New Jersey; (4) Boston, including all New England cities; (5) Cincinnati, which will include Louisville, Kentucky, and vicinity, Columbus, Ohio, and vicinity; (6) Indianapolis, which will include St. Louis, southern Illinois and central Indiana points; (7) Chicago, including northern Illinois and the Northwest.

The railroad company requires a guarantee of 125 passengers, or as many more as they can get, for each special train. Any of the friends contemplating travelling by any of these special trains will please notify this office as soon as possible, addressing Convention Committee, I. B. S. A., 119 Federal Street, Pittsburgh, Pa., and we will advise you of the time of departure of train and the road over which it goes. We hope to issue the September 1 WATCH TOWER in time to give the detailed information, schedule, etc.

We expect this to be the largest general convention held for a number of years. All the brethren who spent the winter in Atlanta will be present during the entire convention, including Brother Rutherford, who will be pleased to arrange for private interviews with any of the friends during the convention. All the pilgrim staff will be present, both of United States and Canada.

Cedar Point is a delightful place and has probably the safest bathing beach that can be found anywhere for children. If the friends cannot attend without bringing the children it would be an ideal place to care for them, and the hotel has granted one-half rates for children under six years of age. Special arrangements have been made to accomodate all the colored brethren who may attend the convention. It writing to this office please specify color.

THE HOLY SCRIPTURES

— —SEPTEMBER 21.—PSALM 19:7-14; 2 TIMOTHY 3:14-17.— —

THE BEAUTY OF TRUE HOLINESS—VALUE OF THE ROBE OF CHRIST'S RIGHTEOUSNESS—THE SECRET OF A NOBLE LIFE—IMPORTANCE OF HAVING A PERFECT STANDARD BY WHICH TO TEST OURSELVES—PRESUMPTUOUS SINS DEFINED AND ILLUSTRATED—INFLUENCE OF A PROPER STUDY OF THE WORD OF GOD—DANGER OF ARRESTED DEVELOPMENT IN SPIRITUAL GROWTH.

"Thy word is a lamp unto my feet, and light unto my path."—Psalm 119:105.

HOW BEAUTIFUL in the sight of right-thinking men is a well-balanced, self-possessed and disciplined character! And in contrast with such, how unlovely are the undisciplined and ungoverned, the selfish, the unkind and the violent-tempered! Naturally the one awakens in us emotions of pleasure and admiration; and the other those of pain. If such is the appreciation of virtue and the abhorrence of the lack of it among men who have lost much of the original image of God, with what keen appreciation must they be observed by a pure and holy God!

Men of the world who have no personal acquaintance with God have no special thought as to how they appear in his sight. But with what carefulness should those who love him and who value his approval study to conform their conduct to his pure and holy mind! True, all who are "begotten again", notwithstanding their imperfections and shortcomings through inherited weaknesses, are acceptable to God through Christ, whose robe of righteousness amply covers them. But the measure of their acceptableness to God, even through Christ, is only to the extent that, while availing themselves of his imputed righteousness, they are earnestly striving to attain actually to the standard of perfection. By so doing they manifest their real appreciation of the divine favor.

With what confusion and chagrin would one be covered who, while in the midst of a fit of violent temper or of an unjust or mean transaction unworthy of his dignity or of his profession, should be suddenly surprised by the appearance of a beloved friend of high and noble character! And yet, the eye of such an One is ever upon us. And only to the extent that we dismiss this thought from our minds, or else that we undervalue the Lord's opinion and approval, can we allow the evil propensities of the fallen human nature to run riot. Realizing the downward tendency of the old nature, how constantly should the Psalmist's prayer be in the minds of God's consecrated children: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer"!

HOW TO SUBDUE THE FALLEN PROPENSITIES

'But how,' someone inquires, 'may the difficult task of subduing the inherent depravity be accomplished?' It is hard for one, particularly under exasperating circumstances, to control a hasty temper or a violent temper, for another to bridle a gossiping tongue, especially if the trials of life put, to some extent, their colored glasses on the eyes. And then what a host of inherent weaknesses there are, against which every one of God's true children realizes that he must strive, if he would be acceptable with his heavenly Father! The thoughts of our hearts are not manifest to fellow men until we express them in words or in acts; but even the very thoughts and intent of the heart are all open and manifest to God. What a comfort is this fact to the honest-hearted!

The Psalmist repeats this inquiry, saying, "Wherewithal shall a young man cleanse his way?" Then he replies: "By taking heed thereto, according to thy word". Then he frames this resolution: "I will meditate on thy precepts and have respect unto thy ways; I will delight myself in thy statutes; I will not forget thy word". (Psalm 119:9, 15, 16) Here is the secret of a pure and noble life, acceptable to God. It is to be attained, not merely by prayers and righteous resolutions, but, in addition to these, by careful and painstaking heed, by systematic and diligent effort at self-cultivation, by care and perseverance in weeding out evil thoughts, by diligent and constant cultivation of pure, benevolent and noble thoughts, and by nipping in the bud the weeds of perversity before they bring forth their hasty harvest of sinful words and deeds. But observe, furthermore, that this heed or care is to be taken, not according to the imperfect standard of our own judgment, but according to God's Word. The standard by which we test our lives makes a vast difference in our conclusions.

The Psalmist further commends this standard to us in today's lesson, saying, "The law of the Lord is perfect, converting the soul. [That is, if we take heed to our ways according to God's law, it will turn us completely from the path of sin to that of righteousness]. The testimony [the instruction] of the Lord is sure, making wise the simple [the meek, teachable ones, clearly pointing out to them the ways of righteousness]. The statutes [the decrees, ordinances and precepts] of the Lord are right [the infallible rules of righteousness], rejoicing the heart [of the obedient]. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean [not a menial, servile fear, but a noble fear, begotten of love, a fear of falling short of his righteous approval], enduring forever: The judgments of the Lord [corrective in their nature] are true and righteous altogether. More to be desired are they [his instructive judgments] than gold; yea, than much fine gold; sweeter also than honey and the honeycomb.

THE NATURE OF PRESUMPTUOUS SINS

"Moreover, by them is thy servant warned [concerning the dangers of the way and the snares of the adversary, concerning everything which is calculated to discourage or to hinder his growth in grace], and in the keeping observing and cherishing of them there is great reward. Who in the use merely of his own fallible judgment and without the standard of God's law] can understand his errors [can rightly judge himself]?"

But when, as we measure ourselves by this standard, we detect and deplore our shortcomings, let us remember the Psalmist's prayer: "Cleanse thou me from secret faults"—thus supplementing our efforts by our prayers. There is still another part of this prayer, however, which the Lord thus puts into our mouths. It reads: "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression". Let us consider what kind of sins would be called presumptuous.

To presume signifies to take for granted without authority or proof. A presumptuous sin would therefore be taking for granted and asserting as truth something which God has not revealed, or the perversion of what he has revealed. To claim and hold tenaciously as a part of God's plan any doctrine, merely on the ground of fallible human reason and without divine authority, would therefore be a presumptuous sin. Of this nature is the sin of those who malign the divine character by boldly teaching the blasphemous doctrine of eternal torment without warrant from the Scriptures and in direct contradiction of them. There are many other sins of greater and less degree which partake of the same character. But the words here seem to refer directly to some particular error into which there is danger of drifting: "Then shall I be innocent from the great transgression"—evidently the sin unto death referred to by the apostles, also. (1 John 5:16; Hebrews 6:4-6; 10:26-31) Such a sin would be that of presuming upon the love of God to bring us salvation, even though we should wilfully refuse it through the channel which he has appointed, the precious blood of Christ, shed for our redemption.

Well indeed may we pray and strive to be kept back from presumptuous sins— sins of pride or of arrogant self-will which does not meekly submit to the will of God. Let us, beloved, beware of the slightest tendency toward pride and self-will or the disposition to be wise above what is written or to take for granted what God does not clearly promise. Then indeed, if we watch and strive against the very beginning of that proud and haughty spirit which surely presages a fall, we shall be " innocent from the great transgression".

SURE EFFECTS OF TRUE BIBLE STUDY

"Blessed is the man whose delight is in the law of the Lord, and who doth meditate therein day and night. He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." (Psalm 1:1-3) If we make the Word of God the theme of our constant meditation, its principles will soon be assimilated and become part of our mental makeup, making our character more beautiful and commendable both to God and to our fellow men; and in harmony with this habit of the mind all the acts of life will speak.

The purified fountain will send forth sweeter waters than formerly, bearing refreshment and good cheer to all who come into contact therewith. It will make happier homes,

better husbands, better wives and better children. It will sweeten the temper, soften the voice, dignify the language, cultivate the manners, ennoble the sentiments and lend its charming grace to every simple duty. It will bring in the principle of love and cast out the discordant elements of selfishness. Thus it will make the home the very garden spot of earth, where every virtue and every grace will have ample room to expand and grow. Not only will it thus favorably affect the individual and the home-life, but it will go out into the avenues of trade; and truth and fair-dealing will characterize all the business relations. Thus will God be honored by those who bear his name and wear the impress of his blessed Spirit.

While the heights of perfection cannot be reached as long as we have these imperfect bodies, yet there should be in every child of God a very perceptable and continuous growth in grace, and each step gained should be considered but the steppingstone to higher attainments. If there is no perceptible growth into the likeness of God or if there is a backward tendency or a listless standstill, there is cause for alarm. Let us constantly keep before our eyes the model which our Lord Jesus set for our example, that model of the complete fulfillment of the will of God, in which the whole law was kept blamelessly. Let us follow his steps of righteousness and self-sacrifice as nearly as a full measure of loving zeal, faithfulness and loyalty to God will enable us to do; and we shall have a blessed sense of the divine approval now and the glorious reward of divine favor in due time.

CHARACTER LIKENESS TO CHRIST

In 2 Timothy 3:14-17 the Apostle Paul shows that the Scriptures which God inspired are profitable in every direction, and quite sufficient for the man of God, needing no supplements of visions or of dreams, either his own or other men's. They are profitable for doctrine, containing the full statement of the divine plan; and no human authority is competent to add thereto. "Who hath known the mind of the Lord? Who hath been his counsellor?" They are useful for reproof toward others. No words that we can use in correcting the errors of others either in word or in doctrine could possibly be as forceful for reproof as are the inspired words of Scripture. They are useful also for "correction", literally "to bring up and establish one in the right". No standard of morals or of discipline can so thoroughly search out the heart and correct its waywardness as does the Lord's Word.

Not that God's Word is merely a statement of platitudes, however, and of moral instruction. It is far more than this. It searches the heart, the motives, the intentions, the thoughts, the ambitions, the aspirations. It pronounces a blessing upon the pure in heart, those whose intentions are upright, honest, clean. The Word of the Lord as a corrector in righteousness takes hold upon all the affairs of life, and to those who are exercised thereby gives not only the spirit of a sound mind so that they are able to weigh and appreciate things from the true standpoint, God's standpoint of righteousness, but also inculcates a righteousness toward God and the propriety of seeking that holiness of which God is the perfect example. Moreover, it reaches down to the relationships between husbands and wives, parents and children, friends and neighbors. If permitted, it settles every matter for us on lines of justice and love.

The Apostle assures, accordingly, that God's teachings through the Scriptures are given "that the man of God may be furnished completely unto every good work". (R.V.) He has reference to perfection of character. He makes no reference to perfection in the flesh, elsewhere assuring us that even in his own case he realized that in his flesh dwelt no perfection. The perfection of character here pointed out as the proper and desirable aim of all Christians, and prepared for by the Lord through the giving of his inspired word, should be the mark toward which all the soldiers of the cross running in the race for the great prize should bend their energies. Perfection of character was exemplified to us in the person of our dear Redeemer, whom God has exalted to the right hand of majesty and power; and we are informed by the Apostle that the Father has predestined that all of the "little flock" who will share the kingdom with Christ must be conformed to this glorious image of his Son, must have perfected characters— hearts, minds, fully submitted to the will of the Father and to all righteousness, in all things. However imperfect the earthen vessel may be, and however incompletely we may be able even at our best to carry out in every thought, word and deed all the desires of our hearts and the endeavors of our transformed minds, these new characters are the earnest, or beginning, of the new natures which will be completed in the first resurrection.

OUR BONDS HIS BLESSING

MY DEAR BRETHREN:

Greetings of love in the Lord. I cannot refrain from telling you all of the great joy our little class in L..... experienced at the good news of your liberation from bonds. Great is your reward. Although I never had the pleasure and blessing of your fellowship personally I was with you many times in my spirit and in my love. I had much to rejoice over, for it was through your bonds that my eyes were finally opened to the cause of your trouble, and now I rejoice that I can say *our* trouble, for I have tasted of the hatred of the world towards the truth, and, sorry to say, in my own household.

I was a member of the Presbyterian Church for fifteen years and could not get my mind clear on several questions regarding the future life, and in 1916 I purchased a set of Brother Russell's six volumes, STUDIES IN THE SCRIPTURES, but I did not seem to have time to study them as I should, with the Scriptures to verify the claims of the Volumes. But I was much troubled in my mind over certain light that I had received from my study; my friends and my enemies would try to dissuade me, claiming Brother Russell to be some fanatic. But I could not see it that way, for he seemed to do all for his Master and for humanity and not from any false or vain-glory idea, as far as I could see.

So praise the Lord who works in a mysterious way his wonders to perform he permitted me to break loose from farming on a large scale, as I was doing, answered my prayers and covenant (having promised that if I were permitted to get free I would devote my time to knowing his plan and will for me) and I sold out on March 18, 1918, and soon after read the report of your trial and conviction. So I made up my mind that I must find out for myself more fully what the Bible Students were teaching that was such a bitter pill to the clergy. And I went to the I. B. S. A. convention at Calgary, Alta., last May (24-26) and praise God I got what my soul was hungry for so long. And I symbolized right there; thank God I never spent such a year in all my life of 52 years.

I have done nothing to speak of in the last twelve months but read. Needless to say I have given or tried to give this great truth to many others, both through correspondence and distribution of literature, which is to me like showers of rain are to parched ground.

But my joy was overflowing when I read the account of your return home and reception by so many of the brethren in Christ at the Bethel home—as conveyed to us by the Winnipeg Branch. Tears of joy blurred my eyes, so I had to wait. I wish that some who considered you dear brethren guilty of some great violation of the law might see for themselves what spirit you were led by. I trust and pray, as do all the brethren of this class, that your coming hearing may prove you all innocent in the eyes of the world (as you are already in the eyes of the saints) if that be our Lord's will and purpose.

In the service of the Master may God's richest blessing rest upon you all and all the saints everywhere is my prayer: and may he prepare us for the great work of the kingdom which seems to be near at hand, although these days are dark, especially in Canada. The great and bright morning is near at hand. I do thank our blessed Lord and Head for giving me such friends as the saints and children of the Most High. It is a great relief to know that they are not fettered by creeds and superstitions of men, but they have the pure Gospel of Christ.

May our Father's favor be your portion now and forever.

Your brother in Christ, N. H. MUNAY.—*Alta.*

International Bible Students Association Classes

Lectures and Studies

ADDRESSES BY BROTHER W. A. BAKER

Comanche, Okla.	Aug.	23	Sapulpa, Okla.	Aug.	28
Marlow, Okla.	"	24	Kansas City, Mo.	"	29
Chickasha, Okla.	"	25	St. Louis, Mo.	"	30
Minco, Okla.	"	26	Indianapolis, Ind.	"	31
Oklahoma Cy., Okla.	"	27	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER R. H. BARBER

Bryan, O.	Aug.	22	Fostoria, O.	Aug.	27
Alvordton, O.	"	23	Tiffin, O.	"	28
Pioneer, O.	"	24	Fremont, O.	"	29
Toledo, O.	"	25	Port Clinton, O.	"	31
Findlay, O.	"	26	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER T. E. BARKER

St. Johnsbury, Vt.	Aug.	22	Ticonderoga, N. Y.	Aug.	28
Morrisville, Vt.	"	24	Albany, N. Y.	"	29
Burlington, Vt.	"	25	Syracuse, N. Y.	"	30
Rutland, Vt.	"	26	Batavia, N. Y.	"	31
Granville, N. Y.	"	27	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER M. O. BOWIN

Albany, N. Y.	Aug.	23	Niagara Falls, N.Y.	Aug.	28
Johnstown, N. Y.	"	24	Westfield, N. Y.	"	29
Gloversville, N. Y.	"	25	Ashtabula, O.	"	30
Oneida, N. Y.	"	26	Elyria, O.	"	31
Lockport, N. Y.	"	27	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER B. H. BOYD

Kokomo, Ind.	Aug.	22	Wabash, Ind.	Aug.	27
Elwood, Ind.	"	23	Peru, Ind.	"	28
Muncie, Ind.	"	24	Warsaw, Ind.	"	29
Anderson, Ind.	"	25	Elkhart, Ind.	"	31
Marion, Ind.	"	26	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER A. J. ESHLEMAN

Columbus, Ind.	Aug.	21	Louisville, Ky.	Aug.	26
Martinsville, Ind.	"	22	Magnet, Ind.	"	28
New Albany, Ind.	"	23	Jeffersontown, Ky.	"	30
De Pauw, Ind.	"	24	Cincinnati, O.	"	31
Palmyra, Ind.	"	25	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER A. M. GRAHAM

Watertown, N. Y.	Aug.	19, 20	Onoville, N. Y.	Aug.	26
Mannsville, N. Y.	"	21	Olean, N. Y.	"	27
Rochester, N. Y.	"	22	Shinglehouse, Pa.	"	28, 29
N. Tonawanda, N.Y.	"	23, 24	Jamestown, N. Y.	"	30, 31
Salamanca, N. Y.	"	25	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER M. L. HERR

Edmore, Mich.	Aug.	22	Kalamazoo, Mich.	Aug.	28
Grand Rapids, Mich.	"	24	South Haven, Mich.	"	29
Reeds, Mich.	"	25	Benton Harbor, Mich.	"	30
Muskegon, Mich.	"	26	South Bend, Ind.	"	31
Mears, Mich.	"	27	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER O. MAGNUSON

Hammond, Ind.	Aug.	21	Warsaw, Ind.	Aug.	27
Michigan City, Ind.	"	22	Ft. Wayne, Ind.	"	28
Laporte, Ind.	"	24	Defiance, O.	"	29
Plymouth, Ind.	"	25	Toledo, O.	"	31
Atwood, Ind.	"	26	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER V. C. RICE

Kingston, N. Y.	Aug.	17	Carbondale, Pa.	Aug.	22-24
Oneonta, N. Y.	"	18	Maplewood, Pa.	"	26, 27
Binghamton, N. Y.	"	19	Towanda, Pa.	"	28, 29
Scranton, Pa.	"	20	Buffalo, N. Y.	"	31
Peckville, Pa.	"	21	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER R. L. ROBIE

Rinard, Ill.	Aug.	21	Muncie, Ind.	Aug.	27
Flora, Ill.	"	22	Garrett, Ind.	"	28
Iola, Ill.	"	23	Auburn, Ind.	"	29
Pana, Ill.	"	24, 25	Lima, O.	"	31
Indianapolis, Ind.	"	26	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER E. L. SEXTON

Bellevue, O.	Aug.	22	Delaware, O.	Aug.	27
Attica, O.	"	23	Columbus, O.	"	28
Tiffin, O.	"	24	Chillicothe, O.	"	29
Fostoria, O.	"	25	Lancaster, O.	"	31
Marion, O.	"	26	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER O. L. SULLIVAN

Lonaconing, Md.	Aug.	19, 20	Morgantown, W.Va.	Aug.	26
Westernport, Md.	"	21	Brandonville, W.Va.	"	28, 29
Mt. Lake Park, Md.	"	22	Brownsville, Pa.	"	27
Oakland, Md.	"	24	Pittsburgh, Pa.	"	31
Fairmont, W. Va.	"	25	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER W. J. THORN

Jodie, W. Va.	Aug.	17	Coco, W. Va.	Aug.	28
Sun, W. Va.	"	18, 19	Parkersburg, W. Va.	"	29
Mt. Lookout, W.Va.	"	20, 21	Clarington, O.	"	30
Wickham, W. Va.	"	23, 24	Wheeling, W. Va.	"	31
Springdale, W. Va.	"	25, 26	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER T. H. THORNTON

La Fayette, Ga.	Aug.	19	Bristol, Tenn.	Aug.	27
Cloudland, Ga.	"	21	Radford, Va.	"	28
Knoxville, Tenn.	"	23, 24	Honaker, Va.	"	29
Morristown, Tenn.	"	25	Lynchburg, Va.	"	31
Johnston City, Tenn	"	26	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER DANIEL TOOLE

Charlotte, Mich.	Aug.	22	Fenton, Mich.	Aug.	27
Albion, Mich.	"	23	Detroit, Mich.	"	28
Jackson, Mich.	"	24	Windsor, Ont.	"	29
Ypsilanti, Mich.	"	25	Adrian, Mich.	"	31
Plymouth, Mich.	"	26	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER L. F. ZINK

Pt. Washington, O.	Aug.	20, 21	Toronto, O.	Aug.	27
New Phila., O.	"	22	Wellsville, O.	"	28
Dover, O.	"	24	Niagara Falls, Ont.	"	29
Cambridge, O.	"	25	Niagara Falls, N. Y.	"	31
Bellaire, O.	"	26	Cedar Point, O.	Sept.	1-8

ADDRESSES BY BROTHER J. A. BAEUERLEIN

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ADDRESSES BY BROTHER L. T. COHEN

Cedar Point, O.	Sept.	4-7	Greensburg, Pa.	Aug.	31

ADDRESSES BY BROTHER E. L. DOCKEY

Cedar Point, O.	Sept.	1-3	Youngstown, O.	Sept.	14

ADDRESSES BY BROTHER A. D. ESHLEMAN

Niles, O.	Aug.	24	Toronto, O.	Sept.	14

ADDRESSES BY BROTHER G. H. FISHER

Cedar Point, O.	Sept.	1-3	Cedar Point, O.	Sept.	4-8

ADDRESSES BY BROTHER H. E. HAZLETT

Cedar Point, O.	Sept.	1-8	Lewistown, Pa.	Sept.	14

ADDRESSES BY BROTHER W. F. HUDGINGS

Cedar Point, O.	Sept.	6, 7	Johnstown, Pa.	Sept.	14

ADDRESSES BY BROTHER J. L. HUTCHINSON

Cedar Point, O.	Sept.	5-7	Canonsburg, Pa.	Sept.	14

ADDRESSES BY BROTHER A. H. MACMILLAN

Cedar Point, O.	Sept.	1-7	Duquesne, Pa.	Sept.	14

ADDRESSES BY BROTHER R. J. MARTIN

Cedar Point, O.	Sept.	1-7	Morgantown, W.Va.	Sept.	14

ADDRESSES BY BROTHER H. H. RIEMER

Cedar Point, O.	Sept.	4-7	Massillon, O.	Sept.	14

ADDRESSES BY BROTHER F. H. ROBISON

Cedar Point, O.	Sept.	1-7	Wheeling, W. Va.	Sept.	14

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Cedar Point, O.	Sept.	1-8	Erie, Pa.	Sept.	14

ADDRESSES BY BROTHER RAY VAN HYNING

Cedar Point, O.	Sept.	4-7	Sharon, Pa.	Sept.	14

ADDRESSES BY BROTHER C. A. WISE

Cedar Point, O.	Sept.	1-7	Pittsburgh, Pa.	Sept.	14

ADDRESSES BY BROTHER C. J. WOODWORTH

Cedar Point, O.	Sept.	1-3	Cedar Point, O.	Sept.	4-8

ADDRESSES BY BROTHER C. H. ZOOK

Cedar Point, O.	Sept.	4-7	Waynesburg, Pa.	Sept.	14

The WATCH TOWER

and

Herald of Christ's Presence

"Watchman, What of the Night? The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XL SEPTEMBER 1 No. 17

SEMI-MONTHLY

A. D. 1919—A.M. 6047

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29, Luke 21:30-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isa. 35.

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The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

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ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

(Continued from second column)

It is important that those who want them should order *now, cash with order*, as we know not whether another edition shall be printed. Paper consignments have been slow, but it is expected that the first three volumes will be delivered early in September.

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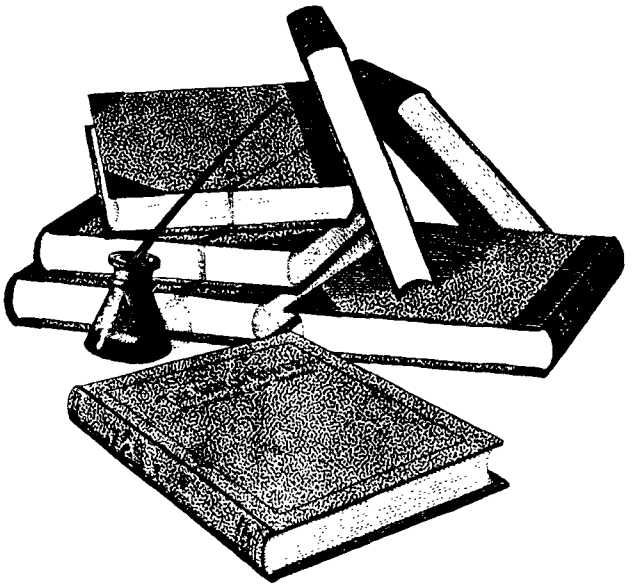


Watch Tower Reprints

in Seven Volumes

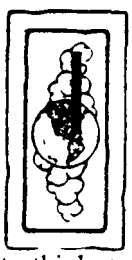
In times past readers of THE WATCH TOWER have gone to great trouble and considerable expense in trying to secure back numbers of our journal. This is no longer necessary. Here they are in compact form, with old page numberings for looking up references. Six of the volumes pictured above are shown in half-leather, and the one in the foreground in all-cloth binding. Each book is 8½x11x1⅛ inches in size and the type is the same as that used for the Sunday School lessons in this issue. Each volume contains a full-page frontis-piece portrait of Brother Russell at ages varying from 27 to 64, according to the years covered by the volume. Volume I contains the reprints of the years 1879-1887; Vol. II, 1888-1895; Vol. III, 1896-1900; Vol. IV, 1901-1905; Vol. V, 1906-1910; Vol. VI, 1911-1915; Vol. VII, 1916-1919 (June), and a Topical and Scripture Index.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL SEPTEMBER 1, 1919 No. 17

GLORIFYING GOD

"Ye are not your own; for ye are bought with a price: [therefore] glorify God in your body".—1 Corinthians 6:19, 20, Sinaitic Text.



IT HAS been well said that "man's chief end is to glorify God and to enjoy him forever". The word in our text translated glorify conveys the double thought of to *honor* and *to beautify;* and these ideas must be borne along in order to catch the significance of the various passages in which it is employed. The word in its primitive signification meant simply to think, to believe, to entertain an opinion concerning a matter; but in later times it took on the meaning of to magnify, extol, to render glorious, to raise to glory. And in the New Testament the meaning is one of the last four, though one time the word is translated *honor.*

It requires no proof to show that we cannot add to God's glory in the sense of contributing to his personal beauty or perfection; but we can extol his glory as we learn of it and we can exalt that glory of perfection in our own minds by setting it up as a proper standard for our own conduct and by setting our affections so thoroughly on things above, that God occupies the highest place in all our thoughts. But before we are able to extol God's glory or to exalt it in our own minds we must have some fairly clear conception of what that glory is.

"THE GLORY OF THE LORD"

In practically all places where "the glory of God", "the glory of the Lord," "God's glory," and similar expressions are used the evident reference is not to some mystic halo or light surrounding the divine person—great though such brightness must be—but rather to the harmony, the symmetry, the beauty, the balance existing between the attributes of God's perfect character. For instance there is the statement in Isaiah 40:5: "The glory of the Lord shall be revealed, and all flesh shall see it together". This refers to the outcome of the work of the Millennial age. That whole period will be given over to the revealing of God's glory, to instructing mankind regarding the principles of Jehovah's character and in surrounding man with exemplifications of the harmony of those principles. These things, now so obscure in the minds of the majority of people, will then be revealed or made perfectly plain, so that the humblest wayfarer on the highway of holiness will understand them.

Moreover, the Apostle in his second letter to the Corinthians (3:18) shows the relationship of this glory to our own character development. He there says: "We all [the church], with open face [having the eyes of our understanding opened] beholding as in a mirror [God's Word] the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord"—i. e. just such transformation as one would expect to be accomplished by the personal influence of the Lord Jehovah. In other words: through the anointing of the Spirit, in response to our consecration to the Lord, we have been separated from the great majority of mankind, whose minds are blinded by the god of this world, and have been granted the power of seeing something in God's Word which the casual reader does not and can not see. The light of the glorious gospel of Christ, who is the image of God, has shone unto us, reflected from the mirror of his Word. Behind all of the historical facts recorded, back of all the incidents related, underneath all of the prophecies therein contained, we see not merely the literary wording of the text but, what is vastly more important, we see God's wisdom, God's justice, God's love, and God's power working in beauty, in harmony, in glory. In this incident his wisdom stands out prominently; in that prophecy his love or his power or his justice is shown. And what effect does this vision have upon our own minds and characters? It impresses those principles upon our attention; it centers our minds on things above and, in proportion to our responsiveness, changes or transforms us into harmony with the image or ideal seen. This vivifying or refreshing influence works the change in us.—Romans 12:2.

HOPE OF GOD'S GLORY

Again in the fifth chapter of his letter to the Romans Brother Paul makes mention of the "hope of the glory of God". The prospect of *divine* glory can well be a cause for rejoicing, whatever the word glory may mean. While this glory may very properly include the thought of exalted nature, it surely comprehends the idea of character, for we are being renewed by knowledge into harmony with the image (Christ) of him (God) that hath created us, as new creatures. (Colossians 3:10) This glory which may be attained by the faithful followers of the Lord during the acceptable time will be a far more exceeding and eternal preponderance of glory (2 Corinthians 4:17) over what will be received by the remainder of the children of Adam. Their character glory will preponderate not in balance, for all of God's creatures will have perfect balance or poise of character, but rather in the extent of their capacity, which difference will be attributable to their more exalted nature.

It is written: "My glory will I not give to another". (Isaiah 42:8; 48:11) How then can we hope to attain to divine glory? The answer is: He will not give the full *extent* of his glory to anyone. Although all of his intelligent creatures will finally have the glory of his character beauty, none will have the illimitable measures of his nature, nor the scintillating glory of his person, nor yet his authority. But "his glory shall be seen upon thee", in that each one shall be a character image of the Creator.—Isaiah 60:2.

GOD'S CHARACTER GLORY

Perfect character is perfect balance, or nicety of poise between the qualities of a perfect being. Wisdom, justice, love, and power have long been recognized by careful students of the Bible as being the cardinal principles or characteristics of God, the Father. Some students of God's Word have magnified his justice unduly—they have treated of it in such a way as to imply a dearth of wisdom and love. Others have talked of his love as though justice were not coextensive. Still others, by intimating the failure of his "efforts", slander his wisdom and power.

The grand scope of God's plan for human redemption gives us a beautiful panoramic view of Jehovah's character. His *wisdom* is most sublimely displayed in allowing his creature, man, to enter the school of experience with sin. Experience may keep a dear school, but divine wisdom foresaw that the great lessons thus learned would be most effective, not only towards demonstrating the folly of sin, but also towards revealing the amazing depths of riches which inhere in the Father. Furthermore, when the whole *race* of men is held in mind, the permission of evil is an economical course in training, for with one tuition price—one man condemned—thousands of millions learn the desired lesson.

His way is wise, too, because of the respect it shows to his own image in man—to his freedom of choice. Practically all the period from Adam's fall to the giving of the Law was used to demonstrate the wisdom of non-intervention in man's course, save in his utter extremity at the time of the flood. During the first age God wisely allowed the angels to try their hand at blessing a cursed race. Their failure will be a lesson for all eternity of the foolishness of attempting any undertaking without Jehovah's direction, or before his due time has arrived.

Then came the Law. Evidently the cardinal principle most thoroughly revealed or exemplified in God's dealings with the Jews is *justice*. The very multiplicity of ceremonies, of laws and penalties, emphasizes the immutability, the unalterableness of divine justice. Every transgression, every trespass offering, every sin offering, every peace offering, every thank offering, every Atonement Day sacrifice acknowledged the existence of an unchanging law. God purposes to show truth and righteousness as the foundation of his throne; for only when his creatures realize that a sentence against sin is unchangeable (cannot be eradicated without satisfaction of the judgment upon that sin) can they be sure that his oaths and promises for good are likewise unchangeable. God's justice is the foundation of our faith in him; for integrity is the foundation of faith.

EXCEEDING RICHES OF HIS GRACE

The Gospel age has been used to reveal to all saints something of the breadth, and length, and depth, and height of the *love* of God. Solomon tells us that "love is strong as death" (Canticles 8:6); it has reached down to us, "dead in trespasses and sins" (Ephesians 2:1), has laid hold on us by Christ Jesus, and is in process of lifting us up to the very pinnacle of glory, to the divine nature itself—like him who is "the express image of [the Father's] person".—Hebrews 1:3.

We are assured that the church is to stand as an eternal memorial of God's goodness during this love, or grace dispensation. The Apostle says: "God being rich in mercy, because of the intense love bestowed on us, caused us, dead though we were through our offenses, to live with Christ—it is by grace that you are saved—raised us with him from the dead, and enthroned us with him in the heavenly realms as being in Christ Jesus, in order that, by his goodness to us in Christ Jesus, he might display in the ages to come the transcendent riches of his grace".—Ephesians 2:4-7.

But of all God's attributes, *power* is the least known by the world in general. He has chosen to reveal his might now only to the eye of faith—and even to faith it sometimes seems obscure. One of the Lord's servants of old gave voice to the feelings of many people since that time, when he cried: "O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name forever? Why withdrawest thou thy hand [from activity], even thy right hand? Pluck it out of thy bosom."—Psalm 74:10,11.

God's hand, or power, as exercised through Christ Jesus, was withdrawn from general human activity and held in his bosom. The Son throughout the Gospel age was in intimate retirement and fellowship with the Father. The Psalmist prays that God will *show* his power and vindicate his name in the earth.

This Son of Man will be seen, however, coming at the time of the troublous clouds over earth's social system. His coming will be in power and great glory. (Matthew 24:30) That is, power being the divine characteristic least revealed in the history of man, that power when it is shown forth will complete the unfinished picture, so to speak, and turn on a blaze of splendor such as earth has never known. People will begin to say: That is the thing that seemed lacking in God's character all the time; now we see his power.

"TO SEE THY POWER AND THY GLORY"

Power will be the outstanding attribute of God displayed during the Millennial age. On every hand mighty forces will be let loose and events too stupendous for the worldly mind to think possible, and too complex for even the consecrated mind now to know, will be quite the order of the day. All the machinery of human endeavor will be converted from serving self to serving the King of kings for the blessing of mankind and the beautifying of the earth. The seemingly exhaustless "flood of years", pouring humanity into the tomb, will be reversed and the mighty stream of the ransomed will flow forth from death.

Even the most hardened skeptic will then be obliged to acknowledge that Jehovah is a *mighty* God, to bring back the dead to life. But while they cannot doubt his power, many may doubt his motives or his justice or his wisdom in the matter. They may say to themselves: Yes, God is powerful, there is no question about that: here we are living again when we know that we died and have the proof of many witnesses that we were buried centuries ago. But maybe God's purpose in bringing us back to life is merely to let us go through some more suffering just as we did before. With many people it will probably be some time before they realize that the motive was a beneficent one; still more time will be required for the average man to see that the whole procedure has been one in perfect harmony with justice; and lastly a grateful mankind will be wise enough to acknowledge the supreme wisdom of Jehovah God in devising a plan so wonderful and so kind.

WISDOM, JUSTICE, LOVE, POWER

In the perfect life love prompts, wisdom devises, justice directs, and power performs every act. Wisdom, justice, and love are readily discernible as being abstract principles, but power seems just a little different. It is largely the capacity for performance on the part of the other three attributes; it is more like the thumb to a three-finger hand: without it none of the other character elements can come into action.

Each of these basic qualities of character has an abstract and a concrete, a theoretic and a practical phase. The inert or inactive phase of wisdom is *knowledge;* but when wisdom is called upon to consider a problem it cannot do so without the co-operation of power. *Discretion* is applied wisdom and every application of it calls for effort, is not possible without it. *Truth* is the precept or theory of justice; but its practice become *righteousness*—and for that practice power must lend a helping hand. *Benevolence* is passive love. The very least that one can do toward a loved object is to *wish* it well, and benevolence is nothing more nor less than well-wishing; but when love becomes active it passes over into the stage of *beneficence,* or of *doing* good. Even power itself may be latent, or inactive, and in such a case we call it *might;* or it may be kinetic, or active, and in such case the word *force* is used. Jehovah is spoken of as the "Almighty"; that is, he has all the reserve forces of power at his command, and throws them into action at his will.

It is also interesting to bear in mind that not only is power necessary for the exercise of each of the character elements, but also that no one of these three other principles can be brought into action without measurable contributions from the remaining two. That is to say, wisdom could not be wisdom that were deaf to justice and love; love cannot exist in all its fullness in the presence of injustice and folly; justice cannot ignore either wisdom or love, for man is not just at all until he loves his neighbor as himself.—Luke 10:27.

GOD'S IMAGE IN MAN

In Jehovah all the cardinal principles work in perfect balance and accord. And we read: "God created man *in his own image*". (Genesis 1:27) In man's noble character God put the same constituent elements as compose his own glorious being; and he put them there in the same relationship and proportionate strength, though of course all of man's powers were limited in scope and in the field of their operation. Man was made a god, or mighty one, in respect to earth's affairs as Jehovah is God in respect to the affairs of the universe.

In the eighth Psalm these same facts are put into this language (verses 5-8): "Thou hast made [man] a little lower than the angels, and hast crowned him with *glory* [of character perfection and capacity] and honor [of appointed rulership]. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen [domestic animals], yea, and the beasts of the field [wild animals too]; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea." In commenting upon this passage the Apostle Paul says: "In that he put all in subjection under him, he left nothing that was not put under him"—his dominion over the earth was absolute and complete.—Hebrews 2:8.

But though man was a glorious being he was at the same time a dependent creature. His happiness and very life were made dependent upon the maintenance of that perfect image with which he was endowed, of that *glory* which God had given him. And we can see why this was made so: Our capacity for loving God depends largely upon our ability to appreciate him, and we can appreciate him best when we have much in common with him. That is, the greater our own perfection of character, the more shall we be able to respond to and adore the wonderful beauties of God, our matchless Maker.

If such things are true with us imperfect creatures what must it have been like with Adam, earth's first prince! With him love answered to love divine; wisdom could appreciate wisdom; justice approved God's justice; and power worked in perfect accord. His worship of Jehovah engrossed to the fullest capacity every power of mind and body.

> "In their looks divine
> The image of their glorious Maker shone;
> Truth, wisdom, sanctitude severe and pure
> (Severe, but in true filial freedom placed),
> Whence true authority in men".

THE IMAGE MARRED

God had set Adam and Eve to take care of the Garden of Eden. They were allowed to eat freely of all the fruits that were in it excepting that which grew on the tree of the knowledge of good and evil. They lived in childlike innocence until the serpent tempted Eve to take the fruit of the forbidden tree, and Eve in turn tempted Adam. They sinned. As they had been warned, they now found that they knew both good and evil; good lost and evil got.

There "all did sin and [consequently] are come short of the glory of God". (Romans 3:23, *Young*) Adam came short of the glory which God had given him in that he did not live up to his full capacity for pleasing his Lord and Maker. He ignored his sense of right and duty. Instead of letting justice direct his course, he let love not only prompt but determine what he should do. It was an *unwise* decision; it was *unjust* to God, to himself, and to his erring mate; it was really *unloving,* for that his highest love should have been given his Creator; it was impotent and *weak,* because he had the power to resist and "was not deceived".—1 Timothy 2:14.

With one unhappy move Adam marred the image of his God in him; he disturbed the balance and the harmonious relationship which had existed in his perfect character. And all the misery, all the trouble, all the heartaches and sighs in the earth have come because of that broken image. Man sought to retain the love and companionship of his wife at the expense of his fellowship with God—and he lost even that which he thought to retain. Conjugal, as well as all other, relations and ties were either sundered or sadly disarranged. Like the delicate workings of a clock whose parts are wrongly assembled: it may run for a time, but with labored effort and with inaccuracy, unreliability on its dial.

> "Nor only tears
> Rained in their eyes, but high winds worse within
> Began to rise, high passions, anger, hate,
> Mistrust, suspicion, discord; and shook sore
> Their inward state of mind, calm region once
> And full of peace, now tossed and turbulent".

CHARACTER IN DRAWER AND DRAWN

While we are not now perfect, and while none of mankind is perfect, there are still enough fragmentary traces of original perfection in many men to enable them to appreciate these noble qualities of God, and to admire their beauty.

Our Master said: "No man can come unto me, except the Father which sent me draw him". (John 6:44) How is this drawing power exercised? We believe all of our readers will agree that it does not mean an arbitrary exercise of power over an individual, irrespective of his choice or responsiveness in the matter. Our Lord precluded any such view as this when he said: "The Father seeketh such to worship him....[as] worship him in spirit and in truth". (John 4:23) Manifestly the drawing is effected by appealing to that measure of harmony which already exists between the character of certain individuals and the character of Jehovah. This drawing power would, of course, be strongest in a perfect man; but, on the other hand, such responsiveness as we do have is intensified by the extreme lack of harmony in the elements of the world about us. The dearth of wisdom, justice, love, and power in the ideas and ideals of humanity whets our appetites for the perfect state.

We might take an illustration on this point. Suppose a man were born and reared in the State of Ohio; and the vicissitudes of life found him shipwrecked on a Pacific island. Would there be any drawing power exercised upon him from his old home in Ohio? Beyond doubt there would be a strong drawing, even if he had no communication from there. The more distasteful the conditions on the island, the more intense would be his desire to get back home. Such a drawing we would usually call longing, or it might be as strong as homesickness; but all his yearnings for the former conditions would not serve to transport him there. For that purpose some practical means or agency is necessary.

Let a ship heave in sight and the yearning which he has felt all along moves him to action. He hails the ship; avails himself of the privileges which the ship offers, and in due course of events arrives back at the desired home-land.

In like manner some of mankind are either born with certain qualities which enable them to appreciate their need of Jehovah, or else a long series of experiences in life has fitted them for such appreciation. They long for greater balance of character and instinctively turn their minds and hearts to Jehovah. They learn that Christ is the only way whereby they can attain to fellowship with God. If their longing has been anything more than mere childish fancy they put forth every effort to avail themselves of the privileges in Christ. They give themselves wholly to him and in due course of events, if they do not turn back or loiter by the way, they arrive through many experiences at that condition of perfect balance and perfect poise—"like him," heavenly beings.

GLORIFYING GOD NOW

But the Apostle's admonition in our main text seems to imply that we should glorify God now, even though our bodies are imperfect. How can this be done? We answer that this can be done even as a very humble stick, stone, or piece of dirt can reflect the glory of the sun. It may, because of its very nature, not be able to reflect as much light as a diamond, but it can at least acknowledge the existence of the sun by reflecting all within its power.

Wisdom is the luminous, the brilliant feature of God's character; and Christ Jesus is described as "being the brightness of [God's] glory" (Hebrews 1:4)—the wisest and most effulgent revelation ever made of Jehovah's glorious character.

We can acknowledge the Father's wisdom, then, by obeying our Lord's commands. He said: "If ye love me, keep my commandments". (John 14:15) Furthermore, we can glorify God's wisdom now by keeping before our minds as a perfect pattern the image of himself which he has given us in his Son, and by being conformed to that image, even as he has predetermined for the overcoming class. (Romans 8:29) But perhaps most of all can we glorify God's wisdom by our attitude in trial. He has told us that fiery trials would be necessary for our sanctification and purification: why then should we think it strange when they come upon us? Do we murmur and say in word or by act: I can't see why the Lord lets *me* suffer like this. But it was all right for our Lord and the apostles to suffer; it was all right for that noble band of his faithful followers in the first, second, third, fourth, fifth, tenth, eleventh, twelfth, fifteenth, and sixteenth centuries to suffer. Then why not all right for us?

Complaint calls his wisdom in question, for it implies that we could have chosen a better way. There was no spirit of this kind in our Lord who said: "The cup which my Father hath given me, shall I not drink it?" (John 18:11) His three closest friends had failed him in his hour of greatest need, but he did not complain at the Father's wisdom in permitting it. Had we been there would we have bowed before God's wisdom, or used worldly wisdom and with superior air have said to the Master: It serves you right; you had no business coming out here and getting yourself into this trouble, and us into this compromising situation with the authorities.

Much better to say concerning life's trials and disappointments:

"I will not doubt, though all my ships at sea come drifting back
With broken mast and tattered sail. I *will* believe the hand
Of him who never fails, through seeming ill, to work some good for me.
And though my ships at sea return with sails all tattered;
While at my feet my best hopes all lie, shattered;
My *heart* will say: I will believe in thee".

PAYING HOMAGE TO HIS JUSTICE

We can glorify God by acknowledging the majesty of his justice—by acknowledging it not merely in word, but also in deed, by being faithful and true to the Lord, to the brethren, and to every obligation. If we were merely faithful to those things or to those persons closest by, or which seem the most convenient and reputable, we are not following very closely in the footsteps of our Lord and Master, for it would certainly have been a much more convenient way for him to have stayed in the heavenly glory and never have come to earth at all.

We can acknowledge the desirability of his justice and reflect something of its glory by being just and faithful in the use of all our talents. The practical outworking of justice in the character produces *stability*. Stability, reliability, loyalty, faithfulness, trustworthiness, constancy, steadiness, fidelity, staunchness, devotion, fealty, and other similar quali-

ties, are all traceable to justice in the character. And where these manifestations are wanting in the life we may be sure either that that individual's conception of justice is very deficient or that he is not living up to all that he knows.

As children of God and ambassadors for Christ we can do honor to our Father and King by faithfulness in the use of our *time*. It is not that the Lord begrudges us any good thing, nor that there is a shortage of time with the heavenly Father. From everlasting to everlasting he is God; he has all the time there is. But our trial time is limited and he purposes to see how we conduct ourselves in this brief trial period. The use of our time, therefore, constitutes one of the important means of demonstrating to the Lord what we would do with eternity, whether we would be feverishly trying to please ourselves or to accomplish something to the Lord's glory. It is useless to say that we have no time, for we all have exactly the same amount —twenty-four hours each day. "But," says one, "my time is so taken up with other matters"—but there are no other matters; everything, great or small, stands in some relationship to our eternal destinies.

We require so much sleep (each must determine for himself how much he really needs to keep himself in a fair state of efficiency); we require some time for proper eating; still other time is necessary for cleansing and caring for the body so that, as ambassadors for Christ, we will not misrepresent him. Practically every one has certain responsibilities to other members of the family, which take up no small amount of time. These things all occupy a great deal of the time which we have; but what if they do? If they are things really necessary to be done and bear some relationship to our stewardship as servants of the great King of kings, we can be faithful in such use of our time and do even those things "as unto the Lord". But every one has some time which can be called spare time. With some who have a multiplicity of duties it may be only a few minutes each day; with others it may be even several hours. No matter what the amount; how is it being spent? In ways that are selfish or in ways that contribute to our uplifting or to the upbuilding of others in the most holy faith?

FAITHFUL IN ENERGY AND IN MEANS

We all have some *strength*, some vitality which will be used either in ways pleasing or displeasing to God, and hence glorifying or dishonoring to him. At best most of us have very little strength, and for that reason, if no other, it is important that such energy as we have be used in unselfish directions.

Financial means is another talent which practically all possess in greater or less degree. Unquestionably, all that we have is the Lord's and we have to render an account just as certainly as a bank official has to submit to an accounting from a government inspector, and with far greater issues involved. The Lord's great favor bestowed upon his people precludes the thought that God is parsimonious; for he showers his blessings abroad so that many of them fall not only upon the just, but also upon the unjust. But with all his wealth and liberality he is not wasteful. He does not invest wealth or means of any kind where there is no adequate and reasonable return. The returns may not be in the same kind, frequently they are not, but they will be something to make the investment worth while. So with the Lord's people, there should be no false investments, no spending of money for that which is not bread, and labor for that which satisfieth not. (Isaiah 55:2) The dividends from the investment may be in the shape of largeness of heart, of expanded sympathy, of deepened love, or of other intangible but equally valuable things.

A story is told of the man who, passing a blind beggar on Christmas morning, turned from him in disdain, not even giving a compassionate thought. Walking on a few paces the man realized his smallness in the matter and he determined to return and give the unfortunate one something, for his own good if not for the beggar's. His first impulse was to give him a dime; then the thought: No, you won't feel a dime, and in this instance you need some punishment for your lack of kindly feeling; you give him a dollar. The subject of charity giving is somewhat complex in our day, but who can doubt that that man got more than a dollar's worth of unselfishness and magnanimity out of the experience? Responsibility to others might easily make the exact repetition of that particular incident unwise for many men, but the principle can be applied by all.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous riches, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's [Christ's], who shall give you that which is your own?"—Lk. 16:10,12.

PERSONAL INFLUENCE AND OTHER TALENTS

There is one talent which we all have, and that is our *personal influence*. Sometimes this important item is overlooked by the Lord's people. The influence of some may be small and that of others very large, but each is responsible for his own. "To whomsoever much is given, of him shall be much required." (Luke 12:48) After we have determined the rightness or wrongness of a given course of conduct, there are still other considerations to be kept in mind. Many things are "lawful" which are not "expedient". (1 Corinthians 6:12; 10:23) And that Christian has advanced very poorly indeed who has not learned to take into consideration the effect of his conduct, that is, in matters where he has the power to choose his course. There are certain basic things from which he may not depart, no matter what their effect on others.

We are ambassadors for the heavenly King; and an ambassador must give final consideration to the effect of his personal conduct on the dignity of the realm which he represents. He could waive his own dignity and perhaps enjoy doing many undignified things in public, but he could not waive the dignity and honor of his king.

We all have some *mental capacity*, not much in comparison with what a perfect being would have, it is true, but we do have some. Is that mental capacity being employed in such ways as will win for us the "Well done, good and faithful servant; enter thou into the joys of thy Lord"? There is probably no endowment or group of endowments which can not be employed directly or indirectly in the Lord's service. It may be years before certain powers are so pruned or controlled that they can be safely used; but our observation is that such time will come.

All the Lord's people have some *education*. By education we do not mean specified courses in certain

organized schools, but rather information gathered from whatever source, coupled with the thought of exercising, practising, or putting into use that information. A great many of the things which we have learned either from books (which are merely recorded experiences) or from our own experiences will be found to be negative in their nature. That is, they are good things *not* to use in the Lord's service; excellent things to avoid. But all real information bears a certain relationship to the Lord's great purposes, and it is for us to be faithful in using, or not using, what we have. Of course by far the best education any of us has is the acquaintanceship which the heavenly Father has been pleased to grant us in connection with his Word; no worldly education, however extensive, can give one insight into the plans and purposes of God. The Pharisees and Doctors of the Law in Jesus' day did not have it, nor have the wise ones of the earth now such insight. "The meek [whether otherwise well educated or not] will he guide in judgment; the meek will he teach his way." —Psalm 25:9.

Additionally, nearly all of us have some power of *utterance*, some power of speech, which is also a talent to be used to the glory of God. Some could well talk more, because their speech is with grace, seasoned with discretion. (Colossians 4:6) Others could with profit talk less, until better control of their speech is gained. (Ephesians 4:23) Man's power of speech is one of the unique points which differentiate him from the irrational creation. It ought to be one of his chief glories; it is one of his chief responsibilities.

It is to answer as to our faithfulness upon these points that we are to appear before the judgment seat of Christ. (2 Corinthians 5:10) God is faithful, who will not suffer us to be tried above that which we are able. (1 Corinthians 10:13) He will therefore do his part and it is required of us, as stewards, to be found faithful in our part.—1 Corinthians 4:2.

CALLING ATTENTION TO GOD'S BEAUTY

We can further glorify God by calling attention to his beauty. His beauty and warmth are most directly connected with his love. "Whoso offereth praise glorifieth me." (Psalm 50:23) And what is praise but reviewing the Lord's points of grace and goodness? A hymn is a song of praise addressed to Jehovah; and hence a proper hymn would glorify him. Do we praise God; or do we refrain from praising him, or from telling of his beauty, merely because our lips are stammering?

Emulation is the highest praise. Our Master said: "He that hath seen me hath seen the Father". (John 14:9) Those who saw him, saw the fullest manifestation of God which was possible for them to see; they saw the same balance of character. Likewise when we see Jesus approving childlike innocence, we know that God would approve the same thing. When we see him angry at hypocrisy, we know that God would be angry at the same thing. Can *we* say, 'He that hath seen me hath seen the Father'? It ought to be true of us; we ought to show forth his praises by emulating his benevolence so thoroughly that others could gain some conception of God's goodness by beholding our kindness to church and world.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples," said the Master. (John 15:8) Doubtless some of the most acceptable fruit is that of mercy and magnanimity. "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew 6:14, 15) "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34,35) "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephesians 4:32) "Forbearing one another, and forgiving one another, if any man have a quarrel [cause of complaint, *Diaglott*] against any: even as Christ forgave you, so also do ye." (Colossians 3:13) If these Scripture passages inculcate anything at all it is certainly the spirit of magnanimity, largeness of heart.

Many and subtle are the reasons which the fallen flesh presents to the new mind, pleading speciously for permission to hold just this one precious grudge; trying in fact to induce the new mind to look upon this particular grudge as a sort of sacred duty. The flesh seeks to confuse in our minds the issues of personal dignity and the Lord's work, making the one appear to be the other. We are not satisfactory to our own selves; then we need not be surprised if other people do not fully measure up to our expectations. But though we are not satisfactory to ourselves, we crave divine mercy and forgiveness. Why not give as much to others?

POWER NOW LARGELY IN COURAGE

It might be argued that the child of the Lord can do nothing now to glorify God in the realm of power. And surely we are weakest in this direction, if by power is meant capacity for performance. Even the honored Apostle said of himself: "To will is present with me, but how to perform, I wot not". (Romans 7:18) Now is not the time for power of that kind; though we have a little power in the shape of *self*-control. Now we are merely practising with "that which is least". We cannot be trusted with much outside power until we have justice, wisdom, and love in perfection. The world's long experience in striving for and in usurping power is one sad commentary on man's inability to exercise that quality without the proper balance wheels.

But there is a kind of strength which all the Lord's faithful people have, and a strength that is glorifying to the heavenly Father, and that is moral strength, or *courage*. Moral courage is a very rare article indeed; and the world with all its boasted fierceness has never been able to equal the courage displayed in the footsteps of the Lamb of God. And those who walk in his footsteps must have and do have much of the same courage. If they are standing for the Lord or for his Word (which is the same in his eyes) they are bound to encounter the inertia represented in the world, if not its active persecution. Surely they will encounter the world's disesteem and reproach, as also suffer from the contumely which the divergent ideals of the world will throw upon them. They may not be strong in themselves, but, having faith, they are "strong in the Lord, and in the power of *his* might".

> "It takes great strength to live where you belong,
> When other people think that you are wrong;
> People you love, and who love you, and whose
> Approval is a pleasure you would choose,
> To bear this pressure, and succeed at length

In living your belief—well, it takes strength—
Courage, too. But what does courage mean
Save strength to help you face a pain foreseen;
Courage to undertake this life-long strain
Of setting yourself against your grandsire's brain:
Dangerous risk of walking alone and free,
Out of the easy paths that used to be;
And the fierce pain of hurting those we love,
When love meets truth, and truth must ride above!"

SOME OF OUR DEFICIENCIES

With our present imperfect powers such glory as we may be able to direct towards the Lord will be necessarily deficient. We were all born as natural beings with certain warps of mind, certain penchants which may have seemed very good to us then, but which now we recognize to be far from desirable. These tendencies we carry with the old body when it is taken over by the new will, under the direction of the Lord, as a house in which to practise. The Scriptures therefore make clear what both reason and experience substantiate, viz., that "when I would do good, evil [imperfection] is present with me".—Romans 7:21.

Here is one group of people, let us say, in whom wisdom and justice are predominant, in comparison with love and power. That is, they are deficient in all, but less deficient in wisdom and justice than in the other two cardinal qualities. Such people would have some appreciation of Jehovah's character in these two directions and would hence be able to praise and glorify him somewhat. Wisdom and justice co-operating produce a cast of mind in which *reason* is dominant. The only conception many very able minds have of our heavenly Father is that of a vast Something-or-other of Reason.

They cannot understand or appreciate the fact that he has an emotional side as well. According to the Scriptures his fatherly love exceeds that of the fondest parent: "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Psalm 103:13); and his motherly care is in no wise equalled by the tenderest nurturer of babes: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will *I* not forget thee".—Isaiah 49:15.

On the other hand are many people who are deficient in both wisdom and justice, but in whom love and power predominate. *Emotion,* and very strong emotion at that, would be the outstanding quality of such characters. Such people would not be able to glorify God as fully as if they had all the four attributes well balanced, as was the case with our Lord Jesus. People of this type would not be so much interested in the rightness or wrongness of a question; they would much prefer to depend upon emotion. Exact reasonings would tend to irritate and vex them.

"THAT WHICH IS IN PART"

There is another group of people who are able to appreciate God along the lines of wisdom and love, but who are quite deficient in both justice and power. Wisdom and love co-operating make a very splendid character, but one not well founded, lacking in stability, ballast. Such people are much more interested in *who's* right than in *what's* right—more taken with personalities than with principles. Of such, apparently, were the Galatian brethren: "O foolish Galatians, who [not *what*] hath bewitched [deluded, *Diaglott*] you?" (Galatians 3:1) Of such are the brilliant but shallow hearers, who, when tribulation or persecution arises because of the Word, are soon offended.—Matthew 13:20,21.

There is still another group of characters in which justice and power are more active, but in which wisdom and love are wanting. Justice and power co-operating produce *authority.* Many people's conception of God has been built largely along these lines. "They magnify his justice with a zeal he will not own." They magnify it out of proportion to other qualities, and make a sadly distorted image of God.

Those people who are sensitive to justice and injustice may not be actually more just in their dealings with other people; they may be even much less so, for they have more conscience than common sense. In proportion to the smallness of their love they are hypersensitive to slights and offenses against themselves.

A very large percentage of those whom we have known to turn aside from a closer following of the Lord have turned aside on this very point. Some offense, either real or fancied, has happened to them, and instead of being able to occupy their minds with other things, that one offense grew larger and larger until it finally eclipsed their whole power of vision. They lost their balance; hence if they glorify God at all, it is not as fully as they might.

Still another group of people are those in whom wisdom and power are both strong, but justice and love weak. Sagacity and force are the outstanding features of such characters. There would be small inclination to wait on the Lord, or to search his counsels. Their principal request of Jehovah would be to be let alone; they feel quite capable of doing the rest. Action! is their motto. They are apt to be captains of industry, or otherwise prominently connected with earth's ambitious, and "somebodies".

Is it any wonder that but few of the true followers of Christ have been chosen from the wise and mighty ones of earth? (1 Corinthians 1:26) Even Satan has wisdom and power.

FRAGMENTARY GLORY PERFECTED

On the other hand are people in whom justice and love predominate and in whom natural wisdom and power are deficient. The Apostle practically eliminated the wise, mighty, and noble, after the flesh, from the groups of people likely to be interested in God's present callings. But he did not say: 'Not many just, not many loving ones'—for from this group probably the majority of the Lord's humble followers of the Gospel age are drawn. They must have some conception of justice as the basis of God's operations and plans and also of the loving motive which prompted the Father to devise the great plan of redemption for a sin-cursed and dying race.

The world has not known much about these humble ones, because it does not care to know about them. In times past those of similar stamp have hidden in dens and caves of the earth, been stoned, been sawn asunder, and slain with the sword. In this age their blood has been shed on crosses, it has sotted the sands of the Roman Coliseum and Circus; and in similar and much less conspicuous ways they have suffered martyrdom at the hands of the wise and mighty.

Now, if we find traces of these various unbalances in ourselves (and who will not) we know they are traceable to the flesh and not to the new will, or yet the new mind. The Lord knew we had these shortcomings before he called us and that fact should keep

us from getting discouraged, but it should not be used as an excuse for carelessness. It is a tragic mistake to suppose that character is necessarily a fixed thing. It is not so; for we have the Apostle's promise: "My God shall supply all you need, according to his riches in glory". (Philippians 4:19) No matter what the individual character was, or is now, it can be made more nearly balanced and hence more glorious in the Father's sight, "according to that working whereby he is able to subdue all things even unto himself".—Philippians 3:21.

When that which is sown in dishonor is raised in glory, then we shall be able to glorify God perfectly; and this should be one of our chief incentives so to run as to obtain the far more exceeding and eternal weight of glory, even as our Master prayed: "Father, the hour is come; *glorify* thy Son, that thy Son also may *glorify* thee," with a vastly more extensive measure of character perfection, capable of reflecting more wonderfully the beauty of its Giver.—John 17:1.

Now all of our shortcomings fall under one of these four heads: wisdom, justice, love, power; that is, we are either unwise, unjust, unloving, or weak, and very often all of them together. While we strive to glorify God in fact with our imperfect bodies, as the Apostle exhorts, this can be done satisfactorily to Jehovah only through the assistance given us in Christ in response to our faith. Note the word of cheer through the Apostle, given long before we were born:

"But of him are ye in Christ Jesus, who of God is *made unto us* wisdom, and righteousness [justice in action], and sanctification [the fruitage of love], and redemption"—the trophy of power. Thus are we accepted in the Beloved. And why thus? "That no flesh should glory in his presence," but "he that glorieth, let him glory in the Lord."

Finally, when God's work through Christ shall be complete in the earth the whole planet shall resound with pæans of praise, and down through the ages of eternity shall reverberate the mighty anthem of the redeemed:

"Holy, holy, holy is the
Lord God of hosts;
The whole earth is full
Of thy *glory*."—Isaiah 6:1.

THE REST OF GOD FOR THE PEOPLE OF GOD

"There remaineth therefore a rest to the people of God, for he that hath entered into his rest, he also hath ceased from his own works, even as God did from his."—Hebrews 4:9, 10.

GIVING as we do at the close of the Gospel age, when the "secret of the Lord" in his wonderful plan is reaching its consummation, our subject has special value to the partakers of the heavenly calling.

God's rest is first called to our attention in Genesis 2:2,3 when it is said that he rested from all his work which he had created and made and *blessed* this "day" and *sanctified* it. Unless we discern the kind of day God blessed and sanctified, and the kind of rest he entered into, we will miss the fulness of blessing for us in the Apostle's argument on the subject in Hebrews.

We have learned that in Biblical usage, as is the custom in our own time, the word "day" is used to designate any set or specified period for the carrying on and completion of any purpose. In the picture in Ezekiel 4:4-7 the Lord says: "I have appointed thee a day for a year", and this usage is the key to the location of the time of the Lord's first and second presence, the period of the Church's desolation in the wilderness in the symbolism of Revelation, and other items of interest and moment to us.

Then there was the day of temptation in the wilderness to fleshly Israel when God tested and tried them forty years long and they tempted him by their unbelief. Again we learn from Peter (2 Peter 3:8) that a day is with the Lord as a thousand years and a thousand years as a day; and the Psalmist also says that a thousand years with God is but as yesterday.

CREATION IN ONE GREAT DAY

From previous study we have seen that the successive creative days were not the brief periods from sun to sun, but a specified time sufficient for a specific work, and also that the first six creative days are summed up by the Lord as *the day* in which he made the earth and the heavens. (Genesis 2:4) Genesis 2:2,3 tells us that it is during the seventh of these creative days that God rests from all his work and that his wonderful plan is brought to completion. This rest of God therefore began when God, having created the earth and the heavens and the physical things in and of them, turned over the outworking of their moral features to the Lord Jesus to finish according to God's purpose regarding them.

Six thousand years of this period is in the past, as we have learned from Bible chronology; from prophecy we also learn that a thousand years yet remain before the moral realm will be cleansed and perfected, and all God's purposed work completed. Thus we judge that each of these creative days were seven thousand year periods. We now understand that we are entering the last thousand years of the seventh great day whose completion will find every tongue in heaven and in earth singing a pæan of praise and glory to him who sits on the throne of the universe because of his truth and righteousness and justice.

God's direct dealing with man ceased with Adam's disobedience which brought him under condemnation to death, when he and his family were turned over to the "Lamb of God slain from the foundation of the world" for the perfecting of God's purpose for them. This is the one on whom God "has laid the iniquity of us all and by whose stripes we are healed"; and of whom it is written, "He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify [the] many: for he shall bear their iniquities," and "the pleasure of the Lord shall prosper in his hand." (Isaiah 53:11,10) This is the One upon whose shoulder shall rest God's government, and who in due time will be recognized as the Wonderful One, the Counsellor, the Mighty God, the world's Everlasting Father, the Prince of Peace.

AGES OF GLORY TO FOLLOW

The design for the creation and perfecting of free moral agents axiomatically carries with it the permission of evil, in which the creature can follow his own will within his limitations, while the wise, loving, just Creator would so exercise his own over-ruling power as ultimately to bring all save the reprobate into

willing and complete harmony with his own righteous will. In his foreknowledge the Creator foresaw all the degradation the corrosive forces of sin would develop, the calumny and blasphemy it would heap on his name, the evil effects its reign would bring upon sinners and also upon his son and all who would love righteousness and hate iniquity. Yet looking beyond all this maze and confusion of darkness, he also foresaw the ages of glory in which his moral sons having been perfected, strengthened, stablished and settled in righteousness, would find peace and quietness and assurance forever in an eternity of bliss and happiness.

In the majesty and holiness of his divine nature—immortality—he could not directly commune with the disobedient, but his love could energize his power, which, directed by his wisdom and squared by his justice, could devise a plan through which he could gather together all his creatures in heaven and in earth, in the one who, bearing their iniquities, could save them. Thus he could remain just, and be the justifier of any one who would accept in faith the righteousness he provided in his righteous servant, and so for the past six thousand years the great Jehovah has rested all his plan and purpose in Jesus, and no malignity of man or demon has disturbed him, or caused him unrest, for he discerns that through his righteous servant all his wise and beneficent purposes have thus far been carried out, and the residue shall be accomplished. He rests all on the Wonderful One, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. He is not idle, he is not supine. He is working out all his will through the King of Righteousness on whom he has laid help.

Are we not taught that the new creation is God's workmanship in Christ Jesus, prepared unto good works, which God hath before ordained that we should walk in them? And is it not also written that of his own will begat he us by the word of truth that we might be a kind of first fruit of his creatures? We were to be sons of God in the midst of a wicked and perverse generation, amongst whom we shine as luminaries. God can and does work in this class because whosoever is begotten of God sinneth not; the new creature cannot sin, though the old man can rise up and kill it. In God's holiness he cannot affiliate with sinful man, while he can so do with the new creature in Christ Jesus. His mighty power which he "used in Christ Jesus when he raised him from the dead and seated him at his own right hand far above angels and principality and power and might and dominion, and every name that is named, not only in this world, but also in that which is to come" is now being exercised in and for the prospective joint-heirs with the Lord, who "are kept by the power of God through faith" to an incorruptible inheritance "that fadeth not away". Seeing these things, who can doubt his wonderful activities among the holy angels and in other pure fields?

REST NOW ONLY BY FAITH

And it is written that he blessed this seven thousand year day of his rest, and sanctified it, set it aside for his especial purpose, in the creation and full development of the divine family, through whom, as the seed of Abraham, he would bless all nations.

Groaning under the pain and sorrow, sighing and death, of the fallen estate, and blinded by the God of this world, man's great and cunning adversary, few of Adam's children have been able to see how a blessing could come out of the condition dominant in this day, or discern the purpose for which it was set aside.

Only faith can grasp that while weeping would endure for this night of sin, joy would come for all in the morning of the Millennial day when the Sun of Righteousness would arise with healing in its beams, chasing away sorrow and sickness, sighing and death, when the true God would again be the God of the people and the people be his people, he making all things new in the restitution of all things lost by Adam—life and purity and happiness—wonderful times of refreshing from his returned favor.

All this was pictured to fleshly Israel, the house of servants through the types and shadows of their Law Covenant but, as a people, because of unbelief, they could not enter into God's rest—by leaving the outworking of all his plans to the promised Messiah. They did not mix their faith with the things heard, revealed to them by God through his holy prophets.

Hence the Apostle says there still remains a rest for the people of God, those who belong to the house of sons, the new creation. These commit all they have and hope to be to Jesus, realizing that in their weakness his strength is perfected, and that the pleasure of the Lord in restoring all Adam lost will prosper in his hands; and thus they enter into the rest of God. Mixing their faith with all the glorious promises, these accept the righteous provision God has made in Jesus, and say, "God being my helper, why should I fear what man can do unto me?" in faith realizing that nothing can separate them from the love of God which is in Christ Jesus. In this rest they do not strive to gain righteousness by good works, nor do they fret themselves because of evil doers, when the man who brings to pass evil devices prospers in his way. But resting in quietness and confidence in the Lord they find their strength, and the peace of God that passes all human understanding rules in heart and mind.

WEARY AND HEAVY LADEN COME

In this righteousness which God gives in his Son, how true and complete is the rest! Accepting the Master's invitation the weary and heavy laden have come to him and found rest for their souls as they learn of him who is meek and lowly. How precious this peace which the world can not give nor take away!

But while they do nothing save believe, to *lay hold* of this righteousness and enter in this rest, they must needs labor that they *fall not* through unbelief. As God is not idle nor supine, neither can they be. They daily prove their faith by their works, in obedience to the conditions of the great salvation to which they are called, fearing themselves and trembling lest they fall away from the faith once delivered to the saints, and especially so in these last days, realizing that they are in the evil day, when if it were possible even the elect would be deceived; ever strengthened, however, with the assurance that it is God who is in them both to will and to do of his good pleasure, they rest in peace.

Having rich promises—exceeding great and precious promises—and in mixing their faith operatively with them, they flee away from the corruption that is in the world through natural and even proper desires of the flesh, super-adding to faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, to patience godliness, to godliness brotherly kindness, to brotherly kindness love, realizing that if they *do* these things, they will never fall, but have an abundant entrance into the everlasting kingdom.

JESUS OUR SAVIOR AND KING

— —SEPTEMBER 28.—MATTHEW 21:1-9,15,16.— —

COMING IN THE NAME OF JEHOVAH—ISRAEL'S LONG-EXPECTED KING REJECTED—TWO PROPHECIES FULFILLED WHEN OUR LORD ENTERED JERUSALEM ON THIS OCCASION—LESSONS FOR SPIRITUAL ISRAELITES—NATURAL ISRAEL'S HISTORY TYPICAL OF THAT OF THE GOSPEL CHURCH—CLEANSING OF THE TEMPLE, BOTH IN TYPE AND ANTITYPE.

"Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest."—Verse 9.

WHILE God foreknew and the prophets foretold that the Jewish nation would reject Jesus and not receive him as their king, nevertheless everything was done as though the results were not foreknown and foretold. The prophecies were fulfilled. Today's lesson illustrates this fact. Jesus offered himself to Israel as their Messianic King just five days prior to his crucifixion, and on the exact day upon which as the Lamb of God he should have been received by them, in order that they might have been "passed over" and as a nation become the antitypical Levites from among whom would have been selected the antitypical priests.

Israel's failure to receive Jesus at the appointed time did not at all interfere with the divine arrangement; for all of the Jews found worthy to be of the spiritual Levites and spiritual priests were selected, although the nation was rejected. The remainder of those spiritual, antitypical priests and Levites God has been gathering from among the Gentiles ever since. By and by all these priests, of whom Jesus is the chief, will be glorified on the spirit plane. Then will begin the great Messianic work for Israel, and through Israel for all the nations of the world. Thus, in due time, Israel's expectations will be realized on a grander scale than they ever dreamed. Abraham, Isaac, Jacob and all the prophets shall be made princes or rulers in all the earth. Israel restored to divine favor shall "obtain mercy" of God through the glorified church, and shall become the channel of God's favor for pouring out upon all mankind riches of grace divine.

SABBATH AT BETHANY

The Sabbath day prior to his crucifixion was spent by the great Teacher at the home of Lazarus, Martha and Mary. His fame had spread by reason of the miracle performed upon Lazarus. A feast was given in his honor on Sabbath night after sundown. It was then that Mary anointed him with the precious perfume which Jesus said was an anointing for his burial. The fragrance of this perfume has come down to us through the entire Gospel age. The next morning, to fulfill the Scriptures, Jesus sent for an ass and its little colt to be brought to him. The ass was probably a white one; for it is reputed to have been the custom of the kings of Israel to ride upon white asses.

The multitude that had come to see Jesus and Lazarus, whom he had brought from the tomb, was filled with admiration and hailed Jesus with shouts, as "The Son of David!" 'The Great King!' 'The Messiah!' Certain Scribes and Pharisees called attention to this, and suggested that Jesus rebuke them. His answer was that, had the people refused to acclaim him, the stones would have cried out; for it had been prophesied centuries before that there would be a shout at this time: "Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee. He is meek, and having salvation; lowly, and sitting upon an ass, with its colt, the foal of an ass." (Zechariah 9:9) The little procession headed for Jerusalem, the multitude shouting and strewing their clothing and palm branches for the ass to tread upon, as marks of honor to the great King whom they imperfectly, indistinctly, recognized, not realizing the still greater glory and honor of his later revealing in the end of this age, when "every knee shall bow and every tongue confess" to him.

"YOUR HOUSE IS LEFT DESOLATE"

Just a few days before the events recorded in our lesson our Lord had expressly told his disciples that he would be set at nought by the rulers of the nation, and would be crucified and would rise from the dead on the third day They had at least partially understood this matter; for they had endeavored to dissuade him from such a view, and he had explained to them that his kingdom was to be a heavenly one, "in the regeneration" times, when they should sit upon twelve thrones judging the twelve tribes of Israel. (Matthew 19:28) Our Lord knew that he would be rejected; and before he entered the city, viewing it he wept over it, saying, "Your house is left unto you desolate." He evidently had not the slightest intention of alluring the people to his support for the establishment of an earthly kingdom. We cannot doubt what a power he would have had if he had spoken in defense of his own position. Even when he was accused before Pilate, the Roman governor marvelled that our Lord offered no defense. All this was in harmony with the prophecy which declared: "As a sheep before her shearers is dumb, so he opened not his mouth."—Isaiah 53:7.

Jesus sought to influence only those Jews who were "Israelites indeed, in whom there was no guile"; and he understood the Father's plan to be that his message, as directed under the leadings of providence, would attract this class; and he did not wish for others. It was not the Father's will, as he declared. According to the divine plan and arrangement, the remainder of that nation, aside from the "Israelites indeed", the holy ones, would reject our Lord, crucify him and be blinded for more than eighteen centuries, until at the time of his second advent their eyes of understanding would be opened, and they would "look upon him whom they had pierced and mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his firstborn".—Zechariah 12:10.

THE FULFILLMENT OF PROPHECY

In the testimony here recorded two prophecies combine: "Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass". (Isaiah 62:11; Zechariah 9:9) It was in fulfillment of the prediction that Jesus rode upon the ass. The Jews were familiar with this prophecy, and for long centuries had been waiting for Messiah to fulfill it. Therefore according to the divine program it was necessary that our Lord should literally, actually, do what the prophets had foretold, in order that Israel might be without excuse in their rejection of him: so that in the future, when their blindness shall be turned away, when the eyes of their understanding shall be opened, when they shall look upon him whom they pierced and mourn for their rejection of him, they will find themselves without excuse. They will realize that the Lord had performed unto them as his covenant people all his good promises; and that the fault of their rejection was entirely of themselves; that they were not in the condition of heart to receive their King; that whereas he was meek and lowly of heart, they were proud and boastful; that whereas he was pure and unselfish, they were sinful and self-seeking, not fit for the kingdom. In a word God did for natural Israel everything that he had purposed and promised, and thereby certified that the fault was entirely theirs.

The multitudes accompanying the Lord seemed to catch the spirit of the occasion; and while they shouted, "Hosanna to the son of David," the Messiah, they made him a royal pathway for his beast, some spreading their garments, others getting branches of trees. For long centuries it had been a custom among various people to treat thus their honored rulers. In countries where flowers abounded, these were used; in others the branches of trees; and in some instances the garments of their admirers and loyal subjects were thus used. We cannot suppose that all of this multitude were saints, though doubtless many of them outside of the apostles were sympathizers with Jesus. That it was not the apostles themselves who instigated and carried on this proceeding is shown by the fact narrated by another evangelist, that certain Scribes and Pharisees in the multitude came to the disciples and suggested that they call the attention of our Lord to the matter, pointing out to him the impropriety of such proceeding.

Our Lord's modesty in respect to his Messiahship is noteworthy. Not on even one occasion that we know of did he announce himself publicly as Messiah. His highest claim at any time was that he was the Son of God, a claim and title permissible to any of his true disciples throughout the Gospel age since Pentecost. In every instance his honor as Messiah was mentioned by others and simply not disputed by our Lord. For instance, on the first occasion when Jesus inquired of his disciples: "Whom say men that I am?" and later, "Whom say ye that I am?" and when Peter, speaking for them, replied: "Thou art the Messiah, the Son of the living God," Jesus indicated his assent by the words, "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven".

Now it was the multitude that heralded him the son of David, the Messiah; and he merely held his peace. Only when others objected did he declare that the shouting was necessary to the fulfillment of the prophecy which said that there should be a shout—"Shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass and upon a colt the foal of an ass." The last place where his Messiahship was referred to was before Pilate, who asked him: "Art thou a king then?" He answered: "To this end was I born and for this cause came I into the world, and that I should bear witness to the truth".

"HOSANNA IN THE HIGHEST"

Had this procession and the shouting of kingly honor to our Savior any meaning outside of being a testimony to the Jewish nation, a presentation to them of their King, to be accepted or rejected? At the time they had no other meaning; but indirectly they have a lesson for us spiritual Israelites at this end of the age! for we find that the divine arrangement is such that the history of natural Israel, from the death of Jacob down to this event, was typical of spiritual Israel's experiences from the death of Jesus down to his coming in glory, presenting himself to his people. The declaration of the prophets is that he must offer himself to "both the houses of Israel"—the fleshly house and the spiritual house. As in the fleshly house there were true and untrue Israelites, so also in the spiritual house of this Gospel age, "Christendom," there are both true and untrue Israelites, professedly waiting for Messiah and his kingdom.

A host of Scriptures unite in the testimony that our Redeemer presented himself to spiritual Israel at the date corresponding to this triumphal entry into Jerusalem and presentation to natural Israel; namely, in 1878 A.D. (For prophetic testimony on the subject see STUDIES IN THE SCRIPTURES, Vols. 2 and 3) At that date also we believe nominal spiritual Israel—churchianity, "Babylon"—was rejected after the same manner that the Jewish nation was rejected. True, Christendom does not realize this rejection. Neither did natural Israel realize their rejection—that their house was left desolate, left to go to destruction.

CLEANSING THE TEMPLE

We are still in the time when spiritual Israelites are deciding for or against Messiah, accepting him as their present Lord and King, or else rejecting him. In their hearts they are shouting, "Hosannah to the Son of David, who cometh in the name of the Lord"; or, on the other hand, they are among those who become embittered as they hear the message. Those who receive him will surely have an antitype of the blessed experiences which came to the Lord's true people at Pentecost. The antitype will be immensely greater and grander than the type, nothing short of full change from the corruptible to the incorruptible conditions of the first resurrection. The others, unready of heart to receive the Lord and the blessings, will have their share in the great time of trouble with which this age will terminate and which will prepare mankind in general for the glorious Millennial reign of righteousness promptly to be ushered in.

As soon as Jesus had sentenced the Jewish nation to destruction, saying, "Your house is left unto you desolate; ye shall see me no more until that day when ye shall say, Blessed is he that cometh in the name of the Lord", he ceased all efforts in connection with that nation. Their trial was ended as a nation; but still he sought the individuals who were of the proper condition of heart. He proceeded to the Temple and cleansed it of all its merchants and moneychangers, driving them out with a scourge of cords.

The shoutings of the multitude on the way had doubtless ceased. Yet the children in the Temple had apparently taken it up, and probably without any particular meaning were singing over and over, "Hosanna, hosanna to the son of David." This illustrates how bye and bye the praises of the Lord shall fill his temple. But the Pharisees who heard the children were annoyed by the singing. We may presume that they endeavored to stop it unsuccessfully, and then appealed to the Master to rebuke the children, as the one whose authority would be recognized. But he answered that this was fulfilling prophecy again, as it is written: "Out of the mouths of babes and sucklings thou hast perfected praise". What the more highly favored and intelligent of natural Israel did not appreciate and failed to proffer, the Lord caused to be accomplished even at the mouths of babes.

Indeed, everywhere we find that earthly wisdom is apt to misinterpret divine purposes. Very frequently, therefore, the Lord makes use of the weak, the poor, the ignorant, instead. Let us, dear brethren, whatever our opportunities and talents, seek to be as little children, not guided by worldly wisdom merely, but "taught of God," that we may now in the proper form herald our Master the Messiah, and in every sense of the word co-operate with him in his work and be accounted worthy as faithful ones to be associated also in the glory of the kingdom.

SPECIAL TRAINS TO CONVENTION

Special trains for the International Bible Students Convention to be held at Cedar Point, Ohio, September 1 to 8, will be run from the following points:

From Pittsburgh, leaving 8:30 a.m., September 1, via Pennsylvania Lines, arriving at Sandusky at 2:45 p.m. same day. Friends at Alliance, Canton, and Mansfield, Ohio, are requested to notify this office in advance if there will be passengers from these points, that arrangements for stopping to take on passengers may be made.

The Chicago special train will leave Chicago at 8 a.m., September 1, by way of the New York Central, due to arrive at Sandusky, Ohio, 4 p.m. same day. All persons desiring to travel by this special train from Chicago will please immediately inform the Chicago committee, addressing your communications to Transportation Committee, 1305 Masonic Temple, Chicago, Ill. Friends living in the vicinity of Chicago can join this special train without difficulty.

The Cincinnati special, by way of the Big Four Railroad, will leave Cincinnati 8 a.m., September 1. Friends in the vicinity of Cincinnati and Columbus desiring to join this train should immediately communicate such information to Herman F. Franz, 119 Eighth Avenue, Dayton, Kentucky.

A special train by way of the Big Four Railway will leave St. Louis at 10 p.m., Sunday, August 31, arriving Indianapolis at 6:45 a.m., Monday, and departing at 7 a.m. for Sandusky. All friends along the route desiring to join this train should immediately notify either J. B. Bernoudy, 7033 Lindell Avenue, St. Louis, Missouri, or Edgar M. Ross, 349 Lesley Avenue, Indianapolis, Ind., giving the number of persons in party. Louisville, Ky., friends can join this train at Indianapolis.

The Railway Company will require 125 passengers before providing a special train. In the event the numbers are insufficient at any of these points to make up special train, extra coaches will be attached to regular trains running nearest the hours mentioned just above.

As we go to press detailed information concerning special trains from other points is insufficient to make definite announcement. Passenger agents for roads, however, will be glad to make arrangements for special trains provided 125 tickets are purchased for the trip.

The matter of arranging for other special trains can be easily taken up by other classes with the resident Passenger Agent. We therefore request the friends at Buffalo, Boston, and Philadelphia to appoint some suitable person to immediately interview the General Passenger Agent (or his representative) of the road over which they prefer to travel, and make an effort to procure a special train or special cars. We give below the addresses of the class secretaries who may be addressed, and any friends in the vicinity of the cities named can communicate with these class secretaries and ascertain what arrangements have been made for special transportation.

We urgently request that each class appoint some one person to notify the proper person or the Passenger Agent at least twenty-four hours before time for departure of train as to how many passengers have reported and will be expected to travel on such train or trains, so that adequate space may be provided in ample time.

The necessary addresses of class secretaries follow: Mrs. R. H. Goza, 2118 Minnie St., Kansas City, Mo.; J. B. Bernoudy, 7033 Lindell Ave., St. Louis, Mo.; Edgar M. Ross, 349 Lesley Ave., Indianapolis, Ind.; Herman F. Franz, 119 Eighth Ave., Dayton, Ky. (for Cincinnati); Convention Committee, 1305 Masonic Temple, Chicago, Ill.; E. C. Hegg, 483 Grieder St., Buffalo, N. Y.; Alexander Ogston, 48 Wyllis Ave., Everett, Mass. (for Boston); Geo. C. Calhoon, 6019 N. 10th St., Philadelphia, Pa.

Ask for tickets to Cedar Point I. B. S. A. Convention on *certificate plan*, on sale Aug. 28 to Sept. 3 only—receipts no good.

JOHN AND PETER BECOME DISCIPLES

— — OCTOBER 5.—JOHN 1:29-42. — —

THE KINGDOM, LONG EXPECTED BY THE JEWS, ANNOUNCED AT LAST—"HE MUST INCREASE, BUT I MUST DECREASE"—TWO FOLLOW JESUS—"WHAT SEEK YE?"—ANDREW FINDS PETER, AND PHILIP NATHANIEL—"CAN ANY GOOD COME OUT OF NAZARETH?"

"Jesus said unto him, Follow me."—John 1:43.

JOHN'S mission was to bear witness to Jesus. He knew him well from his infancy to manhood; and, as cousins according to the flesh, they had quite possibly discussed various features of the divine law, and they were of one heart as respects service to the Lord. When John said, "I knew him not" (John 1:31), he evidently meant that he had never before known him as the Lamb of God until the holy Spirit pointed him out as such. Neither Jesus nor John could begin their kind of public service until they were thirty years of age, since this was one feature of the law, but John being six months the elder, was thus privileged to begin his ministry six months in advance of our Lord. During that brief period he had evidently made considerable commotion as a reformer, his message being, "Repent ye, for the kingdom of heaven is at hand".—Matthew 3:2.

The Jews had been waiting for the kingdom for centuries; they realized that the kingdom given to Saul, David, Solomon, etc., had not fulfilled the promises, and that a kingdom in a larger sense and under a greater than David and a greater than Solomon was to be expected. The Apostle assures us that this thought was continually before their minds. (Acts 26:7) John's mission to that nation, therefore, was the announcement that the fulfillment of the divine promise was at hand, and that in order to be ready to receive the divine favor they should repent of sin and turn to the Lord. And as our Lord said subsequently, if that nation had believed John and acted upon that belief they would have been ready to receive the Lord himself, and to have fulfilled to them all the gracious promises of the kingdom to which they were heirs, as the natural seed of Abraham.

"HE MUST INCREASE; I MUST DECREASE"

In connection with the repentance which John preached he also baptized in water those who repented and desired thus to symbolize the washing away of their sins of carelessness toward their covenant. As John was baptizing Jesus came and requested to be baptized also. John demurred, knowing well that Jesus had no sins to wash away; but Jesus insisted, for reasons which he did not attempt to explain to John, and John acquiesced.

It was in connection with our Redeemer's symbolic baptism in water, which promptly followed his consecration to death at thirty years of age, and was a public declaration of that devotion unto death, that the heavenly Father bore witness to his begetting to the divine nature. We are not informed that any but John witnessed the descent of the holy Spirit upon him, but John bore witness that he saw the Spirit thus descend, and that the Lord, in sending him to preach, had previously testified that this was to be the sign by which he would surely know the Messiah. (John 1:32, 33) It was in harmony with this that he declared to his disciples subsequently as Jesus passed by: "Behold the Lamb of God!" John doubtless knew and expected that some of his disciples would cease coöperation with him to follow the Messiah. Indeed, he declared to them: "He must increase, but I must decrease".

The two who heard John's testimony promptly followed Jesus with a view to getting as close to the fountain-head of truth as possible; and all must admit the propriety of their course. He thus suggests to us our own proper course, to follow the Lord as nearly as possible and to seek as much as possible to come into fellowship and communion with him. And the noble, self-ignoring course of John appeals to all who have the right mind upon the subject. It suggests that similarly all of the Lord's servants should call attention to the Lord and not to themselves. Each should bend his energy to pointing men to the Lamb of God, and not to self-seeking. And it is well to remember that 'following Jesus', in the best sense of that term, means that we walk in his paths, strive to do as nearly as we are able what he would do today if he were in our places, taking our lessons from what he did and said personally, and from the instructions which he has left for us through the apostles, respecting the paths of fellowship in his sufferings, the path to glory and joint-heirship in his kingdom. The Lord is found of all those who diligently seek him from right motives and such are bye and bye to be granted full joint-heirship with him. "Ye are my friends, if ye do whatsoever I command you".—John 15:14; 2 Corinthians 4:5.

MODESTY A GEM

The evangelist furnishes us the name of only one of the two who first heard John the Baptist speak of Jesus. It is generally thought, and with very strong probability, that the Apostle John himself was the other one, and that through modesty he refrained from bringing himself into special prominence in his own record, just as in another place he speaks of himself as "that disciple whom Jesus loved". Modesty is a gem wherever found; it is one of the graces of the spirit, which all of the Lord's consecrated followers should seek to have largely developed and well polished.

The narrative of how Andrew found Peter and how Philip found Nathaniel (supposed to be the disciple elsewhere called Bartholomew) is interesting, and shows that true devotion to the Lord is unselfish, and that it desires to confer upon others all blessings and truths enjoyed. This is still the spirit of true discipleship: having found the great light of the world, and having seen thereby something of the breadths and lengths, depths and heights of the divine character and plan, we are and should be anxious to serve the same favor to others. And that desire to serve the Lord, the truth, and our fellows should be so strong in us as to make it impossible for us to withhold the good tidings from any selfish consideration. Indeed, if we have the spirit of the Lord, which is the spirit of the truth, the spirit of true discipleship, we will be so anxious to make known the good tidings as to be willing to "lay down our lives for the brethren"—to help them "out of darkness into his marvelous light".

It will be noticed that those who found the Lord were full of faith respecting the Messiah, of whom Moses wrote in the first five books of the Old Testament, called The Law, and of whom all the prophets also had written—Jesus of Nazareth, the reputed son of Joseph. They had not yet learned that Joseph was not the father of Jesus.

GOOD OUT OF NAZARETH?

Nathaniel's answer: "Can any good come out of Nazareth?" reminds us of the prejudice which now exists toward certain quarters from which good things may or may not be expected, according to one's viewpoint. For instance, some of our English friends tell us that when the present truth was first brought to their attention they were inclined to disregard it, and to consider it unworthy of special investigation, simply because it came from America; for, though they might expect many useful things to come through this country, the product of "Yankee skill", they had no expectation whatever that any new light upon the *Scriptures* would come from America where they seemed to imagine everyone given over to cheating and graft for wealth, and that consequently it would be one of the last places in Christendom in which the Lord would cause the harvest light to shine out for the blessing of his people. These facts have doubtless hindered many dwellers in other lands from investigating the truths which are now and have for sometime been "meat in due season for the household of faith". America is Nazareth for them, and they expect nothing of the kind from this country. But it is not necessary to go to other lands to find instances of this same kind of prejudice.

Others will inquire, What denomination backs up these religious teachings? and when told that no sect or party has endorsed these things, and that not many great, or rich, or wise, have in any sense of the word become interested, they say to themselves, if not to others, M-m-m, what could you expect? Can any good come out of Nazareth? Nevertheless, all who are of the Nathaniel type of character, "Israelites indeed, in whom is no guile", will overcome their prejudice sufficiently to investigate, and on investigation will find sufficient proof to *satisfy them*, "as nothing else could do". Our wisest answer to all prejudicial objections to God's message should be that of Philip: "Come and see". Test it, examine it, prove it for yourselves.—Revelation 14:4.

"Caesar's friends! or friends of Jesus!
Solemn question for today!
Friends of Caesar! friends of Jesus!
Take your sides without delay.
If ye pause for man's forbidding,
Caesar's friendship ye secure;
If ye do the Father's bidding,
Scorn, reproach, ye shall endure.

FISHERS OF MEN

— — OCTOBER 12.—MARK 1:14-20. — —

THE HARVEST MESSAGE TO THE JEW FIRST—ISRAEL WAS NOT READY—CALLED TO BE JOINT-HEIRS—HIS OWN RECEIVED HIM NOT—THE PRICE OF SONSHIP—"HOW HARDLY SHALL THEY THAT HAVE RICHES ENTER THE KINGDOM OF GOD"—NEVER MAN SPAKE LIKE JESUS—DEMONS CAST OUT—DEMON TESTIMONY NOT PERMITTED—THE CONGREGATION AMAZED AT HIS GREAT POWER.

"Jesus said unto them, Come ye after me, and I will make you to become fishers of men."—Mark 1:17.

EVERYWHERE the New Testament teaches that the work done by Jesus and his apostles among the Jews eighteen centuries ago was a harvesting work. Thus Jesus said: "I send you forth to reap that upon which ye have bestowed no labor. Other men labored and ye have entered into their labors"—ye are reapers of the fruits of their labors, gatherers of the "harvest" of the fruitage of the Jewish age.

The ripe characters of that dispensation were ready to receive Messiah and his message upon terms of full devotion of their time, talents, influence, and lives as servants of the New Institution—the New Covenant—which God purposes to inaugurate with Israel in due time, and under which all the families of the earth will be blessed.

The labors of Jesus and the apostles found about five hundred brethren worthy of the garnering during his ministry. Subsequently, at Pentecost and after, several thousand more Jews were harvested, brought into the spirit dispensation, begotten of the holy Spirit as new creatures, members of the body of the Anointed, members of the royal priesthood. But of these there was not a sufficient number to complete the divine foreordination; hence, after all the "Israelites indeed" had been harvested the Jewish people were thrust aside from divine favor for a time, and God's message of grace was sent to the Gentiles, "to take out of them a people for his name"—to be associated as members of the great Mediator of the New Covenant, under the headship of the glorified Christ.

A HIGH AND HOLY CALLING

Today's lesson relates to our Lord's inauguration of the "harvest" work among the Jews. John the Baptist and his disciples had preached and baptized many under the announcement that the kingdom of God was at hand, and that all desirous of participating in its great blessings should come into full harmony with the Mosaic Law, and thus be prepared to be transferred from typical Israel to antitypical Israel, from membership in Moses, the type, to membership in Christ, the Antitype. In due time the preaching of John the Baptist was brought to a close, when Herod cast him into prison. From that time onward Jesus and his disciples became more prominent, but their message was the same as John's; as we read: "Jesus came to Galilee preaching the kingdom of God and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel". Whoever believed this message recognized Jesus as the "sent of God", the Messiah, who, in God's due time, will be the King of Israel, and the monarch of the earth. "The time is fulfilled" meant that the foreordained time when the offer of the kingdom would be made unto the Jewish nation had arrived.

But God foreknew that Israel would not be ready, that only a few would be prepared to become the bride of the Messiah, his associate in the kingdom work, and that it would require eighteen centuries to select the remainder from among the Gentiles. Hence St. Paul points out in Romans 9, 10, and 11 that the prophets foretold the stumbling of Israel, their temporary rejection as a nation, the fact that a remnant of them would be the nucleus of the bride class, and that the remainder would be made up of Gentiles. St. Paul declares: "Israel hath not obtained that which he seeketh, but the election obtained it and the rest were blinded", "until the fulness of the Gentiles be come in" and the "elect" class is completed.

LAYING UP TREASURES IN HEAVEN

The wisdom of God is foolishness with men, and the wisdom of men is foolishness with God, say the Scriptures. This is exemplified in our Lord's choice of the twelve apostles, the calling of four of whom is noted in this study: Simon, Andrew, James, and John. However able they were as men, they lacked the polish or education which people were accustomed to expect in religious teachers. The Bible record of them is to the effect that people "perceived that they were ignorant and unlearned men".

This reminds us that the Apostle declared that this "high calling" of God to joint-heirship with Jesus reached and influenced largely the poor of this world, rich in faith; that among the "elect" will be found not many great, not many rich, "not many wise", not many learned, "not many noble". (1 Corinthians 1:26, 27) Success in life leads to more or less of self-confidence, self-esteem, self-will, whereas the Gospel message appeals to those who feel their own weakness and imperfection and unworthiness, and who correspondingly with great earnestness lay hold upon the divine promise, the divine aid, giving God the glory.

The words of Jesus, "Woe unto you rich" (in wisdom, property, fame, in learning, in nobility of character) must not be understood to mean that the great, noble, wise, and rich are all or nearly all condemned to eternal torment, or to any punishment, on account of their riches.

Rather, we must remember the standpoint of the Great Teacher's message—"Woe unto you" as respects the kingdom; you are less likely to gain this wonderful "high calling" of God than if you were in humbler circumstances. You have your consolation now, and correspondingly have less interest in the glorious things of God's message. You are so well satisfied with the things of this present life that it will be the more difficult for you to sacrifice all these for the prospect of a share in Messiah's kingdom. But, said the Master: "Blessed are [you who are] poor in spirit", humble-minded, and therefore the more teachable, for so much the more will you look out for the great Gift of God, the "pearl of great price", a share in the kingdom of God's dear Son.

"THE MEEK WILL HE TEACH HIS WAYS"

The first five verses of our study tell how the fishermen forsook their earthy *all* for the prospect of sharing with Messiah in his kingdom. Verse 21 shows that the Redeemer was recognized in Capernaum as a great Teacher and a man of learning, to whom others gave place in the synagogue; and the people marveled, saying, "How knoweth this man letters, having never learned at school?"

Moreover, they were astonished at his teaching, "for he taught them as one having authority and not as the scribes". The Jewish scribes and rabbis then, as today, were evidently quite perfunctory and quite unable to give the people any understanding of the teachings of the law and the prophecies. Jesus had a thorough grasp of the sword of the Spirit, the Word of God, and his applications and interpretations therefore were convincing to his hearers.

Had the scribes and Pharisees and priests accepted him, the whole nation would have done so. But this would not have worked out the divine program. Hence the Master's works and teachings were largely parabolical and in dark sayings, because it was the divine intention that only the saintly Jews should fully appreciate the Teacher and become his followers. The same principle, under God's providence, has applied to the message and the messengers of the kingdom throughout the entire Gospel age. Hence at no time has the real message been attractive to any except the saintly; others were content with forms of godliness devoid of power, and out of accord with the Word.

JESUS' POWER OVER THE DEMONS

While Jesus was teaching in the Capernaum synagogue, a young man, obsessed by a demon, "an unclean spirit," cried out. The demon recognized Jesus and his teaching and used the young man as his mouthpiece, his medium, saying, "Art thou come to destroy us?" "I know thee who thou art, the Holy One of God."

The demons cast out of human beings by our Lord and the apostles, the Bible tells us, were once holy angels. They fell from divine favor through their sinful relationship to humanity in the days of Noah. (Genesis 6:1-5) These fallen spirit beings still desire human relationship, and are styled "unclean spirits", because, however they may begin by presenting themselves as angels of light, they later reveal their true characters by unchaste, impure suggestions.

St. Paul refused to allow a young woman medium to proclaim him and Silas servants of God (Acts 16:16-18) even as Jesus refused to allow this demon to give testimony respecting himself, even though it was complimentary. He commanded the demon to come out of the man. In leaving the man the demon caused him great pain so that he cried aloud. The effect upon the congregation at the synagogue was amazement. Not only the teachings of Jesus captivated them, but also his power to deal with the evil spirits, corroborating his authority as a Teacher sent from God. His fame began to spread throughout all the region of Galilee.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

ADDRESSES BY BROTHER W. A. BAKER

Defiance, O.	Sept.	9	Milwaukee, Wis.	Sept.	14
Auburn, Ind.	"	10	Waukesha, Wis.	"	16
Elkhart, Ind.	"	11	Sheboygan Falls, Wis.	"	17
Michigan City, Ind.	"	12	Green Bay, Wis.	"	18
Racine, Wis.	"	13	Bonduel, Wis.	"	19

ADDRESSES BY BROTHER T. E. BARKER

Adrian, Mich.	Sept.	9	Ypsilanti, Mich.	Sept.	15
Mt. Clemens, Mich.	"	10	Plymouth, Mich.	"	16
Pt. Huron, Mich.	"	11	Fenton, Mich.	"	17
Atkins, Mich.	"	12	Flint, Mich.	"	18
Detroit, Mich.	"	14	Birch Run, Mich.	"	19

ADDRESSES BY BROTHER B. H. BOYD

Shelly, O.	Sept.	9	White Cottage, O.	Sept.	15
Galion, O.	"	10	Zanesville, O.	"	16
Mansfield, O.	"	11	Dresden, O.	"	17
Newark, O.	"	12	Pt. Washington, O.	"	18
Crooksville, O.	"	14	N. Philadelphia, O.	"	19

ADDRESSES BY BROTHER A. J. ESHLEMAN

Jeffersontown, Ky.	Sept.	11	Shelbyville, Ky.	Sept.	17
Brandenburg, Ky.	"	12	Elizabethtown, Ky.	"	18
Louisville, Ky.	"	13, 14	Sonora, Ky.	"	19
Lexington, Ky.	"	15	Nashville, Tenn.	"	21
Frankfort, Ky.	"	16	Lebanon, Tenn.	"	22

ADDRESSES BY BROTHER A. M. GRAHAM

Columbus, O.	Sept.	9	Hamilton, O.	Sept.	16
Chillicothe, O.	"	10	Oxford, O.	"	17, 18
Midland, O.	"	11	Richmond, Ind.	"	19
Cincinnati, O.	"	12, 13	Piqua, O.	"	20, 21
Felicity, O.	"	14	Bradford, O.	"	21, 22

ADDRESSES BY BROTHER M. L. HERR

Erie, Pa.	Sept.	9	Sharon, Pa.	Sept.	15
Union City, Pa.	"	10	Butler, Pa.	"	16
Titusville, Pa.	"	11	Pittsburgh, Pa.	"	17
Oil City, Pa.	"	12	Blairsville, Pa.	"	18
Meadville, Pa.	"	13, 14	Punxsutawney, Pa.	"	19

ADDRESSES BY BROTHER O. MAGNUSON

Bellevue, O.	Sept.	9	Lancaster, O.	Sept.	14, 15
Attica, O.	"	10	Nelsonville, O.	"	16
Marion, O.	"	11	Wellston, O.	"	17
Delaware, O.	"	12	Chillicothe, O.	"	18
Columbus, O.	"	13, 14	Portsmouth, O.	"	20, 21

ADDRESSES BY BROTHER V. C. RICE

Fremont, O.	Sept.	9	Greensburg, Ind.	Sept.	15
Fostoria, O.	"	10	Columbus, Ind.	"	16
Findlay, O.	"	11	Madison, Ind.	"	17
Lima, O.	"	12	Sparksville, Ind.	"	18
Dayton, O.	"	14	Mitchell, Ind.	"	19

ADDRESSES BY BROTHER R. L. ROBIE

Westfield, N. Y.	Sept.	9	Bolivar, N. Y.	Sept.	15
Jamestown, N. Y.	"	10	Allentown, N. Y.	"	16
Salamanca, N. Y.	"	11	Perry, N. Y.	"	17
Onoville, N. Y.	"	12	Rochester, N. Y.	"	18
Olean, N. Y.	"	13, 14	Hammondsport, N. Y.	"	19

ADDRESSES BY BROTHER O. L. SULLIVAN

South Bend, Ind.	Sept.	9	Des Plaines, Ill.	Sept.	15
Laporte, Ind.	"	10	Elgin, Ill.	"	16
Hammond, Ind.	"	11	Marengo, Ill.	"	17
Roseland, Ill.	"	12	Belvidere, Ill.	"	18
Chicago, Ill.	"	14	Rockford, Ill.	"	19

ADDRESSES BY BROTHER T. H. THORNTON

Erie, Pa.	Sept.	9	Niagara Falls, N. Y.	Sept.	14, 15
Union City, Pa.	"	10	Rochester, N. Y.	"	16
Warren, Pa.	"	11	Syracuse, N. Y.	"	17
Lockport, N. Y.	"	12	Schenectady, N. Y.	"	18
No. Tonawanda, N. Y.	"	13, 14	Watervliet, N. Y.	"	19

ADDRESSES BY BROTHER DANIEL TOOLE

Columbus, O.	Sept.	9	Elwood, Ind.	Sept.	16
Cincinnati, O.	"	10	Anderson, Ind.	"	18
Dayton, O.	"	11	Crawfordsville, Ind.	"	19
Richmond, Ind.	"	12	Terre Haute, Ind.	"	20, 21
Muncie, Ind.	"	13, 14	Brazil, Ind.	"	21, 22

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Cedar Pt., O.	Sept.	1-3	Duquesne, Pa.	Sept.	28
Butler, Pa.	"	14	Elizabeth, Pa.	"	28

ADDRESSES BY BROTHER E. W. BETLER

Vandergrift, Pa.	Sept.	14	Wellsville, O.	Sept.	21

ADDRESSES BY BROTHER L. T. COHEN

Cedar Pt., O.	Sept.	4-7	Niles, O.	Sept.	28

ADDRESSES BY BROTHER E. L. DOCKEY

Youngstown, O.	Sept.	14	Frostburg, Md.	Sept.	21
Lonaconing, Md.	"	21	N. Philadelphia, O.	"	28

ADDRESSES BY BROTHER A. DONALD

Cedar Pt., O.	Sept.	1-7	Ellwood City, Pa.	Sept.	28

ADDRESSES BY BROTHER A. D. ESHLEMAN

Toronto, O.	Sept.	14	Akron, O.	Sept.	21

ADDRESSES BY BROTHER H. E. HAZLETT

Lewistown, Pa.	Sept.	14	Scottdale, Pa.	Sept.	21

ADDRESSES BY BROTHER J. L. HUTCHINSON

Cedar Pt., O.	Sept.	5-7	Cannonsburg, Pa.	Sept.	21

ADDRESSES BY BROTHER R. J. MARTIN

Cedar Pt., O.	Sept.	1-7	Fairmont, W. Va.	Sept.	14
Morgantown, W. Va.	"	14	Alliance, O.	"	28

ADDRESSES BY BROTHER H. H. RIEMER

Cedar Pt., O.	Sept.	4-7	Massillon, O.	Sept.	14

ADDRESSES BY BROTHER F. H. ROBISON

Wheeling, W. Va.	Sept.	14	Oil City, Pa.	Sept.	21

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Erie, Pa.	Sept.	14	Washington, Pa.	Sept.	21

ADDRESSES BY BROTHER R. VAN HYNING

Sharon, Pa.	Sept.	14	Brownsville, Pa.	Sept.	21

ADDRESSES BY BROTHER C. A. WISE

Washington, D. C.	Sept.	28	Baltimore, Md.	Sept.	28

ADDRESSES BY BROTHER C. H. ZOOK

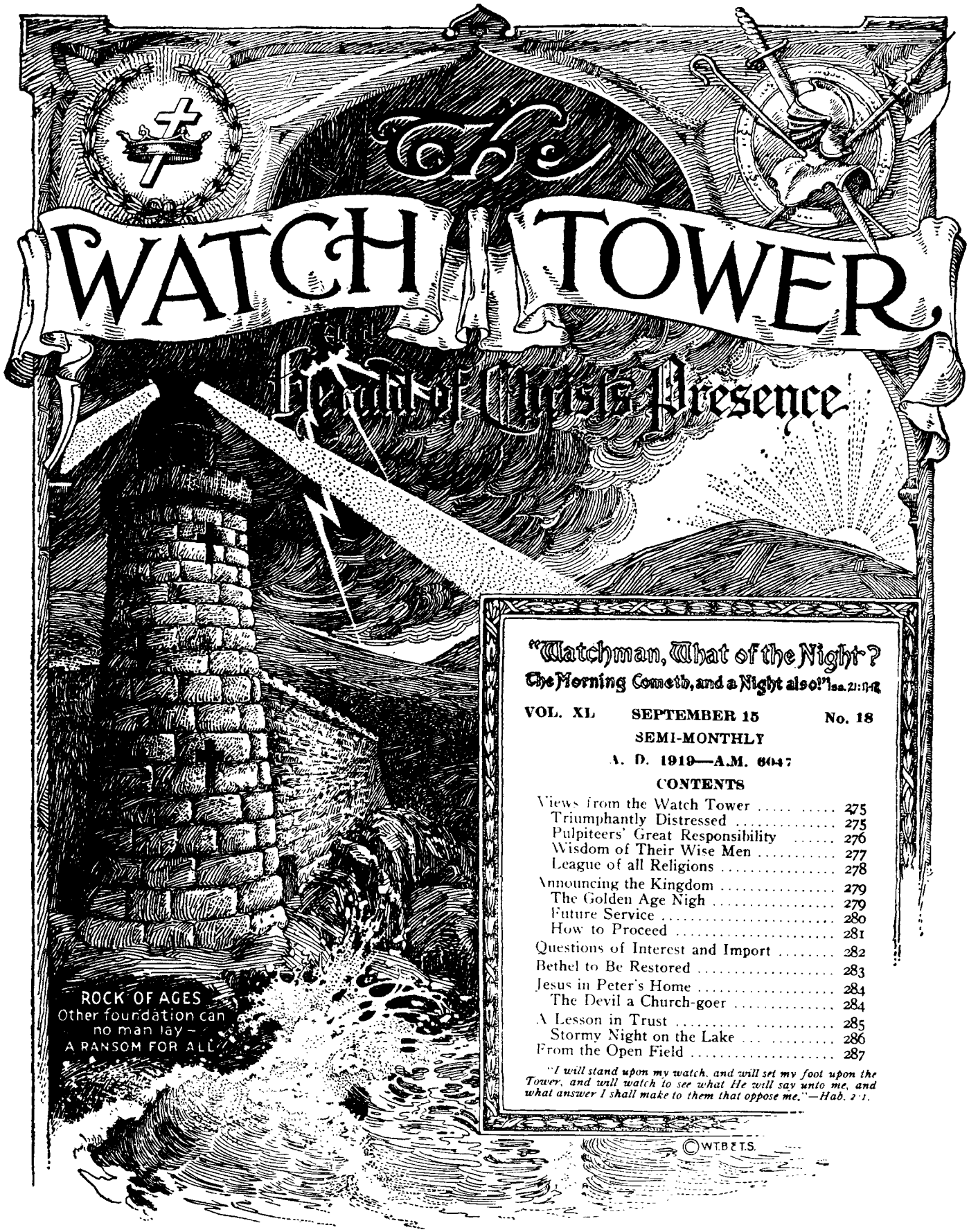
Waynesburg, Pa.	Sept.	14	E. Liverpool, O.	Sept.	21

MORNING HYMNS FOR OCTOBER

After the close of the hymn the Lord's people may well have the reading of "My Vow Unto the Lord" then join in prayer. At the breakfast table the Manna text is considered. Hymns for October follow: (1) 277; (2) 190; (3) 233; (4) 44; (5) 325; (6) 259; (7) 178; (8) 150; (9) 197; (10) 196; (11) 192; (12) 63; (13) 8; (14) 198; (15) 94; (16) 328; (17) 87; (18) 114; (19) 116; (20) 74; (21) Vow; (22) 189; (23) 70; (24) 60; (25) 25; (26) 107; (27) 186; (28) 267; (29) 71; (30) 191; (31) 182.

The WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night? The Morning Cometh, and a Night also." Isa. 21:11-12

VOL. XL SEPTEMBER 15 No. 18

SEMI-MONTHLY

A. D. 1919—A.M. 6047

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25 .

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—*Redemption through the precious blood of* "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—*Eph. 3:5-9, 10.*

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a *Ransom* for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That *the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace,* to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

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ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

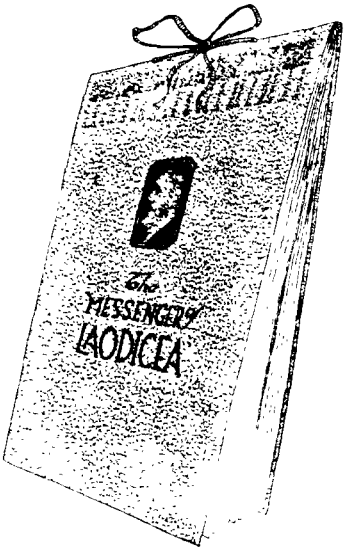
YOUR REMITTANCES FROM ABROAD

All of our correspondents outside of the United States will kindly take notice that exchange on foreign remittances to this country has increased to such an extent as to cause serious loss, and amounts, in some instances, to twelve percent or about one-eighth of the value of the remittance. Do *not* send London exchange, local checks, postal notes, local currency, or postage stamps. Foreign postage stamps have no more value here than would United States stamps have in foreign territory—which is none at all. When at all possible remit by *government money orders,* or *New York exchange.*

NAME AND DATE ON CLIPPINGS

We appreciate very much the clippings and newspapers which the friends send us, containing items of special interest in view of the general unfolding of the Lord's purposes. Some of those who thus favor us supply the name and date of the paper from which the clippings are taken; others overlook this important feature. If you do send us items of interest please write on the margin of the clipping the name of the paper and the date of issue.

PASTOR RUSSELL SOUVENIRS



In view of the approaching anniversary of Brother Russell's death, we have prepared a souvenir folder which contains, besides seven portraits showing Brother Russell's likeness, three pages of information dealing with (1) his relationship to the seven stages of the church at large, (2) his life and works, and (3) his teachings. The portraits picture Brother Russell at ages varying from 27 to 64 and are on fine, dull finish, tinted stock each portrait 6¾ x 9¾ inches in size. The whole interior matter of the souvenir is well suited not only for a private memento of the Seventh Messenger to the church, but is also appropriate for giving or lending to neighbors and friends who may have had erroneous conceptions of Brother Russell's life and works impressed upon them from unfriendly quarters.

The cover is of stiff greenish brown paper, very fine in quality and specially prepared for this edition. It is tastefully adorned with a border of conventionalized representations of the seven lampstands, with hand-lettered and embossed title ("The Messenger of Laodicea") and a small but strong profile drawing of Brother Russell at the time of his physical prime. The cover colors are in green and Indian red and the whole, besides being securely stapled with wire, is also tied with a green gros grain and satin finish silk ribbon.

The inside pages are 8½ x 12 inches, but the cover has ⅛ inch overhang all around. It is a very durably constructed and attractive souvenir and is procurable for 35c a single copy, $4 per dozen, or $16 for fifty. They are now in stock.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL SEPTEMBER 15, 1919 No. 18

VIEWS FROM THE WATCH TOWER

NONE of the Lord's people can be even in distant touch with the situation in the world and not be forcibly reminded of the words of the Master: "Upon the earth distress of nations with perplexity: the sea and the waves roaring; men's hearts failing them for fear and for looking to the things coming upon the earth". It would be hard to find a responsible person who is not perplexed, as it would be hard to find a nation that is not distressed.

From Paris comes the word that the following trades are (or were at the time of the correspondence) on strike: Metal Workers, Tailors, Milliners, Bootmakers, Sugar Refiners, Luxury Trades, Nickel Polishers, Painters, Mechanical Modellers, Saw-mill Workers, Printers, Plumbers, Butchers, Carpenters, Glove Makers, Builders, Newspaper Employees, Subway Men, Transport Workers, Bronze Workers, Taxi-Drivers, Electrical Workers at Bourget Company, Employees of Maison Brassert, Maison Breguet, Maison Dufagel, and Aeroplane Workers at Courtevoie. In France outside of Paris Builders are on strike at Valenciennes, Timber Workers at Sainte-Tulle, Tramway Workers at Caen, Gas Workers at Nevers, Metal Workers at Grenoble, Electrical Workers in Lorraine, Miners in Pas-de-Calais.

TRIUMPHANTLY DISTRESSED

From the London *Daily Herald* we clip the following significant lines touching on the strike of underground railway men and allied businesses, in Paris:

"The reactionary papers like the *Action Francaise* and the *Democratique Nouvelle*, are, of course, in a condition of hysteria, crying that it is all a Bolshevik plot, a German plot, a plot to ruin victorious France. Léon Daudet, in the *Action Francaise*, says he cannot express his disgust and horror. In point of fact, the movement is not organized at all. But this makes it perhaps only the more significant, for it is a spontaneous manifestation of the deep discontent among the whole mass of the workers.

"The main immediate cause is of course 'la vie chere', the high cost of living, which people in England cannot possibly appreciate. But apart from that there is a general sense of disillusionment and disappointment. Victory has turned into dust and ashes, and the workers of France are realizing that for them four years struggle have brought nothing."

To this the Philadelphia *Public Ledger*, of July 12th, adds some comments on the then conditions in Italy, and Europe generally:

"What have the people of Italy been rioting about? High prices. To read the recent cablegrams from that land of long history and magic beauty one would have expected the rioting to be over Fiume or the Adriatic islands or the exclusion of Italy from the French alliance. But the source of the trouble was more commonplace and unsentimental. It was simply that the grocer charged too much for 'eats' and the tailor for clothes.

"Europe is thinking of its stomach and its back, not its political rights or its national boundaries.

"And Europe has no monopoly on this line of thought. The plain people of America are more interested today in the steadily mounting prices of most of the necessities of life and the constant warnings that things will be worse before they are better than they are in 'Article X' or the true story of Shantung or the status of the Monroe Doctrine in relation to the league covenant. This is not selfishness or insularity, but the same mental process which causes a cinder in a man's eye to engross more of his attention than a new moon discovered in the neighborhood of Jupiter."

Up to three or four months ago there were a few who still basked in fancied security on the slopes of the social Vesuvius; but if there are any such left, they do not seem to have much space in the newspapers. A few editorial paragraphs from the Portland *Oregon Journal*, of August 6th, sums up the question which is in the minds of many, many people:

"When has there been such tumult?

"A hundred thousand strikers in the building trades in Chicago!

"A hundred and fifty thousand railroad shopmen on strike in America!

"A Los Angeles lawyer's house dynamited and burned because he assisted in prosecuting radicals!

"Whites and colored in near civil war in Chicago!

"Strikes in full swing or incubating in many American cities; labor unrest all over the world!

" A night of riot in Liverpool described by a newspaper 'as the most distressing night ever passed in a civilized city'.

"Strikes of policemen, street car workers, railway operatives and mine workers in various parts of England!

"Where are we headed for?"

CAPITALISTS READY FOR FIGHT

The financial column of the Chicago *Herald-Examiner*, under date of July 19th, believes itself to be correctly informed when it expresses the attitude of heads of big business:

"If, declare corporation heads and their bankers, walkouts in the Crane and in the Harvester works are rehearsed for more serious and extensive industrial interruptions; if the building workers prove to take their responsibility as lightly as their fellows in the Crane and Harvester shops: if street railways employes are uncompromisingly insistent upon a 77 per cent increase in the wage scale—then, say employers and their financial backers, let it come to an extreme issue.

"Financial men do not mince words: they state pointedly they will back employers to the limit; will permit every important industry in Chicago and in the Middle West territory to be strike-stricken rather than submit to an unreasonable wage or unjust conditions. If it must come to a drastic issue between employer and employe, well and good; they, the representatives of capital declare, will not evade the contest; let the thing be settled now and definitely; they are ready to meet and combat it to a final conclusion, is the assertion".

There is a familiar ring to these words. Let us see. Yes. Back in 1886 an obscure young man named Russell, Charles T. we believe, living in the city of Allegheny, Pa., wrote a book treating something on God's plan of the ages. On page 332 we find these words:

"Capitalists will become convinced that the more they yield the more will be demanded, and will soon determine to resist all demands. Insurrection will result; and in the general alarm and distrust capital will be withdrawn from public and private enterprises, and business depression and financial panic will follow. Thousands of men thrown out of employment in this way will finally become desperate."

Some publicists see farther than others into the causes of things. An editorial observer in the Los Angeles *Times*, of August 7th, is one in this group. A column of comment is headed: "Is the Human Race Going on the Rocks?" We quote a few paragraphs:

"One half of the world is ablaze, the other half smoldering. The half capable of saving the property already on fire is just now overoccupied checking the spread of the conflagration to its own home buildings. A *sauve qui peut* spirit is at present the dominant incentive to most human action.

"For humanity is only just emerging, somewhat fearfully, somewhat recklessly, from the shadow of a great crime. The dawn of peace is obscured in the cloud rack that follows the wake of the war tempest.

"For the time being the tendency of social forces is toward discord and disintegration. Almost every newspaper dispatch, foreign and domestic, affords evidence of this dangerous trend. England, France, Germany Redivivus, the three balance wheels of Europe, are running out of true.

"Our people at home are fretting under new laws and new obligations; restless and irritated, they are turning away from the wisdom of the ages. These psychological causes are manifested in violent disturbances. The whole world is mutinous.

"In such sporadic outbreaks as the Winnipeg revolt, the Chicago riots, the promiscuous bomb-throwing at leading citizens in the United States, the Saturnalia of the dregs of the human race in unpoliced Liverpool, the general strike situation that threatens to paralyze England we see the economic peril that springs from this general world spirit of unrest, dissatisfaction and dislike for all former restraints. As the cost of living goes up the price of human life goes down. The same spirit permeates not only popular tastes, but even popular decencies and morals.

"The horrors of the vilest war ever inflicted on suffering humanity have tried the world's soul to the limit of endurance. The reaction has been violent. Human nature is passing through a spasm of protest. Hence riots and extravagance and immodesty and jazz music and shimmie dances are a seething wash of unrest.

"Is humanity going on the rocks? It seems to be—the margin of safety at times appears to be cut down to a recklessly fine line. The ship is passing through stormy seas, steering closer than caution warrants to the reefs. And malcontents in the fo'c'sle are trying to unsteady the hand of the pilot."

SUPERHUMAN QUALIFICATIONS NEEDED

There is real comfort in the thought that all the trouble will but prepare the world to realize that though men may plan and arrange things ever so wisely and well, none of their plans can prove successfull as long as ignorance and selfishness hold sway in the hearts of men. All these experiences are part of the divine method of instructing mankind that the only feasible way of correcting the difficulty is by the setting up of a strong and righteous government, having superhuman wisdom and superhuman power, which will effect stupendous changes in human society, raising the submerged valley classes of earth to a fair and reasonable level of happiness and opportunity, subduing the disproportionately exalted classes and bringing them, not to their injury but to their blessing, down to a reasonable and fair average opportunity for life, liberty and happiness.—Isaiah 40:4.

Here and there the voice of a clergyman is raised in warning. The Rev. Dr. W. R. Graham, Army Chaplain at Newport News, Virginia, speaking in the Presbyterian Evangelistic Conference at Philadelphia, is reported in the *Evening Bulletin* of that city, in its issue of July 22nd, as having said:

"World-rocking social upheavals, threatening to destroy all religion, are due to come in the next few years.

"America, in the meantime, is in peril of becoming drunk with a sense of its power and of being destroyed therefore, as have other nations in the past."

A little more explicit are the remarks of the Right Rev. F. F. Reese, Bishop of the Episcopal Diocese of Georgia. The facts related remind one strongly of the words of the Lord's apostle, written nearly 1900 years ago, telling us that "evil men and seducers shall wax worse and worse" in the last days. We will listen to the Reverend Doctor as his words are published in the Nashville *Banner* of August 3rd. After having spoken of the capacity of human nature for sacrifice he says:

"But it is equally true that human nature is capable of great inconsistencies. And even among the soldiers and civilians who have manifested such splendid unselfishness there exist tragic evidences of moral evil. The prevalence of physical deterioration, of illiteracy, of sexual vice, of irreverence and profanity is appalling. From what I learn from the comments made by business men, there is prevalent, I fear, wide-spread lack of moral integrity. And it is lamentably true that shameful corruption in politics has not disappeared from our cities and other political units."

The progress that humanity has made has been of the merry-go-round variety. It has progressed at a dizzy rate for six thousand years only to fetch up at the very place from which it started—self-will, discarding of restraints, and ingratitude for God's provision for man. There is nothing original in these: they were all exhibited in Eden.

Bishop Tihen (Roman Catholic) thinks there are wrongs which need righting. The Denver *Times*, of August 4th, reports a part of his Sunday morning sermon in this strain:

"When angry waves begin to appear on the surface of the ocean we know that there has been an agitation and that a storm is impending. So on the sea of human destiny, when waves of Bolshevism and unrest begin to toss and spread, we know there is somewhere a great wrong that needs to be righted."

PULPITEERS' GREAT RESPONSIBILITY

Some writers are blessed with sufficient perspicuity to see that part of the wrong which needs righting is attributable to none other than the clergy class itself. The Detroit *Free Press*, of August 6th, has some pungent remarks by one such personage. He is speaking of the responsibility of the clerical gentry, the pulpiteers of the country, for getting us into the war:

"They joined the most rampageous of our jingoist and war-at-any-price patriots in arousing the belligerent passions of the people. Almost from the very moment the hellish melee broke loose in Europe they seemed to dwell in an atmosphere of chronic mental inflammation, and they easily became our foremost prophets and trumpeters of a frenzied and unlimited militarism. Nearly all of them could be brevetted for distinguished service in boosting the human slaughtering game.

"Over one hundred and seventy years ago Voltaire declared that the leading prelates and ministers of his time were as much responsible as the autocratic rulers for the elevation of war from the lowest to the highest place in men's regard. In our own day we have seen the love of God and the love of humanity invoked by them in order to make men hate and slay their comrades of another nation who also had been taught by their own spiritual and militarist guides that it was their duty to hate and slay in a similar fashion.

"Indeed the ministers in all the belligerent countries engendered so much passion and violence *that it might be called their war*. It may well be deplored that their conduct did not take the fair shape prescribed by the apostle to the servant of the Lord, of gentleness, patience, and the instruction of a sweet and firm example; for in that event we might have been spared some of the war's most revolting features. It was the emotional ferocity that was aroused at home that excused, if it did not actually incite, some of the worst practices at the front."

Again we quote from STUDIES IN THE SCRIPTURES, Volume I, page 333, which words seem to be remark-

ably accurate, especially when it is remembered that they were written thirty-three years ago:

"The Scriptures show us that in this general rupture the nominal church (including all denominations) will be gradually drawn more and more to the side of the governments and the wealthy, and will lose much of its influence over the people."

That the church nominal is leaning more and more to bureaucracy seems evident from some of the following quotations. Some of her bureaucratic efforts are extended in the direction of the humanitarian relief of the food and labor situation; some of them in directions not so commendable. First there is the declaration of the Canadian Methodist Conference, which expresses itself through its highest ruling body as being "in favor of the nationalization of our natural resources, such as mines, water-power, fisheries, forests, the means of communication and transportation and public utilities". Then there are four authorized bishops of the Catholic church who have come out with smashing pronouncements in favor of co-operative production and distribution, state competition with private industry, and the proposition that the workers must become owners of the machinery of production and distribution.

Then there is a similar *pronunciamento* by the Board of Bishops of the Methodist Episcopal Church of America, made public May 22nd. Among other things they say:

"We favor an equitable wage for laborers, which shall have the right-of-way over rent, interest and profits.

"We favor collective bargaining, as an instrument for the attainment of industrial justice and for training in democratic procedure."

EPISCOPAL DECLARATION

Not to be outdone by their more volatile Wesleyan offspring, the staid, ultrarespectable, and usually reactionary Episcopal Church has formed a new league (of which there are legion these days) called the Church League for Social and Industrial Democracy. This league has formulated a very readable statement of principles, parts of which follow:

"We believe that for us as Christians the proper procedure is not to formulate a social policy and then seek to justify it from our religion, but rather to start with our Lord's revealed will and to deduce from it our social programme; with no equivocation or evasion.

"We recognize that the mere transfer of social control from a self-seeking few to a self-seeking many would in itself be of no benefit to the world and of no honor to God, and we therefore are convinced that in terms of the new day of industrial democracy the Gospel of Salvation by sacrifice, service, and fraternity must be preached with no uncertain voice.

"We deplore the contemporary suppression of freedom in America and shall work for the immediate restoration of those bulwarks of democracy, the rights of free assembly, free discussion, a free press and a free pulpit. Without these any minority seeking to express itself is encouraged to the use of force.

"In making this statement we are convinced that we endorse no things irrelevant to the Church's abiding mission, but that we reaffirm the convictions of the great company of the prophets, saints and martyrs of days past, and of the Lord of the Kingdom, Our Savior and Redeemer, Jesus Christ, to the fulfillment of whose Holy Will we hereby dedicate ourselves anew."

Our own position is an ungracious one at best, and we can never appear to good advantage in the eyes of the world, because we seem to them to have the spirit of cant and faultfinding. Surely it is much better for the Episcopal Church of America to be interested in the walfare of the people than it is for them to be indifferent; but they are appearing on the scene with a program which is about four centuries too late. Had this powerful organization been awake to her privileges during the last forty years of espousing the message of Christs parousia, of his epiphany, and of his apocalypse, it would have been a different world. But God's purposes will be fulfilled, only through different channels.

Next comes the Federal Council of the Churches of Christ in America with a long list of findings, partly political, partly ethical, considerably economic, and very slightly religious. An extensive statement on the subject in the Erie *Daily Times* gives a resumé of ecclesiastical statistics in the United States which is nothing if not sanguine. It says:

"There are in the United States 135,000 ministers, priests and rabbis in charge of congregations who minister to 42,000,000 actual communicants. In the Protestant churches there are 115,000 ministers in charge of congregations, 28,000,000 comunicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies such as hospitals and child-caring foundations."

Just what they mean by communicants is not made plain, and perhaps this is the loophole. The statement approaches perilously near to the precipice of inexactitude, if, indeed, it does not tumble over. Certainly no one thinks that there are 42,000,000 regular church attendants, or even anywhere near that many names of *living* members on the church books in this country. Part of the conclusion of the statement follows:

"It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually."

WISDOM OF THEIR WISE MEN

This whole statement displays considerable astuteness in the wisdom of the world, but reveals very little understanding of the church's work in the Gospel age. So far from pushing himself forward in an effort to adjust the delicate political questions between Jerusalem and Rome, so far from attempting to right all the moral wrongs with which Israel and all the surrounding nations were doubtless infested, our Lord would not even respond when "they would come and take him by force, to make him a king". (John 6:15) How disgusting and tame his course must have seemed to the "wise" ones of that day when the stage was all set for action and he failed to perform. How seemingly ungrateful he was for the "honor" which they wished to thrust upon him. But he had a mission: "My meat is to do the will of him that sent me and to finish his work". (John 4:36) Instead of satisfying the popular demand, "he departed into a mountain to pray". (Mark 6:46) There, sad and alone with the Father, beneath the cold and compassionless light of the stars, we can imagine him sinking upon the ground in the anguish of unutterable sorrow. Such unspeakable lack of understanding on the part of the people, who, instead of trying to find out Jehovah's purposes for them, were feverishly seeking to forward their own schemes for national glory. If their course was right, our Lord's course was wrong. If our Lord's course

was right, the people were wrong, for the courses are certainly not alike.

But let us read on. From the New York *Tribune,* of June 14th, we quote the following:

"Officials of the Church Peace Union gave out yesterday the text of a resolution signed by Cardinal Gibbons, former President Taft, Dr. John R. Mott, of the Y. M. C. A., Bishop Luther B. Wilson and others, urging the United States Senate to ratify the league of nations covenant. The resolution, which also asks all clergymen and religious bodies in the United States to exert influence upon Senators, recites that the league covenant embodies the first earnest effort to establish the Kingdom of Christ on earth and constitutes the only means of conserving the fruits of victory and preventing another world war."

The proposed League of Nations has been called "the league with God left out". It is said the name of God does not appear in this lengthy, complex, carefully thought-out document. Such extracts as have appeared in the press give evidence of its being the work of the best minds of the world. But there is no earnest seeking after God's will; no devout and reverent reliance on God's help; no simple and sincere faith in God's blessing on the endeavor. These are conspicuous by their absence.

LEAGUE OF ALL RELIGIONS

Spurred on by the hoped-for success of the League of Nations, it appears that we are now to have a league of all religions. The Detroit *News,* of August 2nd, has an article which contains the plan in detail, taken largely from the London *Chronicle*:

"Dr. John Clifford, of London, Eng., the veteran pioneer of many forward religious movements, comes forward with a still more ambitious and comprehensive world religious project, no less than the uniting of the religious sense of the world, whether it be Christian, Mohammedan, or Jewish, in a World League of Religions which shall be a spiritual counterpart of the League of Nations: not to establish uniformity of creed or ritual but to encourage unity of spirit and brotherliness of action—to be in fact, the soul and conscience of the League of Nations. Its definite aim would be the peace of the world."

We append a part of Dr. Clifford's statement of the aims of the movement:

"It is the aim of this new League that through it religion shall breathe a soul into the political machine, to give it driving power, to grant spiritual sanction for executive righteousness and peace. As the League of Nations intends to include all nations, so the League is designated to embrace all religions. A soul is to be breathed into the political machine. The League of Religions stands in relation to the League of Nations as its conscience; it must keep the compass steadiy pointing towards the pole-star of international justice, breathing throughout all the peoples a new spirit of international good will and creating a new heart of international amity, expressing the peace of God in political relationships and parliaments and treaties, instead of merely getting it preached in ecclesiastical assemblages.

"Notice, that the first and always the principal object of the League would be the keeping of international peace by insistance on international brotherhood. *No doubt it would extend its influence to other matters of prime importance.* But its first and supreme duty would be to act as peacekeeper to the world.

"To act as peacemaker would be only its second duty, if it had failed in the first. It would foster the growing protest of the human conscience against war, and concentrate all its learning and piety on the exploitation and laudation of the peace ideal.

"As the League of Nations proposed to substitute coöperation for competition, so would the League of Religions substitute spiritual association for decisive sectarianism. The League of Nations proposes coöperation on a vast world-wide scale, so the second League hopes to diffuse enlightenment on a world-wide scale, and organize the moral sense of man to the highest limits of human existence."

If Dr. Clifford fancies that he has had an original idea he is sadly mistaken and several centuries behind the times. For about the year 175 A. D. one learned gentleman by the name of Ammonius Saccus foisted upon mankind the same kind of a scheme.

Ammonius Saccus, says Maclaine, was a Christian who adopted with such dexterity the doctrines of the pagan philosophers as to appear a Christian to the Christians and a Pagan to the Pagans, and, says Mosheim, "as his genius was vast and comprehensive, so were his projects bold and singular, for he attempted a reconciliation or coalition of sects, whether philosophical or religious, and taught a doctrine which he looked upon as proper to unite them all, the Christian not excepted, in the most perfect harmony.

"How this project was affected by Ammonius the writings of his disciples and followers that yet remain abundantly testify. All the Gentile religions, and even the Christian, were to be explained by the principles of this universal philosophy. But that in order to this the fables of the priests were to be removed from Paganism and the comments and interpretations of the disciples of Jesus from Christianity."—Ec. Hist. I, 163.

Evidently that deep laid scheme of Antichrist struck at the very foundation of the Gospel in excluding most of the New Testament from Christian doctrines. There was left only a formalistic, humanitarian, sermon-on-the-mount religion of which our modern rationalistic clergy are so fond.

Does not this present-day coalition movement call clearly to mind the words of the Lord through the Prophet Isaiah? (Ch. 30:1)

"Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin: that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt."

SOME DISSENTING VOICES

But in fairness it must be said that all individuals allied with ecclesiasticism do not look with equal approval upon the present day trend in church affairs. Dr. J. M. Gray, Dean of the Moody Bible Institute in Chicago, thinks that the church is getting out of her proper sphere when she gets into politics or even into industrial and civic reform. The August number of *The Evangelical Christian,* of Toronto, is responsible for the following excerpts of Dr. Gray's address to his graduating class:

"The reported object of the World Church union was to give expression on questions of Civic reform, law enforcement, international morality, and world peace."

"'No sane man', he said, 'will question the desirability or necessity of these objects, and no well-balanced Christian will think it well-pleasing to God to neglect to promote them as an individual; but they are not the calling of the church considered either as an organization or an organism, and for the church throughout the world to become absorbed in them to the extent named is for the Bride of Christ to become a harlot. These things are by-products of Christianity, and when Christianity itself is promoted by the evangelization of the masses, these by-products are as certain to follow as the grass is certain to spring up after rain.'"

"'As men and neighbors, as those of one blood and of one kin,' said Dr. Gray, 'Let us do all that we can legitimately do to reform the city and the state and to promote international morality and world peace, but when it comes to the formation of a World Church union to promote such things, important as they are, let us beware that we are not found fighting against God, betraying the Lord for thirty pieces of silver and selling our birthright for a mess of pottage.'"

The Detroit *News*, of August 2nd, devotes considerable space to a sermon delivered in that city by a Rev. Hertwig which, commenting upon our Lord's separateness from the world, says:

"He was not an enemy of civil law and order, but its greatest friend. He preached obedience to the civil laws, but he did not want his church to use force in enforcing its tenets. Jesus knew that when the pulpit goes into lawmaking, instead of leaving this matter to the citizens of the state, then the pulpit can possibly make some very good and possibly very bad laws, but it will inevitably make hypocrites out of a great number of people who otherwise might have become good Christians, heart-Christians. The Pharisees and scribes longed for the time when they could be the lawmakers of the country.

"They were the enemies of Jesus, because he would not join them in their propagandas. Jesus was loyal to the Roman government. They were disloyal, and accused Jesus of disloyalty before Pilate. Hypocrites!

"We have lately heard exponents of 'righteousness' eulogize love of country and in the same breath preach hatred, suspicion—and curse their enemies into hell. In some instances ministers of 'righteousness' have lent their pulpits to inciting mob-rule under guise of patriotism. The Pharisees and scribes of old did the same thing and mob-lawed Jesus of Nazareth to death."

FOR RANSOM AND LORD'S RETURN

The World Conference on Fundamentals, held in Philadelphia during the latter part of May and mentioned in our issue of July 15th, formulated a doctrinal statement of nine articles which, aside from containing most of the hoary errors of the dark ages, embraces two very interesting items in the fifth and seventh articles. The middle article is evidently so placed by design. It reads:

"We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all who believe in him are justified on the ground of his shed blood".

Any adherence to the ransom sacrifice is gratifying in the face of such statements as one finds in "A Guide to the Study of the Christian Religion", a recent book by Professor Gerald Birney Smith, Professor of Christian Theology in the University of Chicago. Professor Smith comments on the Apostle's argument: "The statement in the Scriptures that 'without the shedding of blood there is no remission of sins', is both foolish and futile".

The seventh article of the doctrinal statement of the World Conference avers:

"We believe in 'that blessed hope', the personal, premillenial and imminent return of our Lord and Savior Jesus Christ."

Considering the fact that the distinction between our Lord's parousia, his epiphania and his apokalupsis is very seldom recognized, that article is particularly encouraging.

ANNOUNCING THE KINGDOM

"And I saw as it were a sea of glass, mingled with fire, and them that had gotten the victory over the beast, and his image, and over the number of his name, stand on the sea of glass, having the harps of the Lord God." "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Revelation 15:2; *Isaiah* 52:7.

WHEN the children of Israel were delivered from the Egyptian hordes, Moses, their leader, composed a song of praise, and standing upon the shores of the Red Sea all the people of Israel joined together in singing praises to Jehovah, their great Deliverer. In symbolic phrase the Scriptures refer to this song, showing that it represented the followers of the Lord who, at the end of the Gospel age, would sing the song of Moses and the Lamb—the song of deliverance.

St. John, the faithful servant of the Lord, because of his unswerving devotion to his Master was convicted for the alleged crime of sedition and was sentenced to exile on the Isle of Patmos. He was put to work in a rock quarry, and while there the Lord visited him and comforted his heart and gave to him a marvelous message. Before his mental vision was caused to pass a wonderful panorama of the coming experiences of the church, whom he represented. Describing this vision he says: "And I saw as it were a sea of glass mingled with fire," meaning that the followers of Christ Jesus at the end of the Gospel age would have a clear vision of the great time of trouble and its right meaning, that they could see the distress of nations, the sea and the waves roaring, on every side men's hearts being troubled; they would see and understand the meaning of wars, strikes, revolutions, and anarchy; and have an appreciation of such meaning.

The sunlight striking the waves of the Red Sea made it appear as fire; and so now, when the Sun of Righteousness is rising with healing in his beams, the rays of light proceeding therefrom, falling upon the restless elements of humanity, cause the waves thereof to reflect a true interpretation of coming events. Not every one can see and understand these. Only those who have been delivered from the bondage of sin and death by a full and unreserved consecration to do the Father's will; those who have proven their love and devotion to the Lord and have fully and completely divorced themselves from the beast and his image;—only such are permitted to see and understand. These faithful followers of the Master are not participating in the disturbances of earth; they are not engaging in wars; they are not advocating strikes nor participating in them; they are not fomenting revolutions, nor are they advising them; they are not taking part in the activities of either the radical or the conservative elements; but they stand aloof, stand as it were, on the sea of glass. They have but one purpose and take but one course.

The great Master, in this same vision to St. John, furthermore said, referring to the elements composing the beast: "These shall make war with the Lamb [and with the followers of the Lord Jesus on earth], and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [faithfully follow and stand with him to the end] are the called, and the chosen, and faithful".—Revelation 17:14.

THE GOLDEN AGE NIGH

These faithful followers of the Master standing on the sea of glass mingled with fire and beholding the enemy upon every side know that the conflict will soon end in what to worldly minds will seem the triumph of the evil one; they know that soon they must finish their course and pass off the earthly stage of action: and yet they know there is something, by God's grace,

that they will be privileged to do, and, if faithful to him, will do, before they pass over.

Beyond the time of trouble by the eye of faith they see the Golden Age of the glorious reign of the Messiah, which will bring peace and the blessings of life, liberty and happiness to the groaning creation of earth. They count it as their chief duty and privilege to announce to the world the coming of the Golden Age. It is part of their God-given commission.

From time to time the great God of the universe has brought forth upon the stage of action his representative players to play their respective parts. How marvelously harmonious are their parts! Long before the days of St. John Jehovah gave to his faithful Prophet, Isaiah, a mental vision of the same time referred to by the Revelator, and this Prophet, beholding the faithful followers of the Lamb of God announcing the incoming of the Golden Age, with ecstasy and joy exclaimed: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Truly the world is in distress and needs a message that will still the troubled waters and comfort the sad hearts. The whole creation is groaning and travailing in pain, waiting for the coming in of the Golden Age. Who has the privilege, then, of bearing to them this message of glad tidings? The answer is, The class whom St. John represented—the feet members of Christ—the last saints upon the earth. To the world of mankind these loyal followers of the Master look like other human beings, and hence their course is wholly misunderstood by the world. Truly the world of mankind is blind, the god of this world having blinded their minds, lest the glorious gospel of Messiah should shine into their hearts and they should see and be converted. While standing on this sea of glass, let us now view ourselves, as well as the vision before us, and ascertain from the Lord's Word and his dealings with us what is his will concerning us.

The year 1918 was fraught with many fiery experiences. A veritable whirlwind of war was raging, and the public mind in a high state of excitement, and everyone not openly advocating or participating in the war was looked upon with suspicion. Such a condition is to be expected in time of war. Having consecrated our all to the Lord to do his will, we could not participate in the human warfare to the extent of taking human life; hence we were wholly misunderstood and were privileged to suffer persecution as a result thereof.

IN DERISION DAILY

Obedient to the command of our Master, and recognizing our privilege and duty to make war against the strongholds of error which have so long held the people in bondage, our vocation was and is to announce the incoming glorious kingdom of Messiah. While striving faithfully to perform our covenant thus, there suddenly broke over our heads a terrific storm, and like sheep the Lord's people were either scattered or driven to cover. So pitiless was the onslaught of the enemy that many of the Lord's dear flock were stunned and stood still in amazement, praying and waiting for the Lord to indicate his will. On every hand Bible students, because of their faithfulness to their Lord, were reproached, and these reproaches became so severe that their heart sentiments found expression for a time in the words of the Prophet Jeremiah: "I am in derision daily, every one mocketh me. * * * For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name." But notwithstanding the momentary discouragement, there was a burning desire to proclaim the message of the kingdom, and like Jeremiah the faithful followers of the Master said: "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay; for I heard the defaming of many, fear on every side".

In sober moments a Christian naturally asks himself, Why am I on the earth? And the answer of necessity must be, The Lord has graciously made me his ambassador to bear the divine message of reconciliation to the world, and my privilege and duty is to announce that message.

Since the Revelator announces war between the beast and the Lamb, we may be sure that the beast will put forth every possible effort to hinder and destroy the promulgation of the message of truth. Such has been the case up till this time. When the storm somewhat abated we began to look about to see what could be done for further volunteer service, and to our amazement we found that all the original plates from which had heretofore been printed the PEOPLES PULPIT and BIBLE STUDENTS MONTHLY, together with the official files, had been destroyed. We wondered why the Lord permitted this, but concluded that it must have been for some good purpose; else he would not have permitted it.

FUTURE SERVICE

From every part of the field has come the cry from those who have the harps of God and who stand upon the sea of glass, saying: "What more is there that we can do?" We have observed throughout the country many towns and cities are passing ordinances which forbid the distribution of any papers except to subscribers and those who have them sent through the mails. Seeking diligently and prayerfully to know the Lord's will, the thought came to us that we should arrange for some publication to carry the message now due, and to put it in such form that it will be sought after and read by the people. We were reminded that Brother Russell once contemplated a publication of this kind, and we reasoned that probably the time was due for such a publication. The result is that under the Lord's providence we have arranged for the publication of a new magazine under the name and title THE GOLDEN AGE.

Three brethren, strong, young, and vigorous and wholly devoted to the Lord and his cause, will have the active charge of the publication of this magazine and conduct the mechanical part thereof, but it will be published by the advice, aid and consent of the Society and will especially feature the message of truth now due to be announced.

Many wonderful events are transpiring today, all of which have a Scriptural meaning. The magazine will carry these current events, together with the Scriptural explanation of the same. In addition thereto, there will be a regular religious department; also departments relating to agriculture, labor, science in the light

of the Scriptures, and the relation of these things to the Lord's kingdom. The purpose of the magazine is to make announcement to the world that the Golden Age is at hand and the hope is by this means to bind up the broken hearted and to comfort those that mourn and turn the minds of the people to the Lord. Never before in the world's history has there been such a propitious time and opportunity for doing good to the people. All mankind is in distress; all are in perplexity. The panacea for these human ills can be found only in the message of the kingdom, and the Lord's ambassadors are granted the privilege and opportunity of delivering this message of consolation. The Lord's representatives, therefore, will have the opportunity of carrying this message of glad tidings into the homes of the land, and that in such a form that the people will read and appreciate it.

Looking back again to the picture made by Moses leading the children of Israel out from Egypt, we note that Israel was commanded to borrow of the Egyptians: "And they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required."—Exodus 12:35, 36.

Each part of the work seems to fill a certain requirement. The OLD THEOLOGY tracts were used for a time and to a good purpose, and then the wise and faithful servant of the Lord chose another way; and we know that it was his purpose, shortly before his death, to inaugurate another method of carrying the message to the people. Past experience has demonstrated that one who buys a book, paper, or magazine, is more likely to read it than if he receives it freely, as a gift. It seems worse than useless to distribute something unless it be read. The time seems opportune to pass on to the people such food as they will consider of value, and which is of great value, and which they will appreciate. For this opportunity the Lord's consecrated saints throughout the land have been waiting now for some time. We believe the new magazine, THE GOLDEN AGE, is the very thing that the people will desire, and let us pray that if it be the Lord's will he will favor it with his great blessing. Every reader of THE WATCH TOWER has wanted to pass on the message of glad tidings. Now will you avail yourself of this opportunity?

HOW TO PROCEED

The organization that handled the Seventh Volume work proved a wonderful success. Seven thousand of the friends were engaged in that special work. We are asking the classes everywhere to revive that organization and put it in proper form. Let us remember that in unity, in the spirit of Christ, is there strength; that if we have our hearts in a right condition, closely united together in love, God will manifest his strength in our behalf. In the present work we desire that every one of the consecrated who has a great love and burning zeal for the Lord and his cause shall participate.

The first issue of THE GOLDEN AGE we hope to have in your hands on or before the first of October next. We hope that every reader of THE WATCH TOWER will subscribe for it, and that you will immediately send in your subscription that we may have a proper list with which to begin work. The subscription price for THE GOLDEN AGE is $1.50 a year, or 75 cents for six months. We then advise that as soon as you receive a sample copy, together with subscription blanks, you begin canvassing for the magazine. That this may be done systematically the class organizers should properly district the territory and assign to each one so much to do, and each one that is willing should be given a part in the work. Ones more particularly adapted for certain districts should be selected to work those districts. Every home should be canvassed and subscriptions solicited for THE GOLDEN AGE. Detailed instructions are sent to the class organizers as to the manner of doing this work.

The possibilities in connection with this branch of the work seem more stupendous than any one thing we have yet engaged in. With thousands of solicitors in the field soliciting the people for a magazine which they really want and which will bring to them a great comfort, it necessarily will result in a wide spread of the message of truth. The magazine will be issued twice each month; possibly, later, once each week.

PRESENT PRIVILEGES

St. Paul said: "Woe is me if I preach not the Gospel". We are sure that he here expressed the heart sentiment of every child of God who has the opportunity of proclaiming the message. The door of opportunity is opening before you. Enter it quickly. Remember as you go forth in this work you are not soliciting merely as the agent of a magazine, but you are an ambassador of the King of kings and Lord of lords, announcing to the people in this dignified manner the incoming of the Golden Age, the glorious kingdom of our Lord and Master, for which true Christians have hoped and prayed for many centuries. You are an angel of peace, bearing to a war-torn, sin sick, sorrowing and broken-hearted world the glad message of salvation. How wonderful is our privilege!

To do good unto others is Christlike. To bear them a message of peace and comfort is to do them great good. The angels of heaven have not enjoyed the sweet privilege that is now the portion of the saints of the living God this side the vail. As these messengers go forth telling of the Golden Age and its blessings coming they may be tired and worn and weary, and feel their own weaknesses, but to the Lord they are beautiful in proportion to their zeal and loving devotion to him in making announcement of his kingdom. For their encouragement he says to them: "How beautiful upon the mountains [the kingdoms] are the feet of him [the last members on earth] that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation".

Those who are wholly devoted to the Lord; those who are fearless, whose hearts are pure, who love God and the Lord Jesus with all their mind, strength, soul and being, will, as opportunity is afforded, rejoice to participate in this work. Ask the Lord for his guidance and direction that he may make you a true, faithful, and an efficient ambassador. Then, with a song of joy in your heart, go forth to serve him. As you sing the song of Moses and the Lamb in your heart, may the blessing you receive expand and overflow unto others, that they too may rejoice that the Golden Age is at hand.

QUESTIONS OF INTEREST AND IMPORT

IN CORRECTION

Question.—Does not the statement on page 248 of the August 15, 1918, WATCH TOWER in effect deny the ransom when it says concerning John 2:19, 21: "The temple which Christ spoke of, 'Destroy this temple [the body of Christ] and in three [one thousand year] days I will raise it up [resurrect it to the divine plane],' was first his literal, perfect body of flesh and also his mystical body, the church"?

Answer.—The statement is evidently in error. This is the first time that it has been called to our attention. Either it has gone unnoticed by the most of our readers, or else our readers have been heeding the Apostle's injunction to 'prove all things and to hold fast that which is *good*'—discarding that which is erroneous. It would, academically speaking, constitute a denial of the ransom, in that it implies a taking back of the ransom price after three thousand years. But it is certain that no such thought was intended by the writer.

HOW READEST THOU?

Question.—In the July 1 WATCH TOWER, page 196, the assertion is made that consecration must precede justification. Is this not contrary to Scripture and to what Brother Russell taught?

Answer.—You have evidently failed to read Brother Russell's observations on this point with sufficient care. We cite you to Z '14-67, col. 2, par. 1; Z '15-292, 293; Z '16-281. These are among his latest and clearest expressions on the subject, and we believe you will find them quite in harmony with every Scripture. "There is, therefore, now no condemnation to them which are *in Christ Jesus*, who walk not after the flesh, but after the spirit."—Romans 8:1.

"MODEL BIBLE STUDIES"

Question.—A brother writes: Is it proper for an elder to conduct what he calls a model Bible study, by giving out in advance to the members of the class texts of Scripture, and then have the members appear at the next meeting and give a sermonette on these texts?

Answer.—Such a course of study was long ago adopted by the nominal systems and has never proven profitable. We would strongly advise against such a course for that reason, and for the further following reasons: The messenger to the Laodicean church, evidently directed of the Lord, outlined a proper course for Berean Bible study. To this end Question Booklets were prepared and printed and furnished the classes, and a systematic method of studying the Bible in connection with the STUDIES IN THE SCRIPTURES outlined. The Scriptures speak of "that messenger" as the wise and faithful servant of the Lord. We would therefore think that he possessed much more wisdom for directing class study than any elder of any class. Our conclusion, therefore, would be that where an elder or leader of the class adopts his own methods, ignoring the STUDIES IN THE SCRIPTURES, sooner or later difficulties will ensue. This has always been the history of such attempts to substitute some individual's theory for that which has been outlined by Brother Russell. In this connection we are reminded of the admonition of the Apostle Paul in writing to Timothy.—1 Timothy 6:3-5.

We realize that we are in perilous times in which the adversary takes advantage of every opportunity to confuse the Lord's sheep. We know that we have the truth in the STUDIES IN THE SCRIPTURES, the helps divinely provided. Why then deviate from them and take any chances by opening the way for the adversary to cause trouble and disruption in the classes? Let us remember again the words of St. Paul in Acts 20: 28-30, and particularly the solemn warning and admonition written in commenting on this Scripture as appears in THE WATCH TOWER, November 1, 1916.

FOR THE CLASS TO SAY

Question.—A meeting is being held at the home of Brother A. Would it be proper for an elder to persuade Brother A to discontinue such meeting at his home and then to have it announced that such meeting is discontinued at his request?

Answer.—The duty always devolves upon the ecclesia to determine when and where meetings shall be held. It is often customary for an ecclesia that is of some size to delegate this authority to the elders, or to an executive committee selected from among the elders. Whichever has the authority to fix the time and place of meetings would be the only one to determine when and for what causes such meetings should be suspended. It would therefore be manifestly improper for any brother, whether elder or not, to attempt to persuade or to persuade the brother at whose house the meeting is being held to have it discontinued, but the matter should be properly brought up before the body having the authority to fix the time and place of meetings and let it be determined there. "Let all things be done decently and in order."

GOD'S WORD FOR HIS PEOPLE

Question.—Apparently you people do not count much on special revelations of truth by the holy Spirit. Is it not reasonable to expect that God is as much interested in his church as he was in his prophets of old?

Answer.—We are told that "holy men of God spake as they were moved by the holy Spirit". (2 Peter 1:21) Our Lord Jesus and his apostles spoke and wrote in similar manner. As a result we have through their writings the full measure of the divine revelation. The Word of God is sufficient that the man of God may be thoroughly furnished. (2 Timothy 3:16,17) If the Scriptures are sufficient, then there is no need for the holy Spirit to tell us anything further. When the holy Spirit came upon the Lord's people at Pentecost, it enabled them to understand the deep things of God. It did not ignore the Word in any way, nor did it attempt to teach something inharmonious with it. It quickened their understanding so that, as the Scriptures became due to be understood, the people of God were enabled to understand them.

Thus we see that God had a great fund of instruction laid up long ago, to be used by his people when the proper time came; and as we come into harmony with him, he will guide us into the right understanding of how to receive the blessings which he designs his people to have. This statement does not ignore our Lord's declaration that when the holy Spirit would come it would guide his church into all truth. (John 16:13) The Spirit merely enables its possessor to understand the things written aforetime for our admonition and the things written by the apostles during the time of the early church. (Romans 15:4; 1 Corinthians 10:11) We who are spirit-begotten are therefore to expect the clarifying of our understanding that we may be able to see and understand.

BETHEL TO BE RESTORED

"Arise, go up to Beth-el, and dwell there."—Genesis 35:1.

IT IS hardly necessary to remind the readers of THE WATCH TOWER that in midsummer of 1918 the officers of the Watch Tower Bible and Tract Society were taken away to prison on the charge of sedition. It is rather interesting to note that the charge chiefly brought against the Master and those who have striven to follow in his footsteps has been that of sedition, and usually the result of public excitement. In the summer of 1918 the hosts of Germany were pressing hard on the Allies, and the excitement of the public mind in America ran high. It was an easy matter to charge anyone with sedition, and still easier to convict them. We are sure that had the officials fully understood the purpose of our Society they would have seen clearly that there was not the slightest bit of disloyalty among the Society's officers, but that their whole purpose was to announce the kingdom of Messiah, through which blessings will come to all the families of the earth.

Conditions made it necessary to place someone quickly in charge of the affairs of the Society. The brethren selected were not men of the greatest experience; and this was not to their discredit. Times were threatening, and the brethren left in charge deemed it wise to remove the office to Pittsburgh. The Tabernacle was sold, and the furnishings and equipment of the Bethel Home were sold or otherwise disposed of.

Later, as is also well known to the readers of THE WATCH TOWER, the officers of the Society, together with their companions in bonds, were released from prison and again took charge of the official affairs of the Society. In the course of time the Circuit Court of Appeals in the City of New York reversed the judgment against these brethren and they were released from the sentence and judgment, while the indictment still stands as in the beginning.

MAINTENANCE COST IN BROOKLYN

When the officers of the Society learned that the Bethel Home had been dismantled they were very much disappointed, yet reasoned that the Lord had permitted it and would overrule the matter to his glory in some way. On account of severe illness the President of the Society was absent from the office for several months. When he returned the Board of Directors took up for consideration the advisability of restoring the Bethel Home and establishing the offices of the Society there. A committee was appointed to canvass the situation carefully and to report. The report of the committee disclosed that the cost for maintaining the office of the Society at Pittsburgh is fully $1,000 per month more than to maintain it in Brooklyn at the Bethel. In other words, if the office could be established at Bethel Home and maintained there a saving of at least $1,000 a month would be had. In addition to this, the facilities for printing at New York are far superior to those at Pittsburgh.

It was found to be very inconvenient to make shipments from the Pittsburgh office to foreign countries and such shipping entailed considerable extra expense.

Furthermore, the members of the office force at Pittsburgh have found it very difficult to procure suitable lodgings at reasonable rates. The sisters have found it very burdensome to work in the office during the day and in addition thereto to cook their own meals and take care of their rooms. This difficulty is entirely overcome at Brooklyn by lodging all the workers in the Bethel and all eating in one dining room.

The morning Bethel service and the discussion of Bible questions at meal hours has always been a great blessing to the workers, and being deprived of this blessing for the past year has been keenly felt by all.

But above all these things there seems to stand out to the fore the fact that Brother Russell was the wise and faithful servant of the Lord of the harvest, and that the Lord made him ruler over all of his house, and that he, acting under the direction of the Lord, had established the Bethel Home. Notwithstanding the fact that the Society in 1909 owned its own building at Pittsburgh, where the work was done and the family was housed, yet Brother Russell vacated it (and left it vacant for some time), moved to Brooklyn and bought other property, from which the work was continued, and in that same year he established the Bethel Home (meaning the House of God), which, to the truth friends, has been the dearest spot on earth from then until now. From all over the country have come inquiries from many friends: "Will the Bethel Home be restored?"

ROOM FOR OFFICES AND HOME

Aftering hearing the report of the committee and carefully and prayerfully canvassing the situation, the Board of Directors arrived at the unanimous decision that the main office of the Watch Tower Bible and Tract Society should be removed from Pittsburgh and established at Brooklyn in the Bethel Home. There is ample space in the latter building to put the offices, and also to house comfortably all the necessary workers. It is the intention of the management to have at the Bethel as permanent residents only such as are necessary for the purpose of carrying on the work. Of course, there will be a limited amount of space for the entertainment of the friends from time to time who come to make short visits at the home. Realizing that those in charge of the offices and work occupy a position of trust toward all the truth friends and toward the Lord, it is the purpose and intention to operate the offices and home strictly on an efficiency plan and for the best interests of the cause.

Whether a mistake was made or not in removing from Brooklyn to Pittsburgh in 1918 need not now be seriously considered. If a mistake, it is past, and cannot be remedied by giving to it serious consideration. We have too much before us to do to waste any time in discussing the things that have passed. Let us remember the Apostle's admonition: "Forgetting the things that are behind and looking to the things that are before," etc. Let us give our time, energy and strength now to doing with our might what our hands find to do to the Lord's glory.

We believe the friends everywhere will rejoice to know that the Bethel Home is to be restored and that the remaining work will be directed from that place. All mail for the Society from and after October 1, 1919, should be addressed Watch Tower Bible & Tract Society, 124 Columbia Heights, Brooklyn, N. Y.

Convention at Auburn, Me., Sept. 19-21: For particulars address Mrs. J. H. Jodrey, Fairview Ave., Auburn, Me.

Convention at Indianapolis, Ind., Sept. 26-28: For local information address Edgar M. Ross, 349 Lesley Ave.

JESUS IN PETER'S HOME

— — OCTOBER 19.—MARK 1:29-39. — —

THE GOOD PHYSICIAN—CASTING OUT A DEMON—THE DEMON'S TESTIMONY AS TO JESUS' IDENTITY REJECTED—GOD'S PEOPLE NOT IGNORANT OF SATAN'S DEVICES—MANY ISRAELITES HEALED BY OUR LORD—GIFT OF HEALING IN THE EARLY CHURCH—NO MIRACULOUS HEALING AT THE PRESENT TIME AUTHORIZED OF GOD—HEALING TO BE PROMINENT FEATURE OF THE KINGDOM.

"Jesus said unto him, Today is salvation come to this house."—Luke 19:9.

ALTHOUGH Simon Peter and Andrew were natives of Bethsaida, a few miles north of Capernaum (John 1:44), they had evidently settled down in the latter city, perhaps because larger and more favorable to their business. When Peter, Andrew, James, and John accepted our Lord's invitation to become fishers of men, they did not immediately depart from home. Some hours if not some days elapsed between the fishing experience and the narrative of this lesson. The Sabbath had come; and Jesus with the four disciples went into the synagogue, where he was recognized and given an opportunity for teaching. In the synagogues of olden times there was great liberty to any one who had the necessary education and faith in the Holy Scriptures, to discuss their messages. In some respects that greater liberty was more favorable to the truth than are the present circumscribed methods of Christendom, in which each party or sect holds absolute control and refuses liberty of discussion of its own tenets as well as of the Scriptures. The Lord's people should jealously guard Lord's day opportunities, so that they be not occasions for the overthrow of faith by those who reject the Word of God. At the same time the blessing of the Lord's day, the purity of truth and the clearness of the faith would certainly be greatly stimulated by a full liberty of discussion of the meaning of the Scriptures in a reverent manner.

Our Lord's teachings impressed his hearers as being reasonable and positive; and this is one of the characteristics of the truth today. The divine message is so clear and so forceful that it cannot be gainsaid. It appeals to the minds as well as to the hearts of reasonable people now as it did then. On the contrary, the general mixture of error as then held by the Scribes and the Pharisees and Doctors of the Law, and as now held by the various denominations of Catholics and Protestants and their doctors of divinity, is confusing, indefinite, self-contradictory and generally unsatisfactory.

THE DEVIL A CHURCH-GOER

The devil went to church then, as he not infrequently does now; and he was as opposed to having the truth preached then as he is now. The attendants of the Capernaum synagogue, however, were seemingly of a nobler type than of the synagogue of Nazareth, who gnashed upon our Lord and sought to take his life. In the Capernaum synagogue the majority of the people were less under the influence of Satan, although one of their number was more particularly possessed by a demon, here called "an unclean spirit". We know nothing of our Lord's discourse; but from the fact that this demon became so excited under the preaching, we may infer that our Lord was explaining to the people the origin of sin and the power of Satan and of the fallen angels in respect to humanity, showing that all these downward tendencies were more and more injurious to men and should be resisted, that divine fellowship and communion should be sought, and that repentance and reformation and resistance of the evil one were necessary to physical health as well as to a closer approach to our God.

The demon, one of the fallen angels from the time of the Flood (Jude 6, 7; 2 Peter 2:4), believed that our Lord's teachings were condemnatory of himself and his associates in evil, and cried out, using the mouth of the possessed man. Unquestionably the fallen angels, although restrained by chains of darkness from manifesting themselves to humanity until a certain time, have contact with each other and are well aware of procedures in general. As Satan recognized Jesus in the temptation in the wilderness, so all of the fallen angels knew that the Holy One of God had become a man for the purpose of redeeming, reclaiming and restoring humanity from the fallen condition superinduced by Satan's lying ambition. Apparently, too, these demons had some knowledge of the divine times and seasons, though we need not suppose that they had a definite or particular knowledge; for our Lord declared that at that time neither himself nor the holy angels knew of the day and the hour of his coming in glory and of the establishment of his kingdom. It is not supposable, therefore, that the fallen angels knew more on this subject. However, there is a great difference between not knowing the exact day or hour of a matter and not having any idea whatever respecting it. Apparently this demon recognized that the time was still distant when the power of Satan and all the fallen angels is doomed to be overthrown.

The demon's testimony seemed to be reverential, and by some might have been construed to be a testimony in our Lord's favor. Jesus, however, was not willing to accept such a testimony from such a source, even as the Apostle Paul was similarly unwilling to receive testimony of the possessed woman who declared of Paul and Silas: "These be the servants of the Most High God, which show unto us the way of life". (Acts 16:17) The divine method seems to be to make a clear separation between the servants of God and the servants of evil. The privilege of testifying for God or being ambassadors for the truth is a favor reserved for the Lord's own people. He seeketh not the evil one nor the fallen demons nor evil men or women to be heralds of the glad tidings. The Lord's people should note this matter carefully, and resent the services of any who do not give evidence of being in heart union with the Lord. "Unto the wicked God saith, What hast thou to do to take my covenant into thy mouth? Seeing thou hatest instruction, and castest my words behind thee". (Psalm 50:16) Spiritualists, Christian Scientists, trance mediums, hypnotists, etc., would fain associate themselves more or less with the name of Jesus and seem to be servants of the light. But all children of the light should be on guard against these; for however sincere they may sometimes appear, are undoubtedly the tools of the prince of darkness, who would array himself as an angel of light in order to deceive and mislead the children of the light, the children of God.

NOT IGNORANT OF SATAN'S DEVICES

At our Lord's command, the demon came out of the man, tearing him; that is to say, causing a convulsion, a fit. Luke, describing this event, says that the demon threw the man in the midst; that is, the man fell upon the floor of the synagogue in a fit, but was otherwise unhurt, the demon not having power to do him injury, under our Lord's command. The assembled company was astonished, and inquired what new teaching was this which had authority to cast out the evil demons. Our Lord's enemies, it will be remembered, subsequently charged him with casting out demons by Beelzebub, the prince of demons, Satan. Hence we see the propriety of our Lord's having refused to receive testimony from this demon. To have received such testimony would have been more or less acknowledging them and giving them credit for truthfulness; whereas the Scriptures everywhere represent Satan and his fallen spirits as lying spirits, deceiving the people.

Undoubtedly there are cases of demon possession and obsession today. The custom of our time removes these to asylums, where they are called insane. It is not our thought that all the inmates of insane asylums are possessed of demons, but that many of them are. As far as we are able to form a conclusion on the subject, it would be that probably more than one-half are demon-possessed and that less than one-half are insane through diseases of the brain. In all parts of the world this demon possession seems to prevail, and the tendency seems always to be downward. They are unclean spirits, delighting not in holy, pure, and good things, but in impurity and unholiness. Their influence is exerted not only upon the possessed ones, but upon others, in evil directions.

Even spirit mediums are well aware of the danger they encounter in acting as mediums at all. They caution one another not to yield the will too far, but to maintain a self control to a certain extent, to yield themselves to the control of these spirits only in a definitely limited degree lest they become possessed; for if the evil spirit obtains full control, the human will is powerless to expel the intruder and the man is at the mercy of the demon, and from the human standpoint is denominated crazy, more particularly so if several demons gain possession of the same person and thus several wills seek to control the one organization. In proportion as a knowledge of God and of the principles of righteousness advance and open the eyes of human understanding, in this same proportion the evil spirits find it necessary to be coy in their deceptions; and proportionately the Lord's people need the protection which God has provided for them; namely, the

holy Spirit, the spirit of a sound mind, the spirit of love, joy, peace in the holy Spirit of the Lord.

Apparently, however, at that time the masses of the people were less deceived on this subject than they are today. Acting more skilfully today than in the past, Satan is leading on as a scientist and is pooh-poohing suggestions that there are evil spirits or a Beelzebub or prince of demons. To such an extent has he prevailed that many of the leading theologians of the world, in all denominations of Christendom, agree that there is no devil, that there are no demons, and that our Lord performed no such miracles as are here recited. They claim that the poor ignorant people of our Lord's day did not understand what they were talking about, and said that a man had a devil when he merely had a nervous disease, a fit, etc. Christian Science is one of Satan's latest fads, which under the guise of morality is seeking to destroy both common sense and Christianity among the Lord's people. It is one of Satan's latest devices, disproving himself and thus turning attention away from the powerful influence which he exercises in the world.—2 Corinthians 2:11; Ephesians 6:12; 2 Kings 6:16.

OTHER NOTABLE MIRACLES

After the synagogue incident our Lord went to the home of Simon Peter and Andrew, James and John accompanying him. Peter's mother-in-law lay sick of a fever; and one of the evangelists intimates that it was of a violent form. For the first time it seems to have occurred to the disciples that our Lord's power, which they had seen manifested on various occasions, might be exercised on behalf of this sick woman. Now, their faith grown stronger, they mentioned her case to Jesus; and he took her by the hand and lifted her up. Immediately the fever left her. Not only so, but instead of being weak and enervated, as is usually the case after a severe fever, she was strong and vigorous and able to serve the family, probably in the setting forth of refreshments and in other household matters. This fact demonstrates that her cure could have been nothing short of miraculous. The operation of the mind, even if it could in any measure have destroyed the fever condition, could not have made good the waste of strength in the system accomplished by the fever.

Sunset saw the gathering of numbers of the sick and demon-possessed ones. This was probably for two reasons: (1) it would be during the cooler time of the day that the diseased could come in a warm country such as Palestine; (2) it was the Sabbath day, and the Jews were all strict Sabbatarians. We remember that on another occasion the Pharisees found fault with Jesus because he had healed a man on the Sabbath day; and that our Lord had exposed their hypocrisy in the matter by showing that if it had been an ox or an ass which had fallen into a ditch, and where there might be a monetary loss if the creature were not assisted, their reasoning would be more correct. Our Lord, however, seems to have preferred the Sabbath days for his healing work; at all events some of his most notable miracles were done on the Sabbath day. His reason for so doing was not, we believe, to exasperate the Pharisees and Scribes, or merely to show the hyprocrisy of their formalism, but because the Sabbath days served a special purpose as an illustration of the great Sabbath that was to come, the Millennium, in which all the families of the earth shall be blessed by this good Physician, who has already given his life for the redemption of the life of the world, and who during this Millennial age, his bride the church coöperating, will bless and heal all the willing and obedient of the human family, lifting them up, up, up out of Adamic sin and death conditions to the perfection of life lost in Eden through the disobedience of the first Adam.

MANY CURES PERFORMED BY SATANIC POWER

Many of the Lord's consecrated people of today, noting the cure of diseases by spirit mediums, mind curists, hypnotists, Christian Scientists, Mormons, etc., are inclined to think of these cures of our day in much the same light as we think of our Lord's cures recorded in today's lesson. This is a natural tendency. It is natural for us to seek to walk by sight and not by faith. Some of these dear friends inquire of us: "Is not our Lord Jesus as able to heal the sickness of our bodies today as he was able to heal the sickness of the Jews at Capernaum?" We answer: Yes, unquestionably; more than this, we hold that our Lord has more power today than he had then.

It was after our Lord had finished his sacrifice, after he had risen from the dead, a life-giving spirit, that he declared to his disciples: "All power is given me in heaven and in earth". We have not a question, therefore, respecting our Lord's ability to perform today and through his people of today any miracles that he performed in person at the first advent. We are asked: "If this be so, should we not expect healings? Did not our Lord say: 'These signs shall follow them that believe: In my name shall they cast out devils and heal the sick, and if they drink any deadly thing it shall not hurt them,' etc?" (Mark 16:18) We answer that *these* words are spurious, that they are not found in any of the old manuscripts, that all scholars admit not only that they are forgeries, but that no part of the 16th chapter of Mark, after the eighth verse, is genuine.

Nothing is more attractive to the human mind than the miraculous power of healing disease. No one enjoys disease, pain and suffering. People would be glad to be healed of disease, even if they were assured that the cures were performed by the power of Satan himself. It should not surprise us today that many false doctrines, wholly out of harmony with God's Word, commend themselves to the poor groaning creation by promises of relief from physical ailments, without medicine, and theoretically by the power and favor of God, and supposedly on proof of the doctrines advocated by the healers.

But since these healers hold various and antagonistic doctrines, it is manifest that not all of them are of God, if any of them is. To our understanding, the Bible teaches that at the present time no miraculous healing is authorized by God's Word. St. Paul declared by inspiration that the gifts granted to the early church, and exercised by Jesus and his apostles and those to whom the apostles personally communicated them, would pass away. We believe that these gifts did pass away; that they gave place to the next and higher manifestation of divine favor, namely, the fruits of the holy Spirit—meekness, gentleness, long-suffering and love—as evidences of God's favor and of membership in the church of the first-born. The miracles which Jesus and the apostles wrought were merely with a view to the establishment of the early church. Nowhere is it intimated that it was the divine will that all people should be healed of disease during this age.

The general healing of disease will doubtless be a prominent feature of the work of Messiah's glorious kingdom after its establishment. Not only will the ailments of the flesh be lifted, but restitution processes will go on, step by step, lifting humanity out of sin, disease and imperfection, up to full and absolute perfection, except in the case of those who wilfully and deliberately oppose the divine arrangement, and who in due time will be cut off from life in the second death. All the remainder will ultimately reach the glorious condition mentioned in Scripture where there will be no more sighing, no more crying, no more dying; for the former things of sin and death will have passed away.—Revelation 21:1-5.

A LESSON IN TRUST

— — OCTOBER 26.—MATTHEW 14:22-33. — —

JESUS WALKING ON THE SEA—HIS NEED OF SECRET PERSONAL COMMUNION WITH HIS FATHER—THE PROBABLE NATURE OF HIS PRAYERS—A SEVERE STORM AT NIGHT—THE APOSTLE PETER'S NEW EXPERIENCE ON A STORMY SEA—A PICTURE OF THE CHURCH'S EXPERIENCE THROUGHOUT THE GOSPEL AGE—BLESSEDNESS PROPORTIONATE TO FAITH IN THE LORD

"I believe; help thou mine unbelief."—Mark 9:24.

AFTER having fed a multitude of above five thousand persons with five barley loaves and two small fishes, our Lord urged his apostles to start in their boat for Capernaum; and after their departure he dispersed the multitude and then sought the solitude of the mountain in prayer. Although he sometimes prayed with his disciples in their hearing, so that they recorded the words of his prayer, it is evident that he was not content with merely these opportunities, but frequently sought the Father alone, as he has counseled his disciples to do. (Matthew 6:6)

All Christians of experience have realized the value of such secret personal communion with the heavenly Father; and we are not surprised that our Lord Jesus felt the need of a similar communion. His knowledge of the Father, and

his fellowship with Jehovah before the world was made, so far from satisfying him and rendering prayer unnecessary, rather stimulated his desire for further fellowship and communion, especially as he was alone in the world. Even his beloved disciples, not having yet been begotten of the holy Spirit (John 7:39), could not enter into fellowship with our Lord in respect to spiritual things, nor appreciate the trials which came to him as a perfect man in a way in which they do not come to fallen humanity. He needed such fellowship with the Father for the refreshment of his own zeal, for the keeping warm of his own love and devotion, which was the basis of his consecration and his daily sacrificing of himself as a man, even unto death.

There is no intimation given that our Lord spent much time at prayer, morning and evening. Yet we may reasonably suppose that he never neglected to seek the Father's face. But these brief seasons of worship and daily prayer were evidently supplemented by occasions like the one mentioned in today's lesson, when our Lord apparently spent a large part of the night in prayer and communion with the Father. There is a lesson in this for the Lord's people. The duties of life, pressing upon us daily, are not to be neglected. Each is to feel, as our Lord expressed it, "I must be about my Father's business"; and this would ordinarily imply short prayers, which our Lord commended, saying, "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be ye not therefore like unto them; for your Father knoweth what things ye have need of before ye ask him." (Matthew 6:7, 8) And the example of a prayer, given his disciples, is brief. Nevertheless, in proportion as we feel the importance of the great work in which by the Lord's favor we are privileged to be co-laborers with him, our hearts should be and will be drawn to seasons of spiritual communion. This will not necessarily be a prayer in the sense of making *requests* of the Father; for much of such seasons will doubtless be devoted to thanksgiving for the mercies and favors already experienced, and for the gracious promises upon which we base our faith for the future, and to communion with him in the sense of pondering his will respecting us and how we may most acceptably serve and please him.

A STORMY NIGHT ON THE LAKE

While our Lord was thus holding communion with the Father, the apostles rowing their boat toward Capernaum were having difficulty to make headway, a strong headwind having arisen which made the lake very rough, boisterous. John, who was one of those in the boat, tells us that they had gotten only about twenty-five or thirty furlongs (two and a half to three miles) from the shore, in the several hours they had been rowing. While thus rowing hard, worn and sleepy, they saw the figure of a man near them, walking on the water and apparently intending to pass their boat. (Mark 6:48-50) Some of them cried out in fear, thinking that they had seen a supernatural being, and that it foreboded some calamity. But it was Jesus who spoke to them, and set their fears at rest.

The boldness of Peter's faith was then most strikingly illustrated by his request that our Lord should bid him walk on the water. After he had received permission his faith was so strong that he did walk for a few steps, until seemingly appalled by his own temerity and by the boisterousness of the water, he began to sink, and cried to our Lord for help. This he received through touching our Lord's hand. If the miracle of the loaves and the fishes attested the superhuman authority of our Lord, so likewise did this manifestation of his power; and if the former illustrated his power to protect his people from want and to supply all their necessities, this last manifested that divine power is unlimited and able to preserve God's people in all the storms and difficulties and trials of life.

This is a good lesson for us to apply individually, realizing, as we all must, that our Lord has supernaturally fed us with spiritual food, and that during the darkness of the night-time which precedes the Millennial dawn and sunlight there will be storms and difficulties arising which would overwhelm us without our Lord's aid. We are to remember that not only the natural winds and waves obey his command, but that all the storms and billows of trouble and persecution which may impede and weary us are amenable to his control. The more we are able to realize this, the more of joy and peace we shall experience, because the stronger will be our faith in him who is able to succor us and who has promised to do so eventually, and who assures us that meantime all things shall be overruled for our highest welfare, if we abide in him.

A PICTURE OF THE CHURCH'S EXPERIENCES

But the boat, the twelve toiling rowers, the storm and the darkness of the night picture still more perfectly the experiences of the Lord's people as a whole—not the experiences of a sectarian church, but those of the one true church of which our Lord is the Head, the church of the first-born, whose names are written in heaven. (Hebrews 12:23) This true church has indeed had a stormy time since parting with her Lord, who ascended to the Father. The darkness came down upon them, darkness of error and superstition; and the great adversary of God, through the antichrist and many lesser antichrists, has aroused all through this Gospel age a severe storm against the Lord's faithful few. The difficulties of their position have caused them to bend every effort to make progress against such fearful opposition, of which one of the apostles declares: "We wrestle not against flesh and blood [merely], but against principalities, and against powers, against the rulers of the darkness of this world, and against wicked spirits in high positions". (Ephesians 6:12) This battle against adverse influences has continued throughout the night-time of this Gospel age; and yet the church has not reached the harbor nor has the storm abated.

As our Lord came to the disciples in the midst of the storm, in the fourth watch of the night (that is, in the early morning), so his second coming in the Millennial dawn is to the church and for the purpose of helping her, rescuing her from her toil, weariness and peril. As the Prophet says: "God shall help her early in the morning". (Psalm 46:5) And as the manner of our Lord's coming to his disciples was different from what they had expected, so the manner of his second advent differs from what has been expected. Peter would seem to represent a class living now, in the end of the age, who are fully convinced of our Lord's presence and are privileged to walk with him by faith. But as Peter's faith was unequal to the occasion, except as our Lord came to his rescue, so all of the faithful now will need the Master's hand stretched to their relief. Otherwise they would sink in discouragement, because of lack of faith.

Is there not a good lesson here for all who have been faithfully laboring in self-control, and in the Lord's service, to bring all their thoughts and words and doings into full accord with the will of God in Christ, and who as the Lord's people experience from the world, the flesh and the devil serious opposition? The lesson here, in harmony with its presentation elsewhere in the Scriptures, is that little progress can be made by the people of God until the Master himself shall join them; and that then their blessedness and privileges will be proportioned to the measure of their faith. How strongly this speaks to us, then, of continued faithfulness and of growth in faith, not in ourselves but in the Lord, and of his ultimate deliverance of all who put their trust in him!

In John's account we learn that as soon as our Lord and Peter got into the boat, immediately the wind and the storm ceased, and the ship was at the harbor. So will it be with the Lord's people, the "little flock". As soon as their faith has been fully tested at our Lord's second presence, he will join their number; and immediately the trials, storms, difficulties and oppositions will be at an end, and the desired haven of heavenly condition will have been reached. The kingdom will have come. Courage, then, dear brother-mariners on the sea of experience, seeking to make your calling and election sure! Let us note carefully the Master's words to the Apostle Peter as especially applicable to ourselves; namely, that all which will hinder us from walking out to meet our Lord is lack of faith. "O thou of little faith, wherefore didst thou doubt?"

Let us learn to trust the Lord, not only in matters which pertain to his church and all of its interests and affairs, but also in all of the matters and interests of ourselves and our families. The lessons will be profitable to us, and will prepare us for larger measures of divine favor and for the joys of the kingdom. And all of this faith is built upon a clear realization of the fact that our Lord Jesus is truly the Son of God. If he is the Son of God, he is true; and if he is true, then all the exceeding great and precious promises which he left for us may be relied upon, built upon, anchored into. And such reliance on them will give us the faith requisite for the overcoming of all the difficulties and obstacles of life, that we may come off more than conquerors through him who loved us and bought us with his own precious blood.

FROM THE OPEN FIELD

VINE OF THE EARTH RIPE

DEAR BROTHER RUTHERFORD:

Praise the Lord who has brought you and the other brethren back to your duties again! I have been to three conventions here this year and the keynote has been: The vine of the earth is ripe and ready for the winepress, let us be up and expedite her final exit. And your release just at this time synchronizes well with this spirit.

I have had the privilege of lecturing at Durban and Johannesburg on "The Finished Mystery" and have had the satisfaction of hearing several brethren testify to a better feeling toward the book. It is evident that the opposition literature has prejudiced some and, without going into the book itself properly, they condemn same. But I've not met with one *solid* objection here in South Africa. Thank God several have decided to consign the literature of the American opposition to the waste-paper basket in future.

Those who accept the book are filled with zeal as never before; those who reject it grow slacker and slacker and gradually get "at sea", even on the most fundamental questions. I know of one such brother here who has today less light than he had four years ago. Poor soul! May the Lord be merciful to him.

I would love to see you all in the flesh, but have little hope. But I do hope and trust to meet you beyond the vail. More and more I begin to emulate Brother Paul, to do "one thing" and to hearken to the injunction, "do your own business", which means our Father's business.

The truth is indeed a great sanctifier and it not only makes one free from weaknesses, but also transforms one slowly, but surely, so that one finds that, comparatively speaking, he is indeed a new creature in a very literal sense.

Praying God's richest blessing on all your endeavors, I am,

Your loving brother in Christ, J. J. THERON.—*Transvaal.*

"ENCOURAGING AND STIMULATING"

DEAR BRETHREN:

Grace and peace be multiplied unto you through God our Father, and our Lord Jesus Christ.

I have just finished reading the TOWER of the 15th of August and I want to express my appreciation for the rich feast, so encouraging and stimulating to faith. Surely such food as that can come from no place than from the Lord's storehouse. I am truly grateful to the giver of every good and perfect gift.

May the dear Lord continue to bless you, and may you continue to receive wages and to gather fruit.

Yours in the blessed hope, W. T. BAKER.—*Ohio.*

DETERMINED TO GRASP OPPORTUNITIES

DEAR BRETHREN:

Never have I written you before of my appreciation of your loving efforts to bring forth the food for the Lord's dear children, as he makes it known. But I have just finished reading the article, "Blessed are the Fearless", in the August 1 and 15 TOWERS. I have been encouraged almost beyond measure.

I am one of those who, while trusting and confident that God was working all things to the good of his people and his glory, was yet possessed of such fear as this article explains.

My heartfelt prayer is that we may all come forth with the fearlessness of Elisha, as the Lord directs the way. I am determined to grasp each opportunity for whatever service our Captain sends forth, knowing his grace is sufficient.

May the Lord's continued blessings be with you.

Your sister by his grace, LILLY LANG.—*Wash.*

"ENCOURAGEMENT AND COMFORT"

DEAR BRETHREN IN OUR LORD:

I wish you to know the helpfulness of August 1 and 15 WATCH TOWERS, "Blessed are the Fearless". I have carefully read both articles twice and will read them a great many times more. I have never found any difficulty in being bold when there was no danger; but to face real danger and realize the power and presence of the Lord requires a genuine closeness to him.

It is a source of encouragement and comfort to know how earnestly my heart responds to the Lord's voice as he speaks through THE WATCH TOWER. Whatever elements of weakness I may have seem to disappear as I feel myself stirred by the impulses which these wholesome words awaken. I desire, above all else, to live near to the Lord. It seems to me that I find myself nearer to him since I heard our dear Brother Rutherford and read August 1 and 15 TOWERS.

This spirit of encouragement seems equally stirred in the friends everywhere. It is the first thing the friends talk about when we meet them and is in their letters which they write when they welcome us before we visit them.

I thought it might encourage to write telling you of the Lord's blessing at your hands.

Ever grateful for the Lord's many favors,

Yours joyfully in his service, M. L. HERR.—*Pilg*

"HAS NOT CHANGED A BIT"

MY DEAR BRETHREN:

I am herewith renewing my subscription to THE WATCH TOWER for another year. Please continue to send them to me They are welcome guests whose bi-monthly visits I can not afford to miss. I have been carefully noting the tone of the TOWER since Brother Russell's death and realize that it has not changed a bit. This is further assurance that the same unerring Lord is still guiding in the affairs of the Society which has been organized to publish the glorious harvest truths. Being confident of the Lord's faithfulness we realize that even if half of the members of the Society should become unfaithful, he would supply the vacancies and still use it as his channel of truth. May the wisdom from above continue to guide all your efforts in the King's business until your activities on this side shall cease.

Your feeble brother by his grace, G. W. THOMAS.—*C. Z*

THE LORD'S METHODS ORDERLY

DEAR BRETHREN:

Just after posting to you the few thoughts on Hebrews, the June 15 TOWER came to hand in which you mention the Minor Prophet booklets. I must thank you for the kindly way you have put the notice, but am sorry such a thing has been necessary. I doubt not, however, that it was necessary. A few words dropped here and there are liable to be quickly transformed out of the original, as they pass from one to another. I have received letters addressed Tract Society, an ingenious guess at the meaning of the initials T. S.

I would like to say, dear brethren, as I said in writing to Brother Hemery a few weeks ago, I now feel it would have been better had I not taken it upon myself to print these comments. I feel I have recently had more light upon the subject of the orderly way the *Lord* is arranging and managing every feature of his work through the Watch Tower Bible and Tract Society. I wish I could have seen back last year, as I feel I now see. However, even a mistake upon my part may have been overruled for the blessing of some of his dear people.

A month or two ago I had to decide about a reprint of two or three of the booklets that had run out of stock. I am glad to say I could clearly see it to be the Lord's will to go no further in this matter.

I am one of those who, since coming into the truth, have been led to expect an early glorification of the little flock —1910, 1911, 1912. All my temporal affairs were arranged with a view to October 1914. Each time the Lord has seemed to be saying: "Thou must prophesy again", etc. (Revelation 10:11) The same message seems to have come to us last summer; and still we are permitted to serve in sacrifice our dear Master who has done so much for us.

I desire to express my deep appreciation of your faithful service for the truth and for the Lord's dear family. May you be kept humble and faithful to the end. With love,

Your brother by grace, T. STRACY —*Eng*

I. B. S. A. BEREAN BIBLE STUDIES

QUESTIONS FROM

MANUAL ON SERIES SIXTH

"STUDIES IN THE SCRIPTURES"

STUDY XI—"PASSOVER OF THE NEW CREATION"

Week of Oct. 5	**Q. 23-29**	**Week of Oct. 19**	**Q. 1- 7**
Week of Oct. 12	**Q. 30-36**	**Week of Oct. 26**	**Q. 8-14**

Question Manuals on Vol. VI, Studies in the Scriptures, 10c each, postpaid.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

ADDRESSES BY BROTHER W. A. BAKER

Marinette, Wis.	Sept.	21	Duluth, Minn.	Sept.	28
Black Creek, Wis.	"	22	Superior, Wis.	"	28, 29
Shiocton, Wis.	"	23	Two Harbors, Wis.	"	30
Clintonville, Wis.	"	24	Wrenshall, Minn.	Oct.	1
Manistique, Mich.	"	25	Aitkin, Minn.	"	2
Sault Ste Marie, Mich.	"	26, 27	Northome, Minn.	"	3

ADDRESSES BY BROTHER R. H. BARBER

Dayton, Ohio	Sept.	21	Knoxville, Tenn.	Sept.	28
Jamestown, Ohio	"	22	Bristol, Tenn.	"	29
Hamilton, Ohio	"	23	Johnson City, Tenn.	"	30
Louisville, Ky.	"	24	Morristown, Tenn.	Oct.	1
Shelbyville, Ky.	"	25	Dunlap, Tenn.	"	3
Lexington, Ky.	"	26	Chattanooga, Tenn.	"	5

ADDRESSES BY BROTHER T. E. BARKER

Saginaw, Mich.	Sept.	20, 21	Muskegon, Mich.	Sept.	28
Bay City, Mich.	"	21, 22	Empire, Mich.	"	29, 30
Midland, Mich.	"	23	Manistee, Mich.	Oct.	1, 2
Wheeler, Mich.	"	24	Mears, Mich.	"	3
Alma, Mich.	"	25	Grand Rapids, Mich.	"	5, 6
Edmore, Mich.	"	26	Reeds, Mich.	"	7

ADDRESSES BY BROTHER J. A. BOHNET

Moline, Ill.	Sept.	21	Des Moines, Ia.	Sept.	28
Muscatine, Ia.	"	22	Indianola, Ia.	"	29
Burlington, Ia.	"	23	Coburg, Ia	"	30
Keosauqua, Ia.	"	24	Glenwood, Ia.	Oct.	1
Moulton, Ia.	"	25	Kirkman, Ia.	"	3
Charitan, Ia.	"	26	Omaha, Neb.	"	5

ADDRESSES BY BROTHER A. J. ESHLEMAN

Nashville, Tenn.	Sept.	21	Tuscumbia, Ala.	Sept.	29, 30
Lebanon, Tenn.	"	22	Culman, Ala.	Oct.	2, 3
Murfreesboro, Tenn.	"	23	Birmingham, Ala.	"	4, 5
Milton, Tenn.	"	24	Walnut Grove, Ala.	"	6, 7
McMinnville, Tenn.	"	26	Gadsden, Ala.	"	8
Albany, Ala.	"	28	Boaz, Ala.	"	9, 10

ADDRESSES BY BROTHER A. M. GRAHAM

Tippecanoe, Ohio	Sept.	23	Kokomo, Ind.	Oct.	4, 5
Dayton, Ohio	"	24	Elwood, Ind.	"	6
Indianapolis, Ind.	"	25-28	Anderson, Ind.	"	7
Martinsville, Ind.	"	29	Losantsville, Ind.	"	8
Cooper, Ind.	Oct.	1	Richmond, Ind.	"	9
Crawfordsville, Ind.	"	3	Portland, Ind.	"	10

ADDRESSES BY BROTHER M. L. HERR

Mahaffey, Pa.	Sept.	20, 21	McClure, Pa.	Sept.	29
Curry Run, Pa.	"	22	Northumberland, Pa.	"	30
Altoona, Pa.	"	23	Harrisburg, Pa.	Oct	1
Alexandria, Pa.	"	24	Plainfield, Pa.	"	2
Coles Summit, Pa.	"	25, 26	Elizabethtown, Pa.	"	3
Lewiston, Pa.	"	28	Manheim, Pa.	"	4

ADDRESSES BY BROTHER O. MAGNUSON

Ironton, Ohio	Sept.	21, 22	Cincinnati, Ohio	Oct	1
Ashland, Ky.	"	23	New Albany, Ind.	"	2
Huntington, W. Va.	"	24	Jeffersonville, Ind.	"	3
Patrick, Ky.	"	25	Louisville, Ky.	"	5
Paintsville, Ky.	"	27, 28	Elizabethtown, Ky.	"	6
Elmgreve, Ky.	"	29, 30	St. Charles, Ky.	"	7

ADDRESSES BY BROTHER S. MORTON

Charleston, W. Va.	Sept.	21	Coburn, Va.	Sept.	30
Sun, W. Va.	"	22	Radford, Va.	Oct.	1, 2
MacDonald, W. Va.	"	24	Roanoke, Va.	"	3
Rock, W. Va.	"	25	Lynchburg, Va.	"	5
Princeton, W. Va., etc.	"	26-28	Hurt, Va.	"	6
Hemaker, Va.	"	29	Chatham, Va.	"	8

ADDRESSES BY BROTHER V. C. RICE

Salem, Ind.	Sept	20	Belmont, Ill.	Oct.	1
New Albany, Ind.	"	21	Centralia, Ill.	"	2, 3
Palmyra, Ind.	"	22	Belleville, Ill.	"	4
De Pauw, Ind.	"	23	E. St. Louis, Ill.	"	5
Indianapolis, Ind	"	25-28	Farmington, Mo	"	7
Vincennes, Ind.	"	29	Avert, Mo.	"	8

ADDRESSES BY BROTHER R. L. ROBIE

Elmira, N. Y.	Sept.	21	Rome, N. Y.	Sept.	30
Ithaca, N. Y.	"	23	Mansville, N. Y.	Oct.	1
Cortland, N. Y.	"	24	Spragueville, N. Y.	"	3
Auburn, N. Y.	"	25, 26	Watertown, N. Y.	"	5
Syracuse, N. Y.	"	27, 28	Boonville, N. Y.	"	6
Oneida, N. Y.	"	29	Johnstown, N. Y.	"	7

ADDRESSES BY BROTHER O. L. SULLIVAN

Freeport, Ill.	Sept.	21	Cedar Rapids, Ia.	Sept.	28
Clinton, Ia.	"	22	Decorah, Ia.	"	29
Dubuque, Ia	"	23	Mason City, Ia.	"	30
Waterloo, Ia.	"	24	Elma, Ia.	Oct.	1
Shellsburg, Ia.	"	25	Austin, Minn.	"	2
Iowa City, Ia.	"	26	Whalen, Minn.	"	3

ADDRESSES BY BROTHER W. J. THORN

Marion, Ohio	Sept.	21	Linton, Ind.	Sept.	30
Van Wert, Ohio	"	22	Wadesville, Ind.	Oct.	1
Ft. Wayne, Ind.	"	23	Boonville, Ind.	"	2
Muncie, Ind.	"	24	Hawesville, Ky.	"	3
Indianapolis, Ind.	"	25-28	Owensboro, Ky.	"	4
Dugger, Ind.	"	29	Evansville, Ind.	"	5

ADDRESSES BY BROTHER T. H. THORNTON

Albany, N. Y.	Sept.	20, 21	Greenfield, Mass.	Sept.	28
Troy, N. Y.	"	21, 22	East Hampton, Mass.	"	29
Hoosick Falls, N. Y.	"	23	Springfield, Mass.	"	30
Pownall, Vt.	"	24	Pittsfield, Mass.	Oct.	1
North Adams, Mass.	"	25	Worcester, Mass.	"	2
Orange, Mass.	"	26	Milford, Mass.	"	3

ADDRESSES BY BROTHER D. TOOLE

Indianapolis, Ind.	Sept.	25-27	Golden City, Mo.	Oct.	6
St. Louis, Mo.	"	28, 29	Jasper, Mo.	"	7
Rolla, Mo.	"	30	Carthage, Mo.	"	8
Lebanon, Mo.	Oct.	1	Aurora, Mo.	"	9
Springfield, Mo.	"	2, 3	Monett, Mo.	"	10
Ash Grove, Mo.	"	4, 5	Webb City, Mo.	"	11

ADDRESSES BY BROTHER L. F. ZINK

Racine, Wis.	Sept.	14	Osseo, Wis.	Sept.	21
Stevens Point, Wis.	"	15	Black River, Wis.	"	22
Plover, Wis.	"	16	Chili, Wis.	"	23
Withee, Wis.	"	17	Wausau, Wis.	"	24
Atwood, Wis.	"	18	Vulcan, Mich.	"	25
Marshfield, Wis.	"	19	Sault Ste. Marie, Mich	"	26-28

ADDRESSES BY BROTHER J. A. BAEUERLEIN

New Haven, Conn.	Oct.	5	Passaic, N. J.	Oct.	12

ADDRESSES BY BROTHER E. W. BETLER

Waterbury, Conn.	Oct.	5	Bethlehem, Pa.	Oct.	12

ADDRESSES BY BROTHER L. T. COHEN

New Britain, Conn.	Oct.	5	Easton, Pa.	Oct.	19

ADDRESSES BY BROTHER E. L. DOCKEY

Bridgeton, N. J.	Oct.	12	Hazelton, Pa.	Oct.	19
Vineland, N. J.	"	12	Wilkes Barre, Pa.	"	19

ADDRESSES BY BROTHER A. DONALD

Jersey City, N. J.	Oct.	5	So. Norwalk, Conn.	Oct.	12
Bayonne, N. J.	"	5	Stamford, Conn	"	12

ADDRESSES BY BROTHER A. D. ESHLEMAN

Reading, Pa.	Oct.	12	Newark, N. J.	Oct.	19

ADDRESSES BY BROTHER H. E. HAZLETT

Holyoke, Mass.	Oct.	5	Pen Argyl, Pa.	Oct.	19
Springfield, Mass.	"	5	Bangor, Pa.	"	19

ADDRESSES BY BROTHER G. H. FISHER

Allentown, Pa.	Oct.	5	York, Pa.	Oct.	12

ADDRESSES BY BROTHER W. F. HUDGINGS

Paterson, N. J.	Oct.	12	Kunkletown, Pa.	Oct	19

ADDRESSES BY BROTHER A. H. MACMILLAN

Auburn, Me.	Sept.	21	Cumberland, Md.	Sept.	28

ADDRESSES BY BROTHER R. J. MARTIN

New Brunswick, N.J.	Oct.	12	Lancaster, Pa.	Oct.	19

ADDRESSES BY BROTHER H. H. RIEMER

Tamaqua, Pa.	Oct.	5	Pottsville, Pa.	Oct.	5

ADDRESSES BY BROTHER F. H. ROBISON

Providence, R. I.	Oct.	5	Fall River, Mass.	Oct.	12

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Bridgeport, Conn.	Oct.	5	Boston, Mass.	Oct.	19

ADDRESSES BY BROTHER R. VAN HYNING

Cromwell, Conn.	Oct.	12	Worcester, Mass.	Oct.	19

ADDRESSES BY BROTHER C. A. WISE

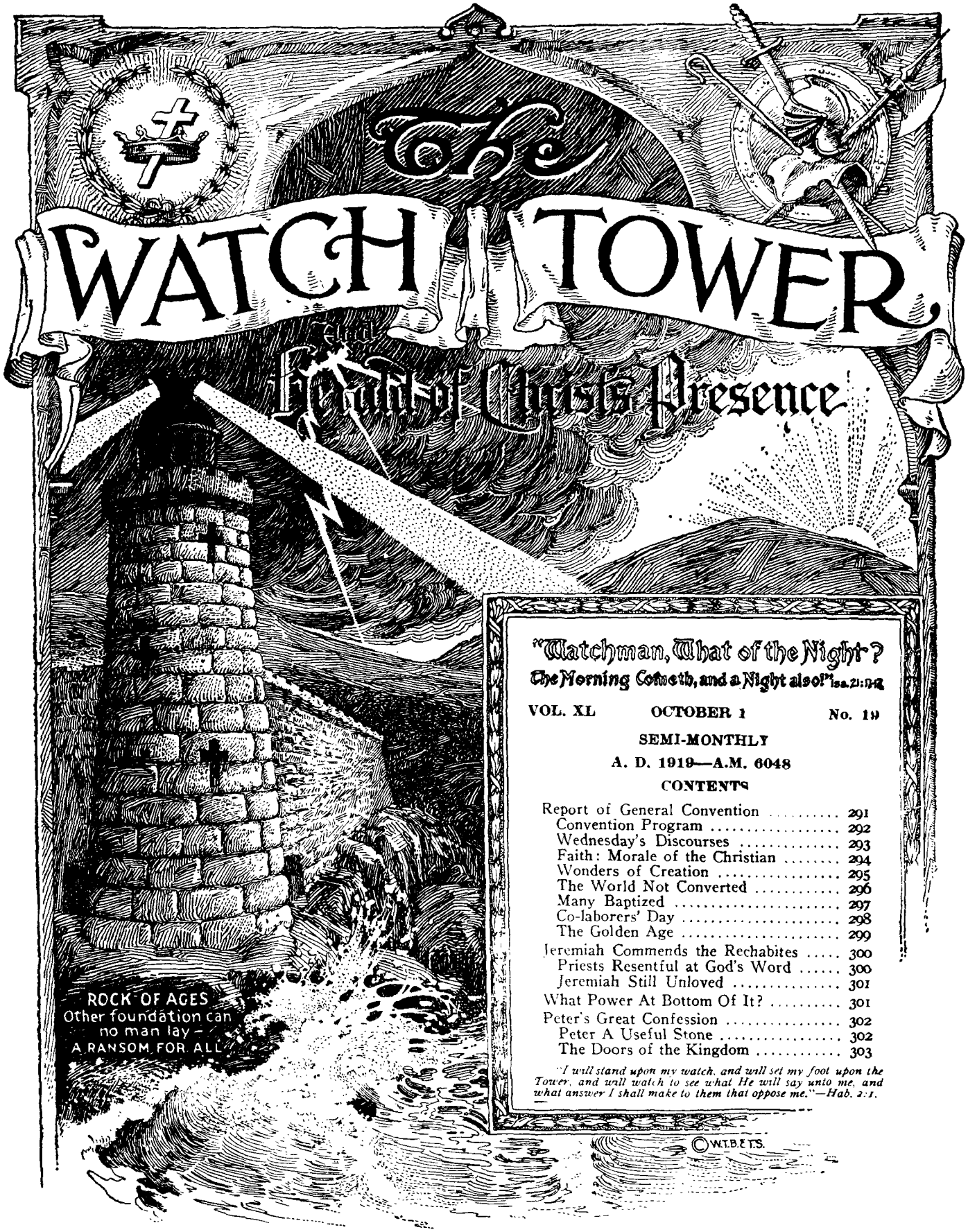
Wilmington, Del.	Oct.	5	Hartford, Conn.	Oct	12

ADDRESSES BY BROTHER C. H. ZOOK

New London, Conn.	Oct.	12	Elizabeth, N. J.	Oct.	19

Conventions to be Addressed by Brother J. F. Rutherford

Auburn, Me.	Sept.	21	Philadelphia, Pa	Oct.	5
Indianapolis, Ind.	"	28	Baltimore, Md.	"	12



"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11-12

VOL. XL OCTOBER 1 No. 19

SEMI-MONTHLY

A. D. 1919—A.M. 6048

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

©W.T.B.&T.S.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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WATCH TOWER BIBLE AND TRACT SOCIETY

117 FEDERAL ST., PITTSBURGH, PA., U. S. A.

The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

ANNUAL SUBSCRIPTION PRICE $1.00 IN ADVANCE.
SEND MONEY BY EXPRESS, BANK DRAFT, POSTAL ORDER, OR REGISTERED

Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

SOCIETY'S REMOVAL—CHANGE OF ADDRESS

As per more extended notice in our September 15th issue, the headquarters of the Society will be entirely removed to Brooklyn, N. Y., by or before October 1, the date of this issue. All correspondents addressing us will therefore please remember to send all communications, remittances, etc., to Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn, N. Y., from the time this issue is received. This request applies to all of the Society's activities.

CONVENTION AT BALTIMORE

A two-day convention will be held in Baltimore, Md., on October 11 and 12. The sessions on the 11th will be held in the Florists' Exchange Hall, corner Franklin and St. Paul Streets. The Sunday meetings are to be held in the Academy of Music, Howard Street, near Franklin. It is expected that Brother Rutherford will serve on October 12. For local information write Louis F. Hildebrandt, 806 North Carey Street, Baltimore, Md.

YOUR OWN OBITUARY

In most of the funeral services which the Society's traveling representatives have been called upon to conduct there seems to have been a dearth of *direct* relationship between the words spoken and the life of the deceased. This has not been the fault of the brother officiating, because in the majority of cases the dead was unknown to him. His remarks must, therefore, be somewhat impersonal in their nature. This is often disappointing to the bereaved relatives and friends, for they have assembled to pay respect to the life and character of the one whose association they have lost.

On such occasions those most capable of giving vital statistics and personal information regarding the deceased are usually too preoccupied with their grief and with extraordinary obligations to be able to give even that information which is familiar to them. Once in a while if the speaker arrives in time he can find a more distant relative or capable neighbor who can tell something about the dead; but this does not happen very often.

Our suggestion therefore is, that each of the Lord's people gradually, and as opportunity offers, write down such items in connection with his life as would be interesting from the standpoint of the Lord's Word—something of how and when he or she was led to the Lord, some words of appreciation of the Lord's goodness and providences, in short, whatever the Lord has meant to the testifier individually. Such remarks need not exceed a thousand words (shorter would do just as well) and they could be kept in an envelope marked "Personal: To be Used at My Funeral", or some such wording, and kept with one's personal effects, so that it could be easily found. At the time of one's demise and funeral such a testimony could be handed to the officiating brother and he would thus be able to make the service a fitting climax to a course of faithfulness, a sort of period to the living testimony just ended. Friends would listen who would not have listened before, while the speaker elaborated on this point of the statement, or gave Scripture substantiation for that.

It is not expected that the Lord's people should become literary artists—nothing could be further from our thought. A few simple, plain statements of the facts would serve the purpose better than any attempt at sermonizing, or dissertation on different Scripture passages, except as some particular Scripture, perhaps, had been of special help and comfort to the writer. We believe that if these suggestions are followed the funeral services of friends in the truth will become less like a public lecture and more like a personal testimony to the bereaved family and friends. Do not, of course, send such items to us, but keep them against the day of possible use.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL OCTOBER 1, 1919 NO. 19

REPORT OF GENERAL CONVENTION

ATCHING and waiting, in an attitude of prayer, this has been the condition of the International Bible Students for the year or more last past;—watching the Lord's leading, and waiting for a wider publication of the message of the kingdom; praying at all times for the Father's guidance and blessing. Nothing in this world brings such happiness to the heart of the Christian as the privilege of glorifying the heavenly Father's name by telling others of the blessedness that shall come to mankind when Messiah's kingdom is in full operation.

Since Brother Russell passed into glory there have been no general conventions until this year. But in July of this year the thought was conceived that we should have a general convention of our brethren where, for a season, we could come aside from the world and devote a number of days to sweet fellowship and study of the Word of God. It was believed that this would stimulate the brethren to greater zeal and confidence in all the Lord's arrangements.

Cedar Point, Ohio, was selected as the place, and it indeed proved to be an ideal spot. Situated as it is upon a narrow peninsula jutting out into Lake Erie, and being less than half a mile wide, the waves of the beautiful lake can be seen on either side while one walks amid the trees that cover the ground. Sometimes the waters are storm driven and the waves run high, dashing with fury the slender strip of land, even as turbulent conditions surround God's people everywhere; and then again the lake is placid and calm, suggesting the calmness that will invade the hearts of men when the Savior of man stands up and says to the troubled, restless sea of humanity: "Peace, be still!" Through the middle of the outer Point lies a quiet lagoon, on whose tranquil surface are mirrored the giant cottonwoods, the stately elms, the slender ash which grow long the grassy banks. Even so the Lord's children, in the midst of earthly society, mirror the beauties of his handiwork in proportion as the peace of God, which passes human knowledge, keeps guard in their hearts and minds.

The public season at Cedar Point closed this year on September 1. And arrangements were made for our Society to have full possession of the hotels and auditoriums, beginning in the afternoon of that day. The week previous to our visit there was a stormy one; the lake was turbulent; there was much rainfall: the week our convention was there the weather was well-nigh perfect, there being but one rain, which came at night and did not at all disturb or interfere with those attending the convention or the meetings. Monday forenoon the hotel was being vacated, according to the previous arrangement of the management, and many who had been there for a time reluctantly withdrew, because of the pleasant conditions surrounding.

The hotels at Cedar Point accomodate approximately 3,000 people, and we had not anticipated more than that number. Just across the bay is the beautiful little city of Sandusky, with a number of hotels and private rooming houses, and in addition to these a large number of private homes willing to entertain the Bible Students.

THE FRIENDS ARRIVE

On Monday morning, September 1, the friends began to arrive, smiling and happy, as are always those who walk in the footsteps of the Master. At first they came slowly, and when the convention opened at three o'clock in the afternoon less than 1,000 persons were in attendance. Later in the day, however, came special trains from Pittsburgh, New York, Boston, Chicago, Columbus, and many other places, and special cars from numerous points; also steamboats and automobiles of every description laden with the brethren. By midnight 3,000 persons or more were on the ground. The assignment of the friends at the hotel was no small task, and the local hotel authorities were overwhelmed with the work. They expected, of course, that our brethren would be fretful and complaining because they had to stand in line and wait long for assignments; but on the contrary the brethren manifested a degree of cheerful endurance beyond the understanding of the ordinary man. Brother Macmillan's previous experience as a hotel clerk, and Brother Martin's wide experience, were used to good purpose. They volunteered their services to the hotel management, which gladly accepted them. These two brethren stood behind the counter till after midnight, assigning the friends to rooms, while Brother Rutherford and many of the others acted as bell boys to carry the baggage and help the friends get to their rooms. It was a happy throng, rejoicing that they could come together again.

Tuesday morning the convention was in full swing, and it was soon discovered that the auditorium, seating 2,500, was far too small to accomodate those in attendance. Another hall was requisitioned, and still another, and the large foyer of the hotel, until four meetings were running at the same time; and still these four halls were inadequate to accomodate the people. The weather being so fair, a spot was found amid the trees in the open where thousands of people could be seated and hear the speaker without difficulty. There, beneath that leafy dome, where the glory of heaven shone through and cast a lacy fretwork of sunshine and shadow on the ground, were held the remaining forenoon and afternoon sessions of the Convention.

Still the brethren continued to arrive. The hotels at Cedar Point were filled, the hotels at Sandusky, and hundreds of private homes were well filled; and by Friday fully 6,000 of the Bible Students were in attendance or had been in attendance on the grounds.

The attendance on Sunday was augmented still more, and it is estimated that fully 7,000 people attended the public lecture delivered by Brother Rutherford in the grove Sunday afternoon. The local ticket agents informed one of our office force that during the convention they sold 7,500 extra tickets returning from Sandusky, thus giving a good indication of the number that attended.

OPENING THE CONVENTION

The convention opened promptly at three o'clock Monday afternoon by an address of welcome delivered by Dr. McCosh of Detroit, which was responded to by the President of our Society, who then, in turn, introduced Brother Van Amburgh as the permanent chairman of the convention. After a few timely remarks Brother Van Amburgh conducted a praise and testimony meeting for the rest of the afternoon. Brother C. J. Woodworth was assistant chairman of the convention, and for the purpose of conducting other meetings it was necessary to have Brother Martin chairman of an additional meeting, and Brother Fisher of still another. It was remarkable to watch the interest manifested by the friends. Cedar Point claims to have one of the finest bathing beaches in the world. It has long been a great resort for bathers. But with several thousand people at Cedar Point every day, seldom any of the truth friends were seen bathing in the lake.

It had been arranged to have the Bethel service in the dining room at the breakfast hour, but since the dining hall had places for only about 1,100 at one sitting, it was soon discovered that such an arrangement was not practicable. Consequently the friends assembled on the beach each morning at seven o'clock, and as the sun's rays fell gently upon the waters of Lake Erie, there morning Bethel service was conducted, and the day was begun with joy of heart and thankfulness for each progressive step of the convention. At nine o'clock the regular meetings opened, strictly in accordance with the program previously published. That we may preserve a record of the program of this convention we here insert it as published:

Convention Program

Monday, September 1st

8:00 p. m.	Grand opening rally	
	Address of Welcome	Brother McCosh
	Salutation	President of Watch Tower Bible & Tract Society
	Praise, Prayer and Testimony Service	
7:30 p. m.	Praise Service	
8:00 p. m.	Discourse	Brother Van Amburgh

Tuesday, September 2nd

9:00 a. m.	Praise and Prayer Meeting	
9:30 a. m.	Discourse	Brother Barker
10:30 a. m.	Praise and Testimony Service	
11:00 a. m.	Discourse	Brother Barber
2:00 p. m.	Praise and Prayer Service	
2:30 p. m.	Discourse	Brother Sexton
3:30 p. m.	Praise Service	
3:45 p. m.	Discourse	Brother Rutherford
7:30 p. m.	Praise and Prayer Meeting	
8:00 p. m.	Discourse	Brother Sullivan

Wednesday, September 3rd

9:00 a. m.	Praise and Prayer Service	Brother Bowin
9:30 a. m.	Discourse	Brother Howlett
10:30 a. m.	Praise and Testimony Service	Brother Hazlett
11:00 a. m.	Discourse	Brother Fisher
2:00 p. m.	Praise and Testimony	Brother Dockey
2:30 p. m.	Discourse	Brother Thorn
3:30 p. m.	Praise Service	Brother Roberts
3:45 p. m.	Discourse	Brother Rutherford
7:00 p. m.	Discourse	Brother Perrin
8:00 p. m.	Discourse	Brother Toole

Thursday, September 4th

9:00 a. m.	Praise and Prayer Service	
9:30 a. m.	Discourse	Brother Williams
10:30 a. m.	Praise and Testimony	
11:00 a. m.	Discourse	Brother Robison
2:00 p. m.	Praise and Testimony Service	
2:30 p. m.	Discourse	Brother Pickering
3:30 p. m.	Praise Service	
3:45 p. m.	Discourse	Brother Macmillan
7:30 p. m.	Praise Service	
8:00 p. m.	Discourse	Brother Graham

Friday, September 5th - Co-Laborers' Day

9:00 a. m.	Praise and Prayer Service	Brother Zook
9:30 a. m.	Discourse	Brother Magnuson
10:30 a. m.	Praise and Testimony Service	Brother Rice
11:00 a. m.	Discourse	Brother Salter
2:00 p. m.	Colporteur Testimony Meeting	Brother Van Hyning
3:00 p. m.	Address to Co-laborers	Brother Rutherford
4:00 p. m.	Discourse	Brother Martin
7:30 p. m.	Praise Service	
8:00 p. m.	Discourse	Brother Thornton

Saturday, September 6th

9:00 a. m.	Praise and Prayer Meeting	
9:30 a. m.	Discourse	Brother Baker
10:30 a. m.	Praise and Testimony	
11:00 a. m.	Discourse	Brother Woodworth
2:00 p. m.	Praise Service	
2:15 p. m.	Discourse	Brother Bohnet
3:15 p. m.	Discourse: "Baptism and Its Import"; followed by water immersion.	Brother Wise
7:30 p. m.	Praise Service	Brother Cohen
8:00 p. m.	Discourse	Brother Herr

Sunday, September 7th

9:00 a. m.	Praise and Prayer Service	
9:30 a. m.	Discourse	Brother Morton
10:30 a. m.	Praise and Testimony	
11:00 a. m.	Discourse	Brother Whelpton
2:00 p. m.	Praise and Testimony	
3:00 p. m.	Discourse: "The Hope for Distressed Humanity"	Brother Rutherford
7:00 p. m.	Praise and Testimony	
7:30 p. m.	Symposium: "Fruits and Graces of the Spirit"	Brother Rice Brother Robie Brother Baeuerlein Brother Riemer Brother Hudgings Brother Zink
9:00 p. m.	Love Feast	

Monday, September 8th

9:00 a. m.	Discourse	Brother Thrutchley
10:00 a. m.	Discourse	Brother Boyd
10:45 a. m.	Farewell Praise and Testimony Meeting	

The Sandusky *Register* each day carried a lengthy report of the proceedings of the convention, and quoting from it we append hereto a brief outline of the speakers and what was said. Their Tuesday issue announced:

CONSECRATION THE KEYNOTE

"The Bible Students' convention at Cedar Point is now in full swing. One and all seem to be very devout, and yet extremely cheerful and jovial people. Meetings and more meetings seem to be the order of the day—and of the evening also. These people apparently never tire of meetings, sing lustily their anthems, which are of the old-time devotional character, and carry with them even into the large dining rooms and eating places the spirit of worship. Nevertheless, peculiar as

it may seem, they do not appear to be of the over-sanctimonious kind of persons, and do not carry with them the 'better-than-thou' attitude.

"Nothing seems stranger than to observe the general mutual acquaintanceship of almost all of the 4000 and more delegates now convened. They address each other by name, and the air is full of 'Brother So-and-So' and 'Sister So-and-So', as though each and every one was a life-long friend of the other, although, upon inquiry, it is learned that they are from most distant parts of the country.

"Although it was close onto midnight Monday before all the room assignments had been made and the arriving conventioners were all finally allocated, the announced early-morning praise service at 7 o'clock was overflowingly attended in the large breakfast room. At The Breakers it takes three complete relays to accomodate the over 2,200 delegates assigned to that hotel alone.

"Beginning Wednesday morning, the propitious weather continuing and permitting, a sunrise, open-air prayer and praise service will be conducted on the beach in the front of The Breakers hotel.

"The main auditorium was filled to capacity, and many standing, for the Monday evening meeting.

"Consecration seemed to be the keynote of the Bible Students' convention on Tuesday. The speakers, without premeditated intent or knowledge of each other's talks, made stirring appeals to the large audiences, which gave rapt attention, for a continuation of their complete consecration to do 'the Lord's will', as they expressed it.

"Although the main auditorium's capacity was increased by additional chairs to 2,200 and it was originally contemplated to have at least five different one to two-hour Bible lectures during the day, at the very first session it was demonstrated that this would be entirely inadequate. Accordingly, the Agricultural Hall, seating 600, was arranged for an overflow meeting, as well as the capacious Breakers hotel lobby, and larger parlors were similarly converted into halls for overflow meetings."

THE CHURCH AN UNKNOWN QUANTITY

The Sandusky *Register* of Wednesday says:

"The gist of President Rutherford's speech was the encouragement to Christians that we are living in a time of great stress, when all the world is disturbed, when men's hearts are failing them for fear of what they see coming upon the earth; that the Christian, instead of fearing as the world fears, should have an abiding confidence in the Lord and therefore be of a sober mind, and watchful unto prayer. He said:

"'The world does not and cannot understand the position of a truly consecrated child of God. The Apostle Paul gives us the correct key note when he addresses his words to the Christian, saying: 'For though we walk in the flesh, we do not war after the flesh!' The new creature in Christ Jesus consists of a new will that is wholly surrendered to do Jehovah's will; a new mind that is in course of development from the time of consecration unto death; the new heart, which means the seat of affections—affections being set on heavenly things.

"'And having this newness of life begun, it must have an organism, and therefore the Apostle says: 'We have this treasure in earthen vessels.' To the world in general a Christian looks like any other man, but from God's standpoint he is a new creature, and in order to win the prize that is set before him he must deport himself in accordance with the divine rules.

"'The divine rule prohibits, then, the followers of the Lord Jesus from taking human life, because he has not power to restore it, and the right to take it belongs only to Jehovah. He is commanded to do good unto all as he has opportunity, and wrong unto none. This rule applies to a Christian only, and has no application to the man of the world who has not fully consecrated himself to do God's will.

"'It takes a great deal of courage to be a soldier upon the battlefield, and men who go over the top manifest this courage as the world knows courage and bravery; but it takes a vast deal more courage to be a faithful soldier of the cross, who is without fear of man; who fears not anything that man might do to him; who fears not death; who fears nothing except Jehovah; who desires to do the will of the Lord and receive his approval above all things else, because the approval of Jehovah means to such life everlasting on a higher plane. A repudiation of his covenant with Jehovah would mean his loss of everything—his eternal existence, every future hope of happiness, peace, or joy, and even life itself. So when a Christian truly recognizes his position before Jehovah he realizes that he must be obedient to the Lord's arrangement, and cannot be moved by fear of anything else.

THE CHRISTIAN'S MISSION

"'Every Christian recognizes his obligation to the government wherein he lives, and cannot willfully be a law-breaker. No true Christian, therefore, could be willfully a seditionist. We are taught to pray for the governments and kings of this world, and thus we do.

"'A Christian's mission on earth, however, is to proclaim the message of the Lord's kingdom of righteousness, which will bring blessings to the whole groaning creation.

"'And just as a man who is being trained for a physician could not devote his time to the trade of a blacksmith, just so one who is being trained under the great Teacher to be an assistant physician for the Word's blessing could not devote himself to something in this world that would be inimical to his interests and the interests of the Lord's Kingdom. For this reason Christians have never been understood by the world. Jesus was misunderstood and was persecuted; St. Stephen, the first Christian martyr, was persecuted to death for the same reason; the Apostle Paul was imprisoned four years because he was misunderstood; Martin Luther suffered great persecution at the hands of the people for his conscientious adherence to the principles of Christianity; and the Lord Jesus said to his followers: 'If the world hate you, be not surprised, because it hated me before it hated you. If ye were of the world the world would love its own, but because I have chosen you out of the world, therefore the world hateth you.' (John 15:18, 19) A part of the Christian's sacrifice is to be misunderstood, but the happy part of it is when the mists clear away and he is understood, having proven his loyalty and faithfulness even unto death;—then he has the promise of life on the highest plane. Jesus said to such: 'Be thou faithful unto death, and I will give you the crown of life'; 'Fear not, little flock; it is your Father's good pleasure to give you the kingdom.'—Luke 12:32; Revelation 2:10.'"

WEDNESDAY'S DISCOURSES

We quote from Thursday's issue of the *Register* as follows:

"Pastor M. A. Howlett, in speaking took as his text Matthew 22:35-40, particularly the 37th and 39th verses: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself.'

"He stated that this was the epitome, as the Master stated, of all the law and the prophets, and therefore represented the love of justice, or the love that would lead its possessor to render justice to all.

"He referred to Jesus' statement in John 13:34, 35: 'A new commandment I give unto you, that ye love one another as I have loved you.' This represents, he averred, the love that leads to self-sacrifice, that really goes beyond the line of justice.

"The speaker then went on to describe the scope of the love of simple justice, showing that this quality of character is the first thing that one who becomes a Christian must attain and develop; that this would lead the follower of the Lord to be 'just before he is generous'.

"Then, taking up the various parts of this quality, he showed that to love the Lord God 'with all one's soul' means that one's whole being must be consecrated to serve the Lord and no matter what the work in hand may be, the true Christian must 'do all to the glory of God' (1 Corinthians 10:21), whether this be housework, business, or preaching the gospel. To love God 'with all one's mind' means to see that the mind is kept full of pure, loving, wholesome thoughts, that so the words and actions may be acceptable to God.

"Then, to 'love one's neighbor as one's self' implies that a true Christian should have a heart-development of 25,000 miles; in other words, should have a heart big enough to love the whole world, even his enemies.

"Finally the speaker enumerated three rights, or prerogatives, that belong to the heavenly Father: (1) the right of headship; (2) the right to reward; and (3) the right to punish.

"He said that anyone who is a Christian and causes false reports to be circulated about another person, is violating these prerogatives in that he is causing that person to be judged

and to suffer. Many, he went on to explain, try to be information bureaus, and are really 'inflammation bureaus,' in that they give forth tales that cause friction and inflammation.

IS IT TRUE, KIND, NECESSARY?

"The speaker closed with the explanation of a simple rule which will, if put into practise, prevent the Christian from violating the law of justice and brotherly love in his words. This rule is that every statement be made to pass through three requirements before it is allowed to have utterance, namely, 'Is it true? Is it kind? Is it necessary?' He said that with this rule there would be far less talking done in the world and far less trouble would prevail.

"Pastor O. L. Sullivan spoke on 'Pulling Down Strongholds of Error,' choosing as his text 2 Corinthians 10:3, 4. He declared that the proclamation of the truth would result in the overthrow of everything founded upon selfishness, injustice, or graft of any kind, stating that it was manifest that this overthrow of all unrighteousness began in 1914 and was increasing in momentum. He added that it was a remarkable fact that Christians who know and believe that the present world-confusion means the dawning of a better day are confident and undisturbed amid the turmoil, being confident that God is at the helm.

"The great need of coöperation among true Christians in forwarding the message of truth was emphasized by the speaker, contentment amidst reconstruction difficulties was strongly recommended. He stated that a great responsibility rested upon each one entrusted with the knowledge of God's plan of the ages to proclaim Messiah's Kingdom come! The speaker then took up the prophecy of Jeremiah 50:41-46, and interpreted the phrase 'people from the north' to mean bolshevism, which he characterized as 'mental influenza' and the greatest menace that has ever threatened organized government.

"Taking up 1 Kings the 19th chapter, the speaker applied the experiences of Elijah and Elisha to the present time. He showed that these were typical of the experiences of true Christians, and commented upon the fearlessness of Elisha. He stated that Elisha carried on the work of Elijah and both represented one class—the true, fearless followers of Christ.

"Pastor Sullivan then explained the meaning of the word Elisha to be 'Great Deliverer'. He applied this to Christians, and said that their mission is to preach deliverance to mankind—to tell mankind that Christ's Kingdom of peace and justice is now at hand, when all shall be delivered from oppression, persecution, disease, pain, and death.

FAITH: MORALE OF THE CHRISTIAN

"J. F. Rutherford, president of the Watch Tower Bible & Tract Society, Wednesday afternoon before a great crowd of 5,000 students attending the convention at Cedar Point, said that Bible prophecy is fulfilled and the reconstruction period for blessing humankind is at hand. He said:

"'We are living today in a most important period of the world's history. The consecrated Christian whose mind is illuminated by the holy Spirit can understand prophecy when it is fulfilled or in course of fulfillment. The non-Christian does not understand prophecy. It indeed appears as foolishness to him. He witnesses the events that are transpiring and takes it for granted that these merely happen by chance.

"'The reason for this is because the non-Christian has no faith. Faith means an intellectual understanding and appreciation of the Word of God, and a confident reliance upon that word. The Scriptures declare, 'The natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned'. (1 Corinthians 2:14) It is not astonishing, then, that the unbeliever scoffs at the interpretation of prophecy.

"'God's dealing with the Jewish people was not only for their benefit, but for the special purpose of making types and shadows of greater events to transpire. Hence prophecy is properly defined as history written in advance. That which pertains to the world is a record of the world's history in advance, foreknown and foretold by Jehovah through holy men of old who wrote under inspiration. That which pertains to the church is a history of the church in advance, written under the direction of Jehovah and intended to be understood only by the spiritually minded.

"'The experiences of Elijah, as clearly set forth in the Scriptures, represented in type the experiences of the followers of Jesus and the work they should do on the earth. The experiences of the Prophet Elisha, who was anointed in the stead of Elijah, picture another part of the work of the same class of Christian people. Ahab, the king of Israel, was a type of the civil powers, while Jezebel, his unrighteous queen, typified the unholy systems that operate under the name of Christ. Both Elijah and Elisha were very unpopular with Ahab and Jezebel and persecuted by them. The church has found its experiences to correspond with this. Hence, when the Christian has such experiences, instead of being astonished he regards it as an evidence that the Lord is dealing with him as one of the class whom he is selecting for a special purpose. The lesson the Lord intends to teach his people, then, is this: that they should have full faith and confidence in God and in the Lord Jesus Christ; that they should serve the truth in righteousness, without fear of man or man-made institutions; and this was particularly pictured in the experiences of Elijah and Elisha.

"AFORETIME FOR OUR LEARNING"

"'It may be asked, How do we know that the Lord caused these things in olden times to be recorded for the benefit of the church? The Scriptures answer: 'Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope'. (Romans 15:4) And again, 'All these things happened unto them for ensamples [types], and they are written for our admonition, upon whom the ends of the world [ages] are come'. (1 Corinthians 10:11) We have reached the end of the world, as clearly shown by Biblical testimony. Even wise men of the world recognize this fact. The term world means order of things. We are witnessing the passing away of the old order and the coming in of the new. Therefore, we have the additional proof that the unfolding of the prophecies would be at this time for the benefit of that class of Christian people whose hearts are wholly devoted to the Lord's cause.

"'In the light of these prophecies, Bible students can plainly understand why so much persecution came upon them during the recent war. It was not limited to one country, but took place in many countries. Instead, therefore, of being discouraged or downcast by these experiences, they rejoice to know that they are counted worthy to be partakers of the sufferings of Christ. The five thousand people that have come to this convention from every part of the United States and Canada witness by their presence, by their beaming countenances, that they are rejoicing in all the experiences through which they have been privileged to pass up to this time. St. Paul says, 'For unto you it is given in the behalf of Christ, not only to believe on him, but as a privilege also to suffer for his sake'. (Philippians 1:29) 'If we suffer with him we shall also reign with him.' (2 Timothy 2:12) We may be assured, then, that unless we have some experiences like unto the Lord and the Apostles we could not have the witness that we are his. The Lord caused St. Peter to say: 'Beloved, think it not strange concerning the fire that is to try you, as though some strange thing had happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye, for the spirit of God that leadeth to glory rests upon you: on their part [the non-Christians] he is evil spoken of, but on your part he is glorified. If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf.' (1 Peter 4:12-16) The world cannot understand why the Christian is happy amidst trials and tribulations. The men of the world reason that when one becomes a Christian he ought to expect to have more natural blessings than before, but the consecrated Christian sees that it is his privilege to walk in the footsteps of Jesus and suffer in the same character of suffering that Jesus and the Apostles experienced, in order that he might be qualified to associate with Jesus in the great work that is to follow in uplifting and blessing mankind. St. Peter makes this clear, saying, 'For hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow in his steps'.—1 Peter 2:20.

OFFENCES MUST COME

"The history of the footstep followers of Jesus from the days of the Apostles until now shows that all who are willing to live a sacrificial life and be true, faithful and loyal to the Lord and his cause have suffered persecution at the hands of those who have misunderstood them. As an example, John Bunyan spent twelve years in prison because of his faithful adherence to the principles of Christ. It will ever be so until

the church is finished. Then those who have engaged in the persecution will be sorry. The Scriptures indicate that they will weep tears of bitterness. Many of such have thought that they would be the chief ones in heaven, not understanding what heaven is. Yet, after all their tears are wiped away and they see that God has a gracious provision for all mankind and that through Christ, head and body, he will offer restitution blessings to all the world, then they will be glad. During this period of reconstruction under the Christ, all those of the world, learning obedience and humbly walking before the Lord, shall be lifted up and blessed with life, liberty and happiness. We confidently believe that the end of the journey of the church is at hand and that within a short time all its members will be removed from the earth; that the time of trouble now on the world will then cease and the Sun of Righteousness, rising with healing in its beams, will bring comfort and peace and blessings to the people. The faithful, however, the ones who cheerfully endure trials and tribulations for the truth's sake, for righteousness' sake, even unto the end—these shall be privileged to be associated with Christ in extending the blessings to the groaning creation. Seeing this coming to pass, the Christian has every reason to rejoice and he can appreciate the Apostle's words, when he said: 'Rejoice in the Lord; and again I say, Rejoice!'"

We quote from Friday's issue of the *Register*:

"Describing creation from the beginning until the present day, Pastor J. B. Alford, Texas, told the 5,000 Bible students assembled at Cedar Point yesterday, that God was bringing about his wonderful creation of a perfect earth in a perfectly natural way, in harmony with his own natural laws.

"The address created a profound impression, as did one by Prof. F. H. Robison, Pittsburgh, formerly of Cleveland, serving as foreign secretary of the International Bible Students Association. He spoke of the episode of the Lord with His disciples after the woman of Samaria had been greeted by him at the well. A. H. Macmillan, Nova Scotia, also talked.

THE WONDERS OF CREATION

"Pastor Alford spoke on the topic: 'The Wonders of Creation'. He stated that Bible students had often heard and studied of the times of restitution of all things in respect to mankind, but that he intended to bring before their minds the material side of this restitution, as it will relate to the atmosphere, plant and animal life, and cosmogony in general.

"He said in part: 'Man was created perfect in mind, body, and morals, an earthly image of his Creator, and to him was given the blessing of Jehovah and the commission: 'Be fruitful, and multiply, and fill the earth, and subdue it, and have dominion'. (Genesis 1:28) Evidently the purpose of the Lord was that if man remained in his pristine purity and perfection, that he would not only take care of the especially prepared Garden of Eden, where everything was perfect, but would extend that Garden until it took in the whole remainder of the earth, which was not brought up to the same standard of perfection as Eden.

"'However, we must not think that the remainder of the earth was in the condition in which it is now. In spite of all the progress during the last century along agricultural lines, the earth outside the Garden of Eden was far in advance of the best cultivated parts of the earth today. This is proven by the discovery of buried fossil remains of many varieties of luscious fruits now extinct; such a discovery was reported as having taken place in the state of Pennsylvania on July 3d of this year, the report being in the 'Saturday Blade' published in Chicago, July 5th, 1919.

"'This condition of luxuriance was sustained as long as the earth was surrounded by the canopy of vapor, called by scientists 'the last ring', which caused the whole earth to be one vast greenhouse, because the sun's rays could not strike the earth directly, but gave a diffused, equable light and temperature.

"'A tremendous change took place when the ring broke and precipitated itself upon the earth, causing the Biblical flood, the 'Ice Age' of the scientists. Our seasons began at that time, with the extreme heat and extreme cold; and from that time began the present condition of the earth, when the curse began to operate fully: 'Thorns and thistles shall the ground bring forth'. (Genesis 3:18) A whole earthfull of exuberant life was destroyed, both animal and vegetable.

ECONOMY OF GOD'S ARRANGEMENTS

"'This is evidenced by the present atmosphere surrounding the earth. Scientists tell us that 77 percent of the atmosphere is nitrogen, an inert gas which undergoes no change when it is breathed by animal and plant life. This, we are informed by those who have made it a study, is a gas composed of organic substances decomposed and changed to gaseous form; in other words, the element called nitrogen is the direct result of decomposition of organic matter, at the time of the flood.

"'The Lord promised that in the time of the end of the present evil order of things, when the time has come, not to destroy the earth, which 'abideth forever', (Ecclesiastes 1:4) but to usher in a new order of things, that then 'knowledge shall be increased, and the wise shall understand'. (Daniel 12:4, 10) Hence, even the scientists and evolutionists are learning more and more about the earth. In fact, everybody is learning something except the modern theologian.

"'Now that the time is near when man will regain his lost dominion he is learning how to 'subdue the earth', to harness the elements to do his bidding. For instance, by growing certain leguminous plants, which have the power to extract the nitrogen from the air by a process of osmosis, through nodules on their roots caused by certain microbes, the nitrogen is returned to the soil, oftentimes increasing the value of the land $25.00 per acre. Also, in the culture of pecans in Texas, where previously in the wild state it took forty years for a pecan tree to come to full bearing, now it begins to bear fruit eight times the size of the wild pecan on the third year after planting, and is in full bearing in eight years, producing $350.00 worth of fruit per acre.

"'The wonderful economy of God is evidenced by the fact that when the resurrection takes place, and 'all that are in their graves shall come forth', by the end of the thousand years of the Millennium, all the nitrogen will have been used from the air for the creation of the twenty billions of human bodies, and for the enriching of the soil of the earth, so that the restored human race will find the atmosphere composed of oxygen and carbon-dioxide, the oxygen for the human race and the animals, and the carbon-dioxide for the plant life, and as in the process of respiration animal life gives out carbon-dioxide and takes in oxygen, and plant life the opposite, each would harmonize and coöperate with the other.

"'This gives a faint idea of how the Lord God Almighty will bring about his wonderful creation of a perfect earth, in a perfectly natural way, in harmony with his own laws of nature. If the world of mankind could only catch a glimpse of God's wonderful plans, it would bring them on their knees before him in heartfelt praise and adoration for such a wonderful plan and such a wonderful God.'

THE NEW CREATURE'S FOOD

"Professor Robison selected as his topic John 4:32-36, describing the episode of the Lord and his disciples after he had spoken with the woman of Samaria at the well. His disciples urged the Lord to eat, as it was time, and he replied: 'I have meat to eat that ye know not of'. The speaker explained that at this time the Lord had been anointed with the holy Spirit, and thus had been begotten as a new creature, but he was speaking to those who had not yet been thus begotten; hence his words, 'meat to eat that *ye* know not of'. And what this meat or food was, the Master explained, saying: 'My meat is to do the will of him that sent me, and to finish his work'.

"'What was the comparison the Lord used here? The Lord was here telling them that his food (the word translated 'meat' meaning 'food' in a general sense) was to do what God wished him to do. Food is what we take into the system, to nourish it, keep it active, and to sustain it. So the Master, as a spirit-begotten new creature, was simply stating that to do the will of God was what was nourishing this new creature, keeping it active, and sustaining it. Of course, the disciples could not understand him, even as no one not begotten of the Spirit can understand this at the present.

"'At Pentecost, however, the followers of the Lord were also anointed with the holy Spirit, thus also begotten as new creatures, and from thenceforth the church, composed of the true followers of the Lamb, wherever they might be, can and do appreciate the Lord's words. Also, they themselves are of the same mind, and their food as new creatures is to do the will of the Father in heaven.

"'But was not our Lord always doing the Father's will, even before he came to earth? He tells us he came to do God's will. (Hebrews 10:7) The distinction is that now for the first time he was doing God's will when it meant the suffering of persecution, ignominy and shame. Yet, even in the Garden of Gethsemane, he was able to say: 'Not my will, but thine be done,' that is, 'Although I would that this cup

pass from me! that if it be possible, I be not crucified as a blasphemer against God, nevertheless, notwithstanding, irrespective of my own will, choice, or preference, not my will, but thine be done'.

"'Think what this meant! The one in all the universe most faithful to the Father would have to die an ignominious death, as a malefactor and a blasphemer. Not only at the end of his ministry, but from beginning to end of his three and one-half years of trial time, the Lord Jesus showed the same spirit, manifested that his meat was indeed to do the will of him that had sent him.

"'He had left the courts of heavenly glory, had come into a rebellious and sinful world to die as the ransom price for mankind, a willing sacrifice. After two years of the proclamation of his coming kingdom, and the performing of many miracles, we read in the sixth chapter of John how he fed five thousand in the wilderness, and how the multitude would have taken him by force and made him king. (John 6:15) We can see why they did this. The Jews had a scheme of their own for the carrying out of God's plans, They wished to rebel against Rome, set up their own kingdom, and thus bring about the blessing of all the peoples of the earth. Doubtless they chose Jesus as being the most popular leader, who would be able to lead them against Rome, and although they thought him a little too modest, they hoped that if they used force, he might capitulate to their wishes.

"TO FINISH HIS WORK"

"'The psychological moment was at hand, if he wished to take another course than that of self-sacrifice. But he wavered not at all, for in the same verse we read: 'He departed again into a mountain himself alone'.

"'From that time on, it seems that his popularity with the people was more or less on the wane. When, at the Feast of Tabernacles, which was one of the two great feasts of the Jews, he stood in the temple and cried: 'If any man thirst, let him come unto me and drink' (John 7:37). He was offering them the very thing they needed, yet none came to him to ask him how he proposed to give them the living water of life, although fully 30,000 people must have been within the range of his voice, for this feast was attended by Jews from all parts of the earth.

"'At the close of his ministry, even Peter, the oldest of the disciples, older than our Lord in the flesh, gave way under the pressure of the time, and turned against the Master. The Lord might have said: 'Here he has been with me for three and a half years, and should certainly have imbibed something of the truth; yet he, the oldest of my disciples, has had the most advantages among the twelve apostles, who have had the most advantages among the nation of Israel, which has had the most advantage of all the races of earth—if Peter would turn against me and deny me thus, what would not the rest of them do?' But no, the Lord knew the will of God was for him to die as a sacrifice, and he remained faithful to the very end.

"A. H. Macmillan, of Nova Scotia, said:

"'To this end was I born, and for this purpose came I into the world, to bear witness to the truth.' These words of our Lord Jesus to Pilate at the time of his trial set forth one of the main objects of Christ's life. The Master here showed with clearness that one of the main objects of his advent into the world was not to delve into Jewish politics, not to spend his time in various moralistic and humanitarian works, great and admirable though such works would be, but to bear testimony to the truth concerning God's plans and purposes for the blessing of mankind. It is true there were other objects in his leaving the heavenly glory which he had with the Father before the world was: he came to 'seek and to save that which was lost'; he came to 'give himself a ransom for many'; but his bearing witness to the truth was almost inseparably bound up with those exalted missions.

"THE DESIRE OF ALL NATIONS"

"'That kingdom, the true testimony of which the Lord bore and which true testimony he passed on to the Apostles and through them to his faithful followers of this Gospel age, will prove to be the very thing which man has wanted and needed all along. It will be the 'desire of all nations'. For the privilege of testifying to that message our Lord and all his faithful followers have counted shame, ignominy, imprisonment, persecution and death as nothing. If they called the Master of the house Beelzebub for his faithfulness in declaring the Messianic kingdom and for the things necessarily associated with that declaration, it need not be surprising if they apply similar epithets to his followers who are, of course, imperfect and much more likely to call forth the criticism of the enemies of truth.'"

The Sandusky *Register* of Saturday, the 6th, gives a lengthy report of Brother Rutherford's discourse to the colaborers. We do not quote it here, however, for the reason that it appears in substance in the former issue of THE WATCH TOWER under the subject "Announcing the Kingdom." Brother A. M. Graham's discourse we quote from the *Register* as follows:

"Evangelist A. M. Graham, of Boston, Mass., selected as his text, Isaiah 60:1-3, reading as follows: 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.'

"He said in part: 'The Bible pictures this in a remarkable way in the experiences of Elijah the prophet of God, and the priests of Baal, which was an idol worshiped by the apostate children of Israel during the reign of the wicked King Ahab.

"'1 Kings 18: Elijah and the prophets or priests of Baal went up on Mt. Carmel to see by a test as to whether Jehovah or Baal was the true God. The test was one of fire: both Elijah and the Baal prophets were to offer a sacrifice to their respective gods, and the god that would answer by fire which would consume the sacrifice would be proved to be the true god.

"PERADVENTURE HE SLEEPETH"

"'All day, from morning to night, the priests of Baal shouted and yelled to their god, Baal; they cried aloud and cut themselves with knives and lancets and leaped up and down upon the altar, but no fire came down upon their sacrifice. Elijah mocked them, saying: 'Cry aloud! either Baal is having a conversation, or is on a hunting trip, or has gone on a journey, or perhaps is taking a nap and must be awakened'.

"'But beyond these remarks, Elijah had nothing to say during the whole of that day; the priests of Baal had the floor, so to speak. It was only when evening came that Elijah got busy and prepared his altar and his sacrifice, and then Jehovah answered by fire, as we know from the Scriptures.

"'I believe this illustrates in type, pictures very well the conditions during the Gospel age. From the death of the Apostles until 1874 the false religious systems have had full control, and have done the yelling, howling and shouting, and have failed to accomplish that which they have been howling for—the conversion of the world. They are well represented by the 450 priests of Baal there on Mt. Carmel. Elijah, on the other hand, represents the true Christians during the Gospel age, in this picture, who, though very small in number when compared to the false systems, have been fearlessly declaring and showing up the false claims of the false church organizations. This has been one of the principal themes of all the great reformers from the Apostles' time to this—Arius, Waldo, Wycliffe, Martin Luther, and Pastor Russell, with all their co-workers.

"'Elijah had his chance at the close of the day, picturing well the fact that at the close of the 'day of salvation' of the Gospel age the Elijah class, or true saints, are having their chance; the evening of this age being the harvest period, beginning in 1874. Since 1874 Christians have been permitted to preach the Gospel that Jesus proclaimed, and to place it before the people, pictured by Elijah building up again the altar of the Lord, which had fallen down.

THE WORLD NOT CONVERTED

"'Keeping in mind that the 450 priests of Baal represented the preachers of our day, we can see how appropriate the application is. Anyone who has attended an old-fashioned Methodist camp meeting will have no doubt that the picture of the yelling and shouting of the priests well applies. Some thirty years ago Methodists said: 'If we only had a man big enough to do the job!' So the Lord gave them—Billy Sunday! He certainly qualifies as a fulfillment of the priests-of-Baal illustration. He jumps up and down, yells, shouts, cries aloud, and does various gymnastic stunts on the platform.

"'Also he is a big man, because he always manages to get the biggest salary, and this is the standard of bigness in vogue in the world today. But still the world remains unconverted—their god seems to refuse to answer.

"But now the time has come for the Elijah class to demonstrate. It has been reported that in 1914 the Baptist people in their annual gathering discussed the question of how they could 'get that man Russell'. Finally they said: 'He has been preaching that the world will end in October, 1914. When that time comes and the world does not end, we will brand him as a false prophet and an imposter.' They overlooked the fact that our teaching was and is that it is not the physical earth that will end, but the governmental, social, religious, political world—in other words, the entire present order of things must give way to a new order of things. However, when in July 1914 the world war began, and by October, 1914, all newspaper correspondents and great statesmen of the world were freely predicting that unless something happened to stop the war, civilization and Christianity would go down into revolution and anarchy, this shut up the mouths of these Baptist preachers so completely and so thoroughly that they have never dared to open their yoppers since! What had happened? The fire had come down! And just as the fire in the type of Elijah burned up not only the sacrifice, but the stones of the altar as well, so this fire will not stop until the whole of every unjust and autocratic institution is burned up and destroyed.

"'This was the test—the coming down of fire; and the fulfillment exactly on time has proved that Pastor Russell was one of God's great reformers and prophets. Do you believe that? Well, let me tell you that the preachers believe it too, but are afraid to say so! They say: 'That man Russell is an awful man;—he never takes up a collection, and gives everything away free!' So far as I can learn, that is the worst charge they have against us! When I was a boy, we used to say that there are two kinds of Christians,—Papists and Protestants. Now we will have to say there are two kinds of Christians—Papists and Apists; because the only thing left of Protestantism is the 'ism',—the protest is all gone, and they are trying to ape that which they once repudiated. Our text says: 'Arise, shine!' Dear friends, it is for us to let our lights shine, that men may realize that false religious systems are the worst foes of the liberties of mankind.'

GIDEON CHOSEN

"Pastor Oscar Magnuson, of New York, chose as the topic of his discourse the 6th, 7th and 8th chapters of the Book of Judges, describing the feat of Gideon and his band of 300 men in putting to utter rout an army of 135,000 Midianites, Amelekites, and children of the East, who had come against Israel at the close of the harvest season. This episode, the speaker said, well pictured the final experiences of the church of Christ, the true Christians, after the harvest period of the Gospel age had drawn to a close. Pastor Magnuson then went on to explain the symbolisms as follows:

"'The angel of the Lord found Gideon threshing wheat—the antitypical Gideons, the true saints, are found occupied in the same way—seeking for the wheat among the chaff and tares; seeking for true Christians among the great mass of hypocrites and lukewarm ones. This also proves that the entire incident which followed the coming of the angel belongs after the harvest period of this Gospel age has closed, in antitype. The angel appeared to Gideon as a man and commissioned him to go and destroy the Midianites. Gideon objected that he was too weak, and the Israelites too few. To this the angel replied, speaking as a representative of Jehovah: 'Surely I will be with thee, and thou shalt smite the Midianites as one man'. (Judges 6:16) What a comfort we find in this, that the Lord has promised to be with us in our fight against great odds, against error and false doctrines firmly entrenched among mankind; and the Lord has promised beforehand that we shall succeed in smiting the enemy and scattering them. As a sign of confirmation, the angel accepted the sacrifice that Gideon immediatly offered, and disappeared from his sight.

"'The next command from the Lord was for Gideon to break down the altar of Baal; which he did that night with ten trusted servants. This pictures the effect of the dissemination of the truths—the breaking down of all idols, whether of material things or of false doctrines of hell fire, eternal torture, etc. Then we find Gideon filled with the spirit of the Lord and preparing to go against the Midianites by sounding the call to arms. In the same way, each time the Christian goes out with the truth, whether by printed page, word of mouth, etc., it strengthens him for the next combat.

THE FEARFUL AND AFRAID

"'We find that 32,000 gathered themselves to Gideon. But when they viewed the hosts of their enemies 'like grasshoppers for multitude' home never looked so good to them as just then, and they wished they had an opportunity not to be in this fight. Knowing this, the Lord said: 'Whosoever is fearful and afraid, let him return and depart from Mt. Gilead'. He did not need to repeat it. 22,000 availed themselves of the opportunity. So in the Christian fight. The Lord never drafts anyone into his army. He wants only volunteers; and these volunteers must be fearless: God does not want cowards. He invites all who are afraid to get away as quickly as they can run, to 'depart early'.

"'But still there were too many, even though only 12,000 were left, said the Lord. So he applied another test, saying: 'Bring them down to the water, and I will try them for thee there'. (Judges 7:4) How glad we are that it is the Lord that will try and test his people; he has not commissioned that task to you or to me. He can read the heart; we can not. When the 12,000 got to the water, some acted as though they had not had a drink for a long time; they lay down and drank and drank and drank. These represent a class of truth people who are always drinking in the truth, but never watching for and seeking opportunities to serve the Lord and to proclaim the truth. Of all the 12,000, only 300 men took the water up in their palms and lapped it, meanwhile keeping their eyes on the enemy and upon the leader for his commands. These picture the very few really wide awake and active followers of the Lord, who partake of the truth for the purpose of being refreshed and enabled to fight the battle of the Lord. They say: 'We did not come to the waters merely to drink: we came here to fight'.

"'The Lord said that these 300 men would capture the Midianites. Gideon divided these into three companies, equipped them with trumpets, and torches hid in pitchers. They surrounded the mighty host of the enemy, and at Gideon's signal sounded their trumpets, broke the pitchers and let the light shine, and shouted: 'The sword of the Lord and of Gideon'. And the Midianites fled in confusion, slaying one another in their fright. So will the fearless sounding forth of truth cause all errors to take flight.'"

MANY BAPTIZED

The Sunday issue of *The Register* contained, besides a fuller report of Brother Wise's talk, these items of interest:

"Following an eloquent discourse on Baptism by Pastor C. A. Wise, Indianapolis, vice president of the International Bible Students Association, over 200 members of the society were baptized Saturday afternoon at the Cedar Point bathing beach.

"A throng of more than 6,000 persons lined the beach in the vicinity of the sea swing to witness the unusual spectacle. More than 100 bathers halted their sports and collected near the scene to observe the ceremony.

"After the talk of Pastor Wise, applicants for baptism formed in line and marched to the bath houses, where the women donned loose, black apparel for the occasion, while the men were in black bathing suits.

"Volunteers from the delegates conducted the ceremony of immersion, forming in a semi-circle about 100 feet from shore. Those seeking baptism waded out to the volunteers who conducted the rite of immersion and the line of men and women continued back to shore with scarcely any interruption.

"In this manner the numerous applicants were baptized in less than an hour and a half. It was explained to them that the act of baptism was a symbol representing their willingness to enter the service of Christ unto death. Pastor J. A. Bohnet, Pittsburgh, had charge of the immersion.

LABOR PLENTIFUL NOW

"'Labor' was the subject upon which Pastor W. F. Salter, manager of Canadian work, of Winnipeg, Canada, spoke, basing his remarks upon the text: 'For we are co-laborers together with God'. He said:

"'Our subject implies that there is labor to do; it also implies that there is more than one laborer to carry on that labor. Not only are we said to be co-laborers with the heavenly Father, but our commission is also to be co-laborers one with another to carry on the work of our God on this side the vail. We also recognize that if we are going to participate in that great work with God, the work which he has for us at this time, we must walk in the light, even as God himself is in the light. We recognize that in the past 40 years the light has come through the agency of God's wise and faithful servant, Pastor Russell, bringing to you and to me the har-

monious plan of our heavenly Father, long hidden by the false and erroneous teachings of the Dark Ages.

"'This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say we have fellowship with him, and walk in darkness, we lie, and do not tell the truth; but 'if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from sin.'—1 John 1:57.

"'We recognize that the time has come when the increasing light indicates that there is a great work ahead for us to perform. We recognize that we are not talking about a literal light but the great symbolical light of the Bible, that illuminates our hearts and minds as to the Plan of God and the character of God. As the great Jehovah God is without beginning or ending, of necessity his plans and purposes must be without end. And therefore, throughout the ages of eternity, God will be revealing himself more and more to his intelligent creations on various planes of being—human and spiritual. Therefore it has been well said that it will require eternity to know God.'

"Lecturer W. A. Baker, of Portland, Ore., addressed the big open-air gathering of the Bible Students upon the grandest quality of the Christian's character: the quality of love; taking as his text: 1 John 2:5, 'Whoso keepeth his word, in him verily is the love of God perfected.'

BOTH NEWSPAPERS GENEROUS

The Sandusky *Register* in its Tuesday (September 9) issue gives a full-page report of the public discourse delivered by the President of the Society, and another full-page giving a brief resumé of the work of Pastor Russell and his associates, and of the trial and conviction of several Bible Students for the publication of THE FINISHED MYSTERY, and their subsequent release. We are advised that a copy of this issue went to every newspaper in the United States and Canada.

One of its leading headings reads:

"The annual convention of the International Bible Students Association, by far the biggest thing of its kind ever held in this part of the Great Lakes section, was concluded with a rousing open-air mass meeting at Cedar Point Sunday afternoon."

The Sandusky *Star-Journal* also carried lengthy reports of the convention. We quote from the *Star-Journal* of September 8:

"Hundreds of Sanduskyans and residents from nearby places who visited Cedar Point Sunday, the last day of the resort's season, were vividly reminded of the contrast with the last days of former years at the Point, particularly before the State became arid. Crowds on the steamer 'Boeckling' in the evening sang, 'God Be With You Till We Meet Again', instead of 'Hail, Hail, the Gang's All Here', as was frequent in other years.

"Nearly 300 were baptized in Lake Erie before a large crowd late Saturday afternoon. Volunteers formed in a semicircle in the Lake near the sea swing and performed the baptismal rites as the candidates waded out to them.

"President Rutherford spoke to nearly 7,000 persons under the trees Sunday afternoon. He declared a League of Nations formed by the political and economic forces, moved by a desire to better mankind by establishment of peace and plenty would accomplish great good, and then asserted that the Lord's displeasure is certain to be visited upon the League, however, because the clergy—Catholic and Protestant— claiming to be God's representatives, have abandoned his plan and endorsed the League of Nations, hailing it as a political expression of Christ's kingdom on earth."

SLEEP, REPOSE, AND—GA

In each room at the hotel the friends found a little card of greetings from the President of the Society, and this card suggested regular hours of retiring, that all might be refreshed for the next day; and it was noted that this suggestion was very closely observed. So by eleven o'clock each night Cedar Point was quiet and peaceful. Nothing could be heard save the gentle swashing of the waves against the shore.

After the evening services those friends who lodged in Sandusky had a pleasant ride across the bay, the while they watched the iridescent shimmer of the moonbeams on the water, or sang together the songs of Zion. Those who stayed on the Point strolled along the silver strand, or watched as

"Silently, one by one, in the infinite meadows of heaven,
Blossomed the stars—the forget-me-nots of the angels."

The fresh breezes and the pacific setting of the scene prepared the friends for repose.

Many were reminded of how Jesus and his disciples must have walked the sands of Galilee's shore and given praise to Jehovah as they gazed upon the wonders of his creation and looked forward to the time when his glory shall fill the whole earth as the waters fill the deep.

On the card above mentioned, and on the back of the program, was a sign in gold—the cryptic characters GA. Larger signs of the same thing had been painted and hung about the book store and hotel lobby and other places. No explanation was given at the time of the meaning of these letters, and many of the friends were guessing. Sometimes one would come and say: "I have solved it: GA means Gideon's Army". Another would say: "I have it: It means Guess Again"; and thus they guessed, and looked forward with expectancy until the explanation was given, which accordingly was done Friday afternoon, as previously promised.

CO-LABORERS' DAY

The real climax of the convention was reached on Friday—Colaborer's Day. The addresses and testimony meetings were chiefly for the benefit of colporteurs and other workers. At three o'clock in the afternoon, according to the program, Brother Rutherford addressed the colaborers, and in the midst of his address announced the purpose of the Society to publish THE GOLDEN AGE—the new magazine mentioned in the previous issue of THE WATCH TOWER. After making announcement he called upon those present to know how many desired to enter into this work and who would enter into it. The response was an inspiring scene. Six thousand people, as one person, arose, and standing they sang with a zest and zeal known only by those who follow in the footsteps of Jesus the beautiful words:

"Send out thy light and truth, O Lord;
Let them our leaders be
To guide us to thy holy hill
Where we shall worship thee."

Many remarked that never before had such an inspiring scene been witnessed; never before had any who attended that convention seen anything to compare with the loving zeal and enthusiasm and devotion manifested by the people of God.

Then followed the address of Brother R. J. Martin, office manager of the Society, in which he outlined the detailed methods for the new work of obtaining subscriptions for THE GOLDEN AGE. Brother Martin pointed out how by systematic efforts it would be an easy matter to procure 4,000,000 subscriptions in less than a year. Since THE GOLDEN AGE will carry a large amount of religious matter and explain present-day events in the light of divine prophecy, and since it is a thirty-two-page magazine, published twice each month, a subscription list such as above stated would be the most extensive volunteer matter we have ever had, and in such form as we believe the people would

readily take it. Coming to them at this time of distress in the world, it will be readily taken, because it will comfort those that mourn and bind up the broken hearted. These details for THE GOLDEN AGE work have been mailed to the various class secretaries, and already the subscriptions are coming in.

ADVANCE SUBSCRIPTIONS

As an incident showing how readily the people desire something of this kind, one of the sisters made a short journey during the convention and, talking to strangers on the boat about THE GOLDEN AGE, she procured five subscriptions. One business man who employs a large number of people remarked: "As soon as this magazine is out, send it to me, and I am sure all my employees will want to subscribe".

Long had the dear friends waited, prayed and hoped that the Lord would open some new method of spreading the truth, announcing the kingdom of Messiah. And when the announcement was made, detailing how the Lord had led up to this method of spreading the truth, the dear friends responded with gladness of heart. There seemed to be no dissenting voice in that great throng of people. Evidently Satan was there, because he always maintains an office at such times and places. But manifestly he was there as an onlooker, and truly we may say: "Thou preparest a table before me in the presence of mine enemies".—Psalm 23:5.

It was a wonderful convention! it was marvelous for eyes to behold; and in the language of one dear, zealous brother: "The meeting was a miracle—the most wonderful meeting ever held on this earth!" It has long been customary to say of each convention: "This is the best yet," and therefore the phrase sounds somewhat trite. However, we believe it will be the unanimous opinion of every one who attended the Cedar Point Convention that there never has yet been held a convention of the Lord's people wherein such a wonderful spirit of unity, of devotion to the Lord, of willingness to do his will was manifested, as at this convention. And why should it not be thus, realizing that the church is but small in numbers, and that the war is on between it and the beast, the members of the church should stand as one, united, harmonious body, battling together to the pulling down of the strongholds of error. Had there been any differences between any of those who assembled at the convention prior to coming there, seemingly all were wiped away, and the heart sentiment of each found expression in the words of St. Paul: "Forgetting the things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus". (Philippians 3:13) It was good to be there! The Lord was there, and he showered upon every one blessings of loving kindness.

MESSAGES OF GREETING

But the dear friends who could not be there must not be overlooked. Some exercised self-sacrifice in staying at home, that others might attend. Many of those whose attendance was hindered by one cause and another sent telegrams and letters of greetings and good wishes. The Lord reward them according to their hearts' desires.

Officers of the Boeckling Company, owners of the Cedar Point summer resort, were deeply impressed with the Bible Students. They had never seen anything like them. The second day we were there, forty of the kitchen and dining room employees called a strike and refused to work. Immediately a sufficient number of our young brothers and sisters volunteered and did the work in the kitchen and dining room, greatly to the pleasure of the management, who gladly paid them the regular wages. Soon the hotel clerks and officers caught the habit of calling everyone Brother and Sister, and seemed to appreciate them very much. The President of the Boeckling Company said to Brother Macmillan: "I never saw such people as these. If you can make my help do their work as readily as these people do theirs, it will be worth $10,000 to me". Nearly all the occupants of the rooms made their own beds, and thus made the work lighter for the hotel help. Generally there was a splendid impression made on all the officers and employees about the summer resort. On Sunday a great number of the employees requested reserved seats for the public lecture. Many of them received the volumes of STUDIES IN THE SCRIPTURES before we left. Many were the interesting items concerning the convention; many were the kind expressions by the people who met the Bible students. We hope much good will be done, and that the sweetening influence of those who were there produced a lasting effect upon all with whom we came in contact.

ADORATION

I love my God, but with no love of mine,
For I have none to give;
I love thee, Lord, but, oh, the love is thine,
For by thy life I live.
I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in thee.

Thou, Lord, alone, art all thy children need,
And there is none beside;
From thee the streams of blessedness proceed,
In thee the bless'd abide,—
Fountain of life, and all-abounding grace,
Our source, our center, and our dwelling place.

JEREMIAH COMMENDS THE RECHABITES

— — NOVEMBER 2.—JEREMIAH 35:1-8, 12-14, 18, 19. — —

THE KINGDOM OF JUDAH NEARING ITS END—JEREMIAH'S EFFORTS TO SAVE HIS COUNTRY—INGRATITUDE AND MALICE OF THE LEADERS—UNAPPROVED FAULTFINDING AND NECESSARY EXPOSURE OF DANGER AND DANGEROUS TENDENCIES—THE WILL TO OBEY AS OFFSET TO NATURAL RETICENCE—MODERN DISESTEEM FOR JEREMIAH AND FOR THE LORD'S WORD GENERALLY.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 *Corinthians* 10:31.

THE lesson for today was evidently intended to be a temperance lesson; but the subject matter deals much more decidedly with obedience than with over-indulgence in eating or drinking. Jeremiah lived in the most critical time in the history of the Jews. He was the prophet of the fall of Judah. At this time Judah was on the verge of ruin, though the actual downfall of Jerusalem did not occur until some eighteen years or so later than the time of this lesson.

Jeremiah in his public ministrations was bold, and his enemies probably thought that he enjoyed denouncing them, their sins, crimes, wrongs, their disobedience to God, which were all prevalent and growing in the kingdom of Judah. But privately, it seems, the prophet was of a gentle, sensitive nature, shrinking from public life. It was only his faithfulness to Jehovah that led him to prophesy the calamities which had been revealed to him.

It would be difficult to find words inspired by deeper interest and compassion than some of those in the last part of the eighth and the first part of the ninth chapters of his prophecy: "For the hurt of the daughter of my people am I hurt.....O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" And even Isaiah, with his fire-tipped tongue sublime, hardly exceeds the tender and exultant strain of Jeremiah in chapter 31:28: "And it shall come to pass that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant, saith the Lord".

GREAT CALAMITIES FORETOLD

The prophet Jeremiah denounced the sins of the Jewish nation with great courage, and with an eloquence at once solemn and grand. He declared that the miseries which the people suffered were the special judgments of Jehovah, and he proclaimed repeatedly and openly, and in the most public places of the city, still heavier calamities, which he said were impending. Some of the people were annoyed and some were troubled at these prophetic warnings, and some of them were deeply incensed against Jeremiah for uttering them.

Jeremiah could not lay much claim to popularity. No man can attack the pet shortcomings of a whole nation, or any considerable portion of a nation, without becoming unpopular. Such things are not unknown in our day; and the records of history bear abundant testimony that it has always been so. Jeremiah's sensitive nature made it all the more difficult for him to stand firm when they charged him with being disloyal, with being pro-Chaldean, with interfering with the military operations of the country. Yet this he did, and thus showed his real courage.

PRIESTS RESENTFUL AT GOD'S WORD

Finally, on one occasion, he took his stand in one of the public courts of the temple, and addressing the concourse of priests and representative people that were there, he declared that, unless the nation repented of its sins and turned to God, the whole city should be overwhelmed. Even the Temple, the sacred house of God, should be destroyed, and the very site abandoned. He 'diminished not a word' of all that the Lord had given him to tell the people.—Jeremiah 26:2.

The priests and the prophets and the people who heard this denunciation were greatly exasperated. From the order indicated in the account it seems evident that the priests were the most hotly incensed, because the prophecy implied that they would soon be out of a job. The priests' action had influence with the prophets; for they too began to realize the "dignity" of their position, to be conscious of the fact that they too were prophets as well as Jeremiah. No such message had been given to them, and besides, if it had, they had too much respect for the "institutions" of their country and, especially, too much respect for their own standing in the community ever to deliver so ungracious a message. Nay verily!

What share the populace had in the demonstration was evidently, as usual, merely to furnish a sort of dramatic background for the star players.

THE PROPHET SEIZED AND TRIED

At all events they seized Jeremiah, and brought him before a great judicial assembly for trial. The judges asked him why he uttered such predictions, averring that by doing so he acted like an enemy to their country, and why he had spoken against the holy Temple, concerning which they were commanded to exercise the greatest deference and respect. The excitement was very great against him; the people, goaded on by the ecclesiastical functionaries of that time, demanded his life, could hardly, it would seem, be restrained from open violence. In the midst of this scene Jeremiah was calm and unmoved, and replied to their accusations in substance as follows:

'Everything which I have said against this city and this house I have said by the direction of the Lord Jehovah. Instead of resenting it, and being angry with me for delivering my message, it becomes you to look at your sins and repent of them and forsake them. By so doing the Lord will have mercy upon you, and will avert the calamities which otherwise will most certainly come. As for myself, here I am in your hands. You can deal with me just as you think best. You can kill me if you will; but you may be assured that if you do so, you will bring the guilt and consequence of shedding innocent blood upon yourselves and upon this city. I have said nothing and foretold nothing but by the command of the Lord.'

STEADIER HEADS PREVAIL

The prophet's calmness and reasonable utterances produced an effect of greater sobriety upon both the rulers and the people. The finding of the princes was that he was not worthy to die, since he had spoken in the name of the Lord. Apparently, however, some were more angry than ever, and were still eager to put the prophet to death. So certain of the elders of the land, sagacious laymen they were, reminded them of how Micah had spoken in similar manner in the days of Hezekiah against the city and the Temple; and so far from putting him to death for his warnings, they feared the Lord and were converted from their evil course and the city was spared. This conservative element in the mob prevailed. Jeremiah's case was allowed to pass. It appears, however, that his safety was rather owing to the personal influence of one Ahikam than to any general feeling favorable to Jeremiah, that his life was preserved; and it would seem that he was then either under some kind of restraint, or else was in so much danger from the animosity of his opponents as to make it prudent for him not to appear in public unless by the Lord's special direction.

THE SONS OF RECHAB TESTED

It was shortly after this incident that the Lord directed Jeremiah to go to the house of the Rechabites, speak to them, bring them into the house of the Lord, the Temple, and to offer them wine to drink. Now the Rechabites were not properly of the twelve tribes, but they were of Abrahamic stock and circumcision. The names of the Rechabites show that they continued to be worshipers of Jehovah. Their rigid Nazaritish life seems to have been generally known. They not only did not drink wine, but they did not dwell in fixed habitations, nor own them; neither did they sow seed or plant vineyards. That austere method of living was probably enjoined upon them by their patriarch Jonadab, partly as a protest, and partly as a protection against the debauching effects of the licentious living of the Phœnicians and others with whom they would come more or less into contact.

This austere and abstemious mode of living made it possible for them to be admitted into the house of the Lord, into one of the chambers assigned to priests and Levites, within its precincts. They were received by the sons or followers of a "man of God", a prophet or devotee of special sanctity. Here they were tempted and found proof against the temptation, and their steadfastness turned into a reproof for the unfaithfulness of Judea and Jerusalem.

RECOGNITION FOR THE RECHABITES

The narrative of this trial ends with the statement of a special blessing upon the house of Jonadab: "Jonadab, the son of Rechab, shall not want a man to stand before me forever". To stand before the Lord meant one thing—to serve

him in some priestly capacity, as did the Levites. (See Deuteronomy 10:8; 18:5, 7; Genesis 18:22; Judges 20:28; Psalm 134:1; etc.) The purity, the consecrated life, but above all the faithfulness of the sons of Rechab gained for them, as it gained for other Nazarites, this honor. Jewish writings support the implied meaning of this account when thy tell us that the Rechabites were adopted into the families of Israel, being probably incorporated into the tribe of Levi.

The logic underlying this little tableau is something like this: If the Rechabites were so faithful to the behests of Jonadab, who was merely a patriarch of that family and himself an imperfect man, how much more reason was there for Judah to be obedient to the laws of Jehovah, given to them at the hand of Moses, since Jehovah was the God of all wisdom, justice, love, and power!

If this incident be taken as teaching or implying that God enjoins prohibition of wine upon all classes of people, it proves too much. For wine was only one of the things which this ascetic tribe of Arabian nomads was forbidden. If we force the conclusion from this Scripture that it is wrong to drink wine, then we, in turn, are forced to the admission that it is wrong to build houses, to own them, to own farms, or to plant them—a conclusion which the reverend gentlemen who chose the topic for us would hardly be willing to admit.

THOROUGH CLEANSING NEEDED

Since prohibition is on the statutes of the land it is eminently proper for all to obey the law in this respect, but it is futile, as well as weak, to try to twist this account of the faithfulness of the Rechabites into a divine approval of man's puny efforts at legislating righteousness onto an unwilling world. Prohibition is like dressing up a leper in evening clothes. He may or may not be more presentable in society, but he is still unclean. His real cleansing must begin from within, and that will not begin until those whose interests are identified with the corruptions of religion have been supplanted by the Sun of Righteousness, with healing in his beams.

This blessing of the Rechabites with an honored position in the national life of Israel would be comparable to bringing in a band of Gypsies and making them vestry-men in the Cathedral of St. John the Divine. It would be bitterly resented now; it was surely resented then. Possibly as a sequel to this cutting and dramatic rebuke of the festered iniquity of his people Jeremiah found himself in the "shut up" condition which he mentions in chapter 36:5, wherein it was not longer his privilege to go into the house of the Lord. But there, when he could not reach the rulers and the people with his voice, he dictated a prophecy to Baruch which was read to the princes and the king. When it was destroyed, he wrote another, even more vehement than the first.

JEREMIAH STILL UNLOVED

No wonder Jeremiah was unpopular. If a radical lecturer were to appear in the Stock Exchange on Wall Street and preach the utter downfall of the whole financial system and the triumph of forces long considered by them as foes, he could hardly be less loved than Jeremiah. And this faithful mouthpiece of the Lord, second of the major prophets, is still unpopular with the same class which there opposed him. In a contributed letter published in the Pensacola *Journal*, of July 9, and evidently written by a high priest of militarism, the whole story of Jeremiah is treated in a cynical and superior manner. Among much else the writer, who signs himself "Gideon" and who claims to be a Christian, says:

"Jeremiah.....weakened the forces of Israel and Judah and in both kingdoms formed a Defeatist Party. The Chaldeans are already raiding through Dan and Gad and Jeremiah cries out for the Jews to surrender without a fight.....One day word comes of Egyptian reinforcements and the Chaldean army hurriedly raises the siege of the northern cities, calls in the raiding columns and runs. Jeremiah, deciding his game is over and lost, tries to escape with them, but is caught at the border," etc. "Finally the Jewish war party is shut up in the three cities of Judah proper, with the Chaldeans raiding on all sides.....The king takes Jeremiah for what he is—a Babylonian agent. He [the king] does not take the trouble to ask terms of Nebuchadnazar, the opposing general. He goes direct to *the enemy with his gates* and asks for terms of capitulation."

HIGHER CRITICS AND REAL WISDOM

This man is so wise that he stands in his own light. Over against his personal fancy we find real facts such as these: The New Testament quotes Jeremiah fifty-three times. Thirteen of the books of the New Testament quote Jeremiah. These books were written by seven different authors, at least four of whom were of the twelve apostles. All three of the synoptic gospels quote Jeremiah, and no less than six different times do they represent Jesus himself as quoting this wonderful prophet. Can this Christian militarist think that Christ was either an ignoramus or a deliberate imposter? The great Apostle Paul quotes Jeremiah eleven times. Was Paul a much-deceived and beclouded leader? And did God err when he permitted such a person to write a third of the New Testament?!

"WHAT POWER IS AT THE BOTTOM OF IT?"

DEAR BRETHREN.

It is with the sweetest and most happy reflection upon the recent convention at Cedar Point, O., that I am writing this morning. What a blessing to have been there! What a privilege! What an opportunity! What a responsibility to thus have been associated with the dear Master himself for a whole week! For that he was present personally there can be no doubt. Was Brother Russell present there? Beyond any doubt in this world. Who else were there besides *all* these friends and helpers? Was Satan? Beyond any doubt, he was there as an onlooker, but standing aloof: "Thou preparest a table before me in the *presence* of mine enemies". (Psalm 23:5) But what gratitude fills our hearts as we have this added proof that "he who is for us is more than all that can be against us".

This meeting was a *miracle*—the most wonderful meeting *ever held on this earth*. Neither the world of politics, science, nor literature can or ever has staged such a meeting. Think of 5,000 poor people coming from every quarter of the globe at their own expense, consuming over a quarter of a million of dollars *simply to "go to meeting"*.

Think of the calm, deep, peaceful earnestness of almost every soul present—self forgotten. And while there were no bands playing, no flourish, no hilarity, no rudeness, yet there was *unbounded joy*, and *seriousness*.

It seems to me it is quite necessary that we every one calmly and prayerfully meditate upon these things—go beneath the surface to see what power is at the bottom of it—that we may get the most good and the real meaning out of it.

What was the Lord's object in staging this meeting? Unquestionably it was to satisfy a soul hunger in the heart of the church for the *"meat in season"*—a desire to know exactly what part they were to play in this final struggle between the forces of light and darkness; to do away with all uncertainty as to where his favor rested; to call to immediate action every consecrated soul; to send a wave of influence quickly throughout the whole world—a *"wireless"* if you please. All this was reflected in the tone of almost every discourse. *This tone* has never been observed in any other meeting. It means *action now*, it means *to arms!*

Can any true son of God have any doubt about this work *now?* It seems impossible. Why even the world can clearly see and feel the truthfulness of our message and position. Therefore, any of those who have tasted of the good word of God and been made partakers of the holy Spirit, to renounce it certainly means condemnation.

The new work is awakening the hearty enthusiasm and cooperation of the whole church. What a happy thought it is! What an army! What quaking amongst the *Midianites* and *Amalekites!* as we hear them inquiring, *"Where is God?"*

It seems to me the Lord's preference and arrangement should easily be recognized by every one of us, and should fill us with a spirit of thankfulness.

We certainly owe a debt of gratitude to our brethren for the admirable and able manner in which this colossal meeting was handled. "May the God of all grace abundantly supply all your needs through Christ Jesus our Lord." Since this convention is over it has been a constant struggle to get back to earth again, and to get the machinery going once more.

In lots of love to you every one, and seeking to please the Lord in every thing, I am,

Your brother and fellow servant,

O. L. SULLIVAN.—*Pilg.*

PETER'S GREAT CONFESSION

— — NOVEMBER 9.—MATTHEW 16:13-24. — —

PUBLIC OPINION IN REGARD TO OUR LORD—DUE TIME FOR HIS DISCIPLES TO RECOGNIZE HIM AS MESSIAH—PETER PROBABLY SPOKESMAN FOR THE TWELVE—HIS STATEMENT A REFRESHMENT OF HEART TO OUR LORD—OUR LORD HIMSELF, NOT PETER, THE FOUNDATION STONE OF THE TRUE CHURCH—THE TWO KEYS OF THE KINGDOM AND THE DOORS UNLOCKED BY THEM.

"Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Verse 16.

PETER the Apostle was a grand character, as this lesson well illustrates. Yet, like all strong characters, he had proportionate opportunities and liabilities to misuse his strength for evil. This lesson, relating considerably to him, points a moral respecting the necessity for meekness, humility and wise direction of those who possess strength of character.

The incidents of this lesson occurred toward the close of our Lord's ministry, probably about six months before his crucifixion. For about three years our Lord had, with his disciples, been proclaiming the kingdom near at hand and working miracles which testified that he was Jehovah's Anointed One. Meantime his fame had of course spread in every direction. King Herod, who had beheaded John the Baptist, seems to have started the suggestion that Jesus was John risen from the dead—probably having little information respecting Jesus, while he had considerable knowledge of John. Others, wishing to credit properly our Lord's wonderful works and mighty acts, claimed that he was the Elijah prophesied to precede Messiah's coming. Still others thought of him as Jeremiah or some other of the great prophets risen from the dead. But very few seemed to have thought of him as the Messiah; for they expected Messiah, when he would come, to be very kingly, very great and of very high standing with the nation and the ruling class. No doubt they thought that they greatly honored Jesus in crediting him with being the forerunner of the Messiah.

Apparently our Lord had not particularly expressed the matter of his Messiahship during these years, leaving it rather to be recognized by those who should obtain the opening of the eyes of their understanding. He spoke of himself as the Son of God. He spoke of his relationship to the Father, and testified that his mighty works were done in the Father's name and power; but he said little respecting his being the Messiah until now.

PETER'S STATEMENT COMPREHENSIVE

Now the proper time had come that the disciples should recognize definitely his office; and his question regarding what people in general said of him was merely to introduce the matter to the disciples and to give the opportunity to ask them, "Whom say ye that I am?" Then it was that Peter displayed not only the strength of his faith in the Lord, but also his own strength of character and his zeal, answering promptly, "Thou are the Christ [Hebrew, the Messiah], the Son of God—the Living." And although we may safely assume that Peter spoke for all of the apostles, in harmony with our Lord's question, nevertheless the fact that he was the spokesman would imply that he was the most thoroughly imbued with the sentiment that he expressed. His statement is quite comprehensive, too. Not only did he recognize Jesus as the Messiah, but he also recognized our Lord's divine authority and paternity.

Evidently it was a refreshment of heart to our Lord to have this full and frank statement from Peter. At least one of his disciples had profited by the lessons of the preceding three years, and had come to the point of full assurance of faith in him; and the others, while less expressive, were probably making progress nevertheless, and would be greatly helped and strengthened and built up by this good confession.

PETER A USEFUL STONE IN GOD'S HOUSE

Our Lord's response, "Blessed art thou, Simon, son of Jona", does not so much signify "I will grant a blessing upon you because of this confession," but rather, "You have been blessed of God greatly in that you have been enabled to discern this great truth, hidden from so many. Flesh and blood (mankind in general) do not so believe, and could not so have taught you nor convinced you. You have been drawn of my Father in heaven; and through your responding to the leadings of his providence the eyes of your understanding have been opened that you are thus able to see and appreciate this great truth."

Then followed a blessing, a prophecy of coming usefulness, partly, at least, the result of this good confession, as it was also the result of a proper condition of heart: "Thou art Peter [*petros*, a stone, a rock] and upon this rock [*petra*, this great stone or rocky mass, the great truth which you have confessed, namely, my Messiahship] I will build my church".

Our Lord did not purpose to build his church upon Peter, but upon the great truth which the Father had laid as a foundation for his plan and had revealed to Peter, and which Peter had so nobly expressed. But Peter might indeed be one of the living stones of the spiritual temple erected upon this great foundation-fact. Peter himself gives us this interpretation of the matter in his epistle (1 Peter 2:4-7), assuring us that the whole church as a building of God is growing more and more complete through the addition of each member, who as a living stone is built up into and under the headship of Christ, the great chief cornerstone and capstone of the whole—the figure being that of a pyramid. See STUDIES IN THE SCRIPTURES, Vol. 1, Study 5; Vol. 3, Study 10.

The same thought is given in the description of the New Jerusalem, in which Peter is represented by one of the twelve foundation stones, the other apostles being equally foundation stones, and all the faithful in Christ being built upon the foundation of the divine plan, and upon the testimony of these twelve apostles.—Revelation 21:12.

This was probably the first intimation our Lord had given of his intention to build a church, or that any period of time would elapse between the work he was then doing and the establishment of the kingdom. This was a gradual way of bringing great matters to the attention of the apostles, matters which necessarily would conflict with many of the ideas and hopes that had already taken possession of their hearts.

THE ONE TRUE CHURCH OF CHRIST

It cannot be claimed that our Lord referred to any of the Christian sects when thus speaking of his church. All are forced to admit that these earthly systems are entirely ignored, not only in this statement, but in every other statement which our Lord ever made respecting his church. He never recognized more than one church, nor did the apostles; and both Jesus and his apostles reckoned that every true sheep, every true grain, every wise virgin and every faithful servant of this Gospel age would belong to the one church of Christ, of which the Apostle says that their names are written in heaven (Hebrews 12:23). They need no earthly record; and such of them as are rightly informed will want no sectarian name, but will be thoroughly satisfied with the name of the Lord. And they will want no earthly creed-fences to separate them from each other, but will desire more and more to be one in fact and in theory.

The church of Rome, as being the oldest of all human church systems, claims the name of Christ, and holds that the Apostle Peter was its founder. But it can produce no evidence to this effect; for there was no Roman Catholic church in existence until centuries after Peter's day. The primitive church authorized by our Lord, and built upon the testimony of the apostles and through their ministry after the day of Pentecost, was a very different institution from any of the present-day man-made, creed-bound and clergy-lorded systems. We understand that our Lord is now calling his true people out of this Babylon or mixed condition of present-day "churchianity" into the light, the liberty, the fellowship with him and with all who are his, which properly belong to the one flock, which has but "one Lord, one faith, one baptism"

"THE GATES OF HELL", THE GRAVE

Our Lord's declaration that "the gates of hell [hades, the death state] shall not prevail against" his church is worthy of careful notice, especially in view of his words following this statement, to the effect that all who would be his disciples must follow him in sacrifice into death. This must have been an astounding thought to the apostles, as they had, so far from expecting death, anticipated some kind of transformation to glory, honor, and immortality. The declaration, therefore, that the gates of hell, the gates of the grave, shall not prevail against his church, signified not that his followers should not enter those portals of death, but that eventually those prison-doors of death would open, would not be permitted forever to prevail against the faithful.

As a matter of fact, the gates of hades closed over our dear Redeemer himself for portions of three days; but they did not prevail. On the contrary God's power prevailed; and our Lord arose from the dead. He left the prison-house.

He came forth a victor. And so likewise throughout this Gospel age the gates of death closed behind the apostles one after another, and after all the faithful of the Lord's people, as well as others. Our Lord's assurance then is still comforting to his followers, that the prison-house of death, with its strong bars and gates, shall not prevail, shall not in the end conquer, but that he who was raised from the dead by the power of the Father will raise us up also, making us also victors over death and over the grave, so that eventually we can say, "O death, where is thy sting? O grave, where is thy victory?" But we cannot say this as long as we are subject to death, nor as long as we are under the power of death, but only when the deliverance shall come in the resurrection.

Although our Lord does not here speak of others than the church prevailing against the gates and bars of the tomb, he elsewhere gives us the assurance that through his prevailing, and through our subsequent prevailing through his name and his assistance, ultimately the whole world of mankind—or as many of them, at least, as will accept of the favor—shall be delivered from the power of death into perfection of life. Then shall be brought to pass, in the most absolute sense, the prophecy just referred to. (Isaiah 61:1-3) Adamic death and its victory over the human family will then be completely annulled, through the atonement accomplished by our Lord and through the restitution which he, with his church, will accomplish as a result. Moreover, any who fail of eternal life shall not fail because of the present prevalence of so-called Adamic death, but will be the victims of their own wilful sin, and will experience its penalty, the second death, whose bars and gates will never open, and against which they can never prevail; for Christ dieth no more, and will release no one from the second death.—Romans 6:9; 2 Thessalonians 1:9; Acts 3:23.

THE KEYS OF THE KINGDOM OF HEAVEN

Of course the apostles could not at that time understand our Lord's words as they did afterward, and as we now understand them. (John 7:39) Nevertheless these various declarations respecting the future immediately followed, our Lord saying, "I will give thee the keys of the kingdom of heaven". What a riddle this must have seemed to poor Peter and his associates! They would doubtless conclude that it meant that in view of Peter's confession our Lord would make him grand treasurer of the kingdom, or something of that sort. Only in the light of their fulfillment in subsequent events can we judge accurately the meaning of these words. But looking through the experiences of Peter and the church, we find that there were two doors which required to be opened, and that Peter was used of the Lord in opening both of them. Hence it was properly stated of him that he had the keys, the power, the opportunity, the authority, to do the work in both instances; and he did it.

Our Lord himself did not open the doors into the kingdom in the full sense of the word. He merely called out faithful laborers, who should afterward in his name open wide the doors. Indeed, the doors into the kingdom could not be opened to any one until first of all the great transaction of Calvary had been accomplished. Our Lord came to give himself a ransom for all mankind, because a ransom was necessary before mankind could be released from the Adamic condemnation or could have any part either in the kingdom proper or in the hoped-for blessing promised through the kingdom to all the families of the earth Hence the apostles (whom the Father had given especially to Jesus, and of whom none was lost save the son of perdition, whose place was subsequently filled, through the Lord's appointment, by the Apostle Paul—John 17:12; Romans 1:1) did not and could not receive recognition from the Father until after our Lord Jesus had finished his sacrifice and had risen from the dead and had ascended on high to appear in the presence of God in their behalf, and on behalf of all men, for whom he had died. As soon as the sacrifice for man's sin was presented to the Father, the evidence of its acceptance was indicated to mankind by God's acceptance of the faithful apostles, and of all who were then in the proper condition of heart, to the plane of sonship and their begetting of the holy Spirit to a new nature; and this was marked or indicated by the outpouring of the holy Spirit at Pentecost, accompanied by "gifts" of the Spirit.—Acts 3:32, 33.

It was then that Christ's kingdom was established in those who had received him. And then began the work of declaring the good tidings of great joy which must eventually be to all people, but which at first was restricted for three and a half years to fleshly Israel, in fulfillment of God's covenant with them that favor should continue to the full end of seventy weeks mentioned by the prophet.—Daniel 9:24. See also STUDIES IN THE SCRIPTURES, Vol. 2, Study 3.

THE DOORS OF THE KINGDOM OPENED

In this work of opening the door of the kingdom to Israel we find, according to the record, that the Apostle Peter took the first, the most prominent and initiatory part. As we read, "Peter, standing up with [the others of] the eleven, lifted up his voice and said." (Acts 2:14) Peter was the spokesman. Peter used the "key". Peter opened the door, the other apostles coöperating and assisting.

The other of the two "keys" was not used for three and a half years afterward; for not until then could the door of favor be opened to the Gentiles. But when the time came for opening the door, we find that it was Peter who was especially designated of the Lord to do it. He was sent from Joppa to Cornelius, to tell him words which would be to the saving of his house—the opening to him of the privilege of membership in the kingdom of Christ, he being the first Gentile converted, the first one to whom the Lord authorized the preaching of the high calling of joint-heirship with Christ in his kingdom. Subsequently the Apostle Peter referred to this matter, saying, "Ye know how that a good while ago God made choice amongst us that the Gentiles by my mouth should hear the word of the Gospel".—Acts 10:1-43; 15:7.

BINDING AND LOOSING IN HEAVEN AND EARTH

Our Lord further said to Peter: "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shall loose on earth shall be loosed in heaven". This statement has given rise to the claim among Romanists that Peter was the first pope, and that he had an authority superior to the other apostles. But we find that very nearly the same words were used to all of the apostles as recorded by the same evangelist. (Matthew 18:18) Again, a very similar declaration was made to them all, as recorded by John, saying, "Whose soever sins ye remit they are remitted unto them, and whose soever sins ye retain they are retained". (John 20:23) We understand these declarations not to be general and applicable to all of the church, but chiefly to the apostles, on the strength of our Lord's words. (John 6:70; 15:16; Revelation 21:14) We deny that the popes of Rome or any other persons have ever been apostles or have ever exercised apostolic authority. In a word, we deny the central claim of Romanism and Episcopacy; namely, Apostolic Succession.

We understand this investment of Peter and the other apostles with special authority to bind and to loose, to remit and to hold, to signify that God would specially control their utterances, so that their decisions and writings might properly be considered authoritative. Not that God bound himself to do and to decide according to the imperfect judgments of the apostles, but that he has guaranteed us that he would so guide and providentially overrule in the affairs and in the language of these chosen and faithful ones that his people might rely upon it that such things as the apostles fixed had the divine approval. For instance, it is at their mouth that we learn that we are justified from all sin through faith in the redemption. They did not make it so; but under divine direction they were guided in the stating of it so; and we may rely implicitly upon their statements, which, moreover, we find to be in full accord with the principles of righteousness and with the various declarations of the divine Word.

The apostles inform us also that certain sins can be remitted or forgiven—sins of weakness and of ignorance, traceable to our fallen nature, which we have received by heredity, and the penalty for which our Lord has already borne. They inform us that other sins—wilful sins—are not forgivable and may indeed be sins unto death, unto the second death. Herein we see reasonableness also; for we perceive that Christ did not die for any except the Adamic transgression and for those sins which directly or indirectly may be traceable to it; and that wilful, deliberate transgressions cannot therefore be forgiven, but must be expiated. If committed with considerable light, but not full light, the expiating penalty may be "stripes"; but if committed with full wilfulness and against full light, the penalty could be nothing short of death, the second death. —1 John 5:16; Luke 12:47, 48; Hebrews 6:4-6; 10:26, 27.

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Charlotte, Mich.	"	9	South Bend, Ind	"	15
Woodland, Mich.	"	10	Marcellus, Mich.	"	16
Kalamazoo, Mich.	"	12	Battle Creek, Mich.	"	17
South Haven, Mich.	"	13	Albion, Mich.	"	18

ADDESSES BY BROTHER J. A. BOHNET

Little Sioux, Ia.	Oct.	6	Cherokee, Ia.	Oct.	13, 14
Sioux City, Ia.	"	7	Alton, Ia.	"	15
Winside, Neb.	"	8	Inwood, Ia.	"	16, 17
Stanton, Neb.	"	9	Chancellor, S. Dak.	"	18, 19
Clearwater, Neb.	"	11, 12	Menno, S. Dak.	"	20, 21

ADDRESSES BY BROTHER M. O. BOWIN

Elma, Ia.	Oct.	1	St. Paul, Minn.	Oct.	7
Austin, Minn.	"	2	Minneapolis, Minn.	"	8
Whalan, Minn.	"	3	Superior, Wis.	"	9
Eureka Center, Minn.	"	5	Duluth, Minn.	"	10
Fairbault, Minn.	"	6	Two Harbors, Minn.	"	12

ADDRESSES BY BROTHER A. J. ESHLEMAN

Piedmont, Ala.	Oct.	11, 12	Pell City, Ala.	Oct.	18, 19
Anniston, Ala.	"	13, 14	Jemison, Ala.	"	21
Lincoln, Ala.	"	15	Randolph, Ala.	"	22
Riverside, Ala.	"	16	Montgomery, Ala.	"	23, 24
Seddon, Ala.	"	17	Opelika, Ala.	"	25, 26

ADDRESSES BY BROTHER A. M. GRAHAM

Muncie, Ind.	Oct.	11, 12	Plymouth, Ind.	Oct.	17
Marion, Ind.	"	13	Warsaw, Ind.	"	19
Wabash, Ind.	"	14	Ft. Wayne, Ind.	"	20
Peru, Ind.	"	15	Garrett, Ind.	"	21
Logansport, Ind.	"	16	Auburn, Ind.	"	22

ADDRESSES BY BROTHER M. L. HERR

Lancaster, Pa.	Oct.	5	Mahanoy City, Pa.	Oct.	10
York, Pa.	"	6	Shamokin, Pa.	"	12
Reading, Pa.	"	7	Hazelton, Pa.	"	13
Pottsville, Pa.	"	8	Wilkes Barre, Pa	"	14
Tamaqua, Pa.	"	9	Benton, Pa.	"	15, 16

ADDRESSES BY BROTHER O. MAGNUSON

Paducah, Ky.	Oct.	8	Marion, Ill.	Oct	15
Mounds, Ill.	"	9	Centralia, Ill.	"	16
Thebes, Ill.	"	10	Patoka, Ill	"	17
Anna, Ill.	"	12	Vandalia, Ill.	"	18
Carterville, Ill.	"	14	Pana, Ill.	"	19

ADDRESSES BY BROTHER S. MORTON

Java, Va.	Oct.	9, 10	Greensboro, N. C.	Oct.	18, 19
Danville, Va.	"	12	Charlotte, N. C.	"	20
High Point, N. C.	"	13	Shelby, N. C.	"	21
Welcome, N. C.	"	15	Gastonia, N. C.	"	22
Winston-Salem, N. C.	"	16, 17	Hickory, N. C.	"	23

ADDRESSES BY BROTHER W. H. PICKERING

Muskogee, Okla.	Oct.	1, 5	Stigler, Okla.	Oct.	12
Pegga, Okla.	"	2, 3	Ft. Smith, Ark.	"	13
Bidding Spgs., Okla.	"	6, 7	McCurtin, Okla.	"	14
Porum, Okla.	"	8, 9	McAlester, Okla.	"	16
Tomaha, Okla	"	10	Wilburton, Okla.	"	17

ADDRESSES BY BROTHER R. L. ROBIE

Gloversville, N. Y.	Oct.	8	Rutland, Vt.	Oct.	14
Schenectady, N. Y.	"	9	Granville, N. Y.	"	15, 16
Glens Falls, N. Y.	"	10	Watervliet, N. Y.	"	17
Warrensburg, N. Y.	"	12	Troy, N. Y.	"	18, 19
Ticonderoga, N. Y	"	13	Albany, N. Y.	"	19, 20

ADDRESSES BY BROTHER V. C. RICE

Dexter, Mo.	Oct.	9	Rector, Ark.	Oct.	17
Poplar Bluff, Mo.	"	10	Jonesboro, Ark.	"	19
Chaonia, Mo.	"	12	Gilmore, Ark.	"	20
Clarkton, Mo.	"	14	Memphis, Tenn.	"	21
Piggott, Ark.	"	16	W. Helena, Ark.	"	22

ADDRESSES BY BROTHER W. J. THORN

Crafton, Ky.	Oct.	6	Paducah, Ky.	Oct.	14
Hopkinsville, Ky.	"	8, 9	Mayfield, Ky.	"	15
Guthrie, Ky.	"	10	Gadsden, Tenn.	"	16, 17
Big Sandy, Tenn	"	11, 12	Memphis, Tenn.	"	19
Iola, Ky	"	13	Okolona, Miss.	"	20

ADDRESSES BY BROTHER T. H. THORNTON

Boston, Mass.	Oct.	5	Plimpton, Mass.	Oct.	10
Franklin, Mass.	"	6	Plymouth, Mass.	"	12
Attleboro, Mass.	"	7	N. Duxbury, Mass.	"	13
Fall River, Mass.	"	8	Brockton, Mass.	"	14
New Bedford, Mass	"	9	Quincy, Mass.	"	15

ADDRESSES BY BROTHER D. TOOLE

Joplin, Mo.	Oct.	12	Chilhowee, Mo.	Oct.	17
Seneca, Mo.	"	13	Kansas City, Mo.	"	18, 19
Pittsburgh, Kan.	"	14	Lawrence, Kan.	"	20
Eldorado Sp'gs, Kan.	"	15	Topeka, Kan.	"	21
Clinton, Mo.	"	16	Abilene, Kan	"	22

ADDRESSES BY BROTHER L. F. ZINK

Manistique, Mich.	Sept.	29, 30	Shiocton, Wis.	Oct.	7
Marinette, Wis.	Oct.	2	Black Creek, Wis.	"	8
Green Bay, Wis.	"	3	Sheboygan, Wis.	"	9
Bonduel, Wis.	"	4, 5	Milwaukee, Wis.	"	10
Clintonville, Wis.	"	6	Waukesha, Wis.	"	11

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Passaic, N. J.	Oct.	12	Stroudsburg, Pa.	Oct.	26

ADDRESSES BY BROTHER E. W. BETLER

Bethlehem, Pa.	Oct.	12	Long Branch, N. J.	Oct.	26

ADDRESSES BY BROTHER L. T. COHEN

Easton, Pa.	Oct.	19	Pt. Chester, N. Y.	Oct.	26

ADDRESSES BY BROTHER E. L. DOCKEY

Hazelton, Pa.	Oct.	19	Wilkes Barre, Pa.	Oct	19

ADDRESSES BY BROTHER A. DONALD

Slatington, Pa.	Oct.	19	Lehighton, Pa	Oct.	19

ADDRESSES BY BROTHER A. D. ESHLEMAN

Newark, N. J.	Oct.	19	Poughkeepsie, N. Y.	Oct.	26

ADDRESSES BY BROTHER H. E. HAZLETT

Pen Argyl, Pa.	Oct.	19	Bangor, Pa.	Oct.	19

ADDRESSES BY BROTHER W. F. HUDGINGS

Kunkletown, Pa.	Oct.	19	Deep River, Conn.	Oct.	26

ADDRESSES BY BROTHER R. J. MARTIN

Lancaster, Pa.	Oct.	19	Philadelphia, Pa.	Oct.	26

ADDRESSES BY BROTHER H. H. RIEMER

Watertown, N. Y.	Oct.	12	N. Brunswick, N. J.	Oct	19

ADDRESSES BY BROTHER F. H. ROBISON

Fall River, Mass.	Oct.	12	Brooklyn, N. Y.	Oct.	19

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Boston, Mass.	Oct.	19	Pittsfield, Mass.	Oct	26

ADDRESSES BY BROTHER R. VAN HYNING

Worcester, Mass.	Oct.	19	Yonkers, N. Y.	Oct	26

ADDRESSES BY BROTHER C. A. WISE

Schenectady, N. Y.	Oct.	19	Johnstown, N. Y.	Oct.	19

ADDRESSES BY BROTHER C. H. ZOOK

Elizabeth, N. J.	Oct.	19	Tarrytown, N. Y.	Oct.	26

Conventions to be Addressed by Brother J. F. Rutherford

Philadelphia, Pa.	Oct.	5	Baltimore, Md.	Oct.	12

BETHEL HYMNS FOR NOVEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord." then joins in prayer. At the breakfast table the Manna text is considered. Hymns for November follow: (1) 130; (2) 186; (3) 323; (4) 261; (5) 140; (6) 191; (7) 192; (8) 184; (9) 183; (10) 166; (11) 136; (12) 112; (13) 121; (14) 233; (15) 134; (16) 277; (17) 286; (18) 263; (19) 306; (20) 119; (21) 120; (22) 238; (23) 267; (24) 198; (25) 106; (26) 69; (27) 239; (28) 228; (29) 125; (30) 245.

"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11-12

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SEMI-MONTHLY

A. D. 1919—A.M. 6048

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"I will stand upon my watch, and will set my foot upon the Tower and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word*. Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world*," "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isa. 35.

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WATCH TOWER BIBLE AND TRACT SOCIETY

119 FEDERAL STREET, PITTSBURGH, PA., U. S. A.

The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these colums. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

SOCIETY REMOVED—CORRESPONDENCE TO BROOKLYN

In harmony with announcements previously made the Society has removed its headquarters to 124 Columbia Heights, Brooklyn, N. Y., to which address all communications, remittances, etc., should be sent. Barely enough of our force has been retained in Pittsburgh to publish this issue (and possibly another), as the strike in the printing trades in Greater New York was found to make such action advisable.

The first issue of THE GOLDEN AGE has been mailed; though conditions caused by the oncoming strike combined to make the first issue a little disappointing in appearance. But rather than cause delay of the first issue we are sending it out as it is, hoping that some such adjustment will be made in the printing trade as will make possible the early issue of the second number in good form.

CHANGES IN CLASS SECRETARIES

It sometimes occurs that class secretaries remove from one city to another and the class for which they were secretary fails either to choose another person for this work or fails to notify us of the change. The consequence is that notices of Pilgrim visits are sent to the old address, forwarded to the new address, and possibly do not come into the proper hands until it is too late to arrange for meetings. Please notify the Pilgrim Department *at once* if changes in the address or in the name of class secretaries occur.

ORDERS BY BRITISH FRIENDS

Orders for the reprint of TOWERS, subscriptions for THE GOLDEN AGE, and other orders of friends residing in Great Britain should be sent through the British office. Address all such orders Watch Tower Bible & Tract Society, 34 Craven Terrace, Lancaster Gate, London, W., and make remittances to the British office for same. The war somewhat disturbed free communication between the London office and the home office and there has been some confusion in the minds of the friends about their communication through the London office. For this reason we state that the same relationship that has existed for years between the British Branch and the home office at Brooklyn still exists.

NOT FASTING BUT FEASTING

MY DEAR BRETHREN:

Loving Greetings. I feel that I must write a word of appreciation for the feast that we so continually enjoy from the WATCH TOWER. What a privilege is yours, to feed the household of faith, what a blessing to serve; and what a privilege is ours to be served. It is no longer a time of fasting for the church, but a time of feasting; surely the Bridegroom is with us, and serving as he promised.

I have been very much impressed by the article on "The Cross of Christ", May 15th TOWER. Never before have I had such a vivid realization of the sufferings of our dear Master; but yet we can appreciate only a very little of all his sufferings for us, and what it meant to the heavenly Father too, in those last dread hours. When we see the manifestation of such love, instinctively we cry: "What shall I render unto the Lord for all his benefits?"

We are being richly blest at the London Tabernacle; the favor of the Lord is with Brother Hemery in a very marked manner; he is a tower of strength to us, and to the brethren up and down the country; a veritable pillar in the church.

Many are those who, forming themselves into Unions, Societies and Institutes, would draw us away from the WATCH TOWER, the Seventh Volume, and the Society, but the TOWERS and the Volumes are such a continual blessing to me that to cast them aside would in my own mind, be a willful act of starvation, almost spiritual suicide. The Father has promised that he will turn his "hand upon the little ones" (Zachariah 13:7), and now that the sanctuary is cleansed, the time is marked for Zion to awake and put on her beautiful garments. With confidence we can say: "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever".

May you still be blessed of the Lord and, as you bring joy to others, your joy will be full. Sister Briggs joins with me in sending our fervent Christ love.

Your brother by his favor, H. C. BRIGGS.—*Eng.*

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL OCTOBER 15, 1919 No. 20

VIEWS FROM THE WATCH TOWER

IT would be a very blind and indifferent person indeed who could not see the trend of ecclesiastical affairs in the world to-day. The waters are being divided. The peoples of Christendom are slowly taking their point of view from one side or the other—either from that of God's Word or from the side of materialistic worldly wisdom. Here and there are evidences that some see with considerable clearness the object and purpose of the church during this Gospel age. A contributor to the May 10th issue of *The Alliance Weekly* (New York) expresses one phase of the situation so well that it is worth quoting from at considerable length:

"If the program of Christianity demands such outward success as shall bring all men to accept Jesus Christ as Savior and Lord in this age, the amelioration of all injustice and social inequality, the banishment of all forms of vice and immorality, the removal of all conflict and strife between men who labor and those who exploit labor, and such a cure and healing of all the ills of sin that through the church the kingdom of heaven shall be inaugurated,—if this is the program, then there is no escaping the conclusion: Christianty is at the crossroads!

"The burdens of a diseased civilization are breaking the back of the world. Outraged justice, because of increasing crime, is calling for more courts and a higher type of justice to vindicate the rights of the oppressed. This means higher taxation and the people are saying to their legislators: 'Go slow'. Insanity increases so rapidly that some experts are saying that the whole world will be insane in fifty years if the increase continues at the present rate. Social impurity and marital infidelity pollute society and fill divorce courts with the scandal of daily life. We are bringing back some of our boys who fought to make the world safe for democracy, and instead of finding that victory has brought immediate and final results we are standing on the crater of a volcano of political and industrial upheaval. Machine politicians are seeking to make things politically safe for 1920, great industries are seeking to readjust and save for themselves pre-war profits, and men who toil are looking on and preparing to defend the rights of labor from further aggression and oppression if it has to be done by the bayonet. Like a man with the chills, the whole fabric of modern civilization is shaking with disease and unrest. Life has never seemed so cheap, and never less stable and secure. Such are some of the signs of the times.

IS CHRISTENDOM A FAILURE?

"The modern church, facing the fact that it has lost control of the forces of civilization, and having lost the vision of the Master for the age, has virtually ceased preaching the gospel and is now trying to camouflage the issue by a 'social service' propaganda. It is spending its time seeking to buy up the services of efficiency experts who shall teach us how to socialize aliens, build and conduct community centers, and entertain and amuse this age so sick with its sin that something has to be done to rest its nerves. If the church is under commission and contract to convert the world, fumigate the nations, and make the world a safe place in which to live, then it is open to indictment on every count—we are no longer at the crossroads; we are lost! *Christianity is a failure, and we are bankrupt!*

"But if, on the contrary, the Bible teaches that such is not God's plan through the church for this age; if the church is not under commission to convert the world but simply to evangelize it, that is, give it the gospel as a witness, the issue shifts and God's purpose in the age has another objective. If God now is only visiting the Gentiles to take out of them a people for his name, his purpose is elective, and not world conversion until the next age. In this event we may expect to find just what we do find, two harvests ripening, one for judgment, and the other for the completion of God's larger purpose in the coming age. If the unrighteousness, lawlessness, and inhumanity of this age must ripen for judgment as in the days of Noah and Lot, as Jesus said would be the case, then the unrest, immorality, crime, apostasy and social degeneracy simply become signboards that enable us to locate how near we are to the end of the way, or are like sounding lines that tell the depth of the sea so the sailors can begin to get ready to anchor. If the church is simply that company of people who have received Jesus Christ as Savior and Lord and who have separated to him from the world, then it does not seem strange that some men will not now have this man Christ Jesus to reign over them. There is no promise that every knee shall bow and confess that Jesus Christ is Lord to the glory of God the Father in this age. That is one of the glories of the kingdom age.

"When tested by this rule, Christianity is not a failure. The gates of hell are not prevailing against it. He said the wheat and the tares should grow together until the end of the age; therefore, we should not expect anything different. Apostasy has thrown its dark shadow over the age, but the true church has not lost its way. It is not at the crossroads, but in the middle of the road, faithful to her Lord and the ministries assigned her, pressing with vigor on to the goal, her cornation day."

Time-honored ecclesiastical customs are finding themselves besieged by various modernist ideas. An item in the August 27th issue of the Pittsburgh *Dispatch* informs us that country ministers are to be re-educated to enable them to cope with the world problems of the new era which is now confronting the church nominal. The Presbyterian Board of Home Missions is launching such a scheme and expects to spend $10,000 for the re-education of ministers in 1920, and $25,000 a year for special courses to be offered to the most promising ministers who are discovered by this process of re-distillation. Dr. Warren H. Wilson, of the Presbyterian Home Board, is reported by the *Dispatch* as saying:

"The demands upon a pastor in a small community are far beyond what he has been prepared to meet. He has been taught to preach, to study the Bible, to teach and to visit his people in their homes. But he is called on to lead the community in work for better roads, consolidation of schools, in reform movements, financial 'drives' and in recreation problems. He is called on to be a pastor, not a preacher only."

It will be readily seen that such demands call for the qualifications of general manager for a large industrial undertaking, rather than for personal devotion and dedication to the service of God's Word, which is truth. The effect of such a course as that proposed will often be to eliminate some of the most sincere and spiritually influential in favor of the astute and socially brilliant. But no damage will come to the Lord's cause by such elimination, for the eliminated ones will be, by their very humiliation, prepared to understand the Lord's purposes in full and to co-operate with them —even if late.

GOATS NOT SHEEP

Efforts are being made in several States to teach the Bible, along with arts and sciences. Rev. C. W.

Laufer, in *The Christian Educator* (Philadelphia) says that "American educators are convinced of one thing, namely, that religion must lay hold of, permeate, and possess the social order. . . . If civilization is to continue and democracy is to grow in strength, society must recognize the presence, power, purpose of the living God, and all that he has made known concerning sin, salvation, righteousness, life, and immortality".

Doubtless those who are fostering this movement have some good motive back of their efforts. But a good motive is not sufficient to bring a movement in alignment with God's principles and purposes. Great injury might be accomplished through forced instruction in the Lord's Word for those who do not care for its precepts. It is the ancient mistake of trying to make sheep out of goats.

To the *Herald and Presbyter,* one of the oldest church papers in this country, is attributed the following paragraph:

"Those who imagine that there is to be any sort of surrender to these wicked forms of error on the part of the evangelical church, are greatly mistaken. Some of these fads, as Russellism and Eddyism, have adopted insolent methods of propaganda, and chuckle because they think they are going on unrebuked. But this sort of error is not to be successful, nor its flaunting organization to be recognized as Churches of Christ by evangelical Christian bodies. We are glad that there is to be a more determined and united effort to rebuke and restrain these false systems."

Just what is meant by the word "restrain" does not appear. But we do know that ecclesiastical bodies have persisted in making the mistake of applying such civil power as was within their hands to the suppression of what they considered to be false doctrine. But, someone may say, do you not seek to suppress them? The answer is that we do find fault with other religious bodies in proportion as they seem to us to be misrepresenting the message and purpose of the Gospel. If they honestly believe that we are teaching error (using the Bible as a source of authority) it is their privilege to criticize our teaching. Religious tolerance does not mean supine indifference to error. We welcome criticism if such criticism is based on the Bible. But when the subject of doctrine is largely ignored and political or civil power is invoked to sustain one's religious views, that, to our understanding, is a violation of the principle of religious tolerance.

TROUBLE IN SWITZERLAND

In the economic field of human experiences difficulties are everywhere present. Economic difficulties always find more or less of expression through social and political channels. Switzerland is the oldest republic in the world, and this little country has endured many things. Its people are not of one race, nor of one language, nor yet of one religion. The largest portion of the Swiss people are of German stock and speak either German or Swiss *patois*—usually both. Another large portion of the people speak French, and still others Italian. A small portion of mountaineers speak Romanche, a dialect most closely favoring its ancient mother, Latin. But notwithstanding these points of divergence, there is remarkable unity among the Swiss people, especially on the point of love of liberty. Freedom has been their most cherished birthright and the chief inspiration for their patriotic fervor. The Nashville *Banner* of August 5th, touches upon the Swiss situation when it says:

"The neutrality of Switzerland from early times has been respected by the greedy European empires and monarchies, and, though the Swiss are the best marksmen in the world and make excellent soldiers, the country has escaped the horrors of war.

"But all is not serene in Switzerland; the world-wide unrest, with the same cause and same manner of exhibition, is creating disturbance there. A Geneva dispatch says:

"'Troops sent by the government to quell strike riots at Basle and Zurich were forced to use machine guns mounted on automobiles during the disorders yesterday.

"'The strikers at Basle ripped up the pavements and bombarded the troops, injuring many. A number of strikers were killed and wounded and many were arrested.'

"The Swiss have been a remarkably happy and well-governed people in the past and if they are wise they will continue to pursue the tenor of their way after the old order and avoid radical innovations. The dispatch from Geneva continues:

"'At Basle the outbreak was said to be of a Boshevik character, while at Zurich the disorders were attributed to the increasing cost of living.

"'Newspapers have stopped publication and tramways have discontinued operation. Operations of the gas and electric services are threatened. Ring-leaders of the strikers are reported to be youths 19 and 20 years old. The military are guarding all banks and factories.'

"One cause seems to be hot-headed youth, filled with new and dangerous ideas, and the other the universal trouble, the high cost of living. The scarcity of bread in Paris was the immediate cause of the French revolution—and the strain to live is the chief source of disturbance now. The dispatch quoted above draws a difference between the cause of the trouble at Basle and that at Zurich, but closely analyzed they are one and the same. It is only the manifestation that is different. . . .

"The chief thought connected with these disturbances in Switzerland is that the high prices of which we sorely feel the effect in Nashville, and which the administration at Washington will bend every effort to set right, is neither a local nor a national affliction; it is world-wide. The people everywhere are restive because of it, and the disposition to find some corporation, individual or set of individuals supposed to be responsible for the condition and vent on them or him the popular fury, is causing violent outbreaks in many localities and leading to turbulence and disorder.

"What is chiefly needed is quiet and industry. The world is the same now as it was before the German armies crossed the Rhine just five years ago on their mission of war and destruction. If the people will work and produce now as they had done before that time, and not threaten the world with more disorder growing out of revolution, conditions will soon again become normal."

THE OLD WORLD GONE

Those who view matters from the standpoint of the Scriptures must conclude that with this editorial writer the wish only was father to the thought, when he voiced the expectation that the world might return to normal conditions. The Gentile times have ended. The old world is gone and is in process of disintegration. It can never return, and no one who has any conception of the grandeur which Christ's oncoming kingdom will bring to mankind and to his dwelling place, earth, can have any desire to see the old order reinstated as it was. What he probably desires is that conditions of peace and measurable security, which is associated in his mind with the times which were, be re-established.

Several elements contribute to the world-wide unrest. One of them is the wanton display of wealth on the part of the few; and another is an actual shortage of or extremely high prices for the necessities of life. Concerning the former cause the Springfield, Mo., *Republican,* of July 27th, had this to say in an Associated Press dispatch from London:

"There is no lack of jewels for those who have the price and are willing to pay. Many beautiful pieces of jewelry, the

history of which is not given by the dealer, but which experts say could only come from the wealthiest families of Russia, are finding their way into the market. Enormous prices are being asked and promptly paid, while the cost of ordinary stones, diamonds for instance, has risen to unheard-of heights. Many old English families also are selling off their jewels.

"Flowers and food for the elaborate entertainments which are beginning to mark the appearance of the newly rich are commanding fancy prices, such as $25 for an orchid and $1.50 for a peach.

"Automobiles are very scarce and expensive in Britain. Some of them command as much as $10,000 to $15,000, and they are models of three and four years ago, while new machines are almost unobtainable. The maker of the most famous English car turns out only about 800 each year, and it is said he has already booked his entire output for this year and next.

"This extravagance is attracting wide attention from newspapers and public men. 'Peace has brought an orgy of spending,' says one writer, 'which high prices do nothing to check. The higher the price the easier it is for those who have money to draw the big lines of demarkation between themselves and the crowd.'"

The crop condition, especially as that word applies to the wheat product of this country, is far from encouraging. There were most sensational losses in wheat during July, amounting to 124,000,000 bushels in winter wheat and 97,000,000 bushels in spring wheat, making a total loss of 221,000,000 bushels. The losses reported from both the great wheat belts were due to unfavorable weather conditions in the Southwest, and to blight, black rust, scab, and grasshoppers in the Northwest, or spring wheat section. The Chicago *Herald and Examiner,* of August 9th, makes these remarks:

"Never in the history of the country have farmers been as disappointed because of the wheat crop losses this year. At one time the combined crops were estimated at 1,250,000,000 bu. These figures were the estimates of the best crop experts in the United States, whose correspondents are men of great experience and judgment and who gave conditions as they found them.

"The condition of Spring wheat at the present time is 53.9, compared with 80.9 on July 1 and 79.6 on August 1 last year.

"There was a big loss in white potatoes, which are second, as a food, to wheat. The potato crop is estimated at 357,000,000 bu., compared with 391,000,000 bu. a month ago and 400,000,000 bu. a year ago, with a five year average of 366,000,000 bu."

VIOLET RAYS FOR AGRICULTURE

But something encouraging is given us in the agricultural field which, while we can not expect it to bring immediate relief, may be one of the agencies used by the Lord in causing the earth to "yield her increase" during Messiah's reign. A Japanese scientist, Taizan Tsuji by name, has been making agricultural experiments with the ultra-violet ray, a very penetrating light of high actinic value, but practically invisible to the human eye. The Pittsburgh *Press,* for May 14th, has a few interesting remarks on this discovery:

"These rays vibrating 750 trillion times per second, exist in the sunlight but are largely absorbed by the gases of our atmosphere, at the expense of plant life which they stimulate greatly. Dr. Tsuji grew pineapples riper, larger, sweeter and juicier by exposing the rows 40 minutes each morning to the ultra-violet rays from a mercury vapor lamp. Similar results were obtained with sugar cane and etiolated bananas. Tsuji predicts that, as soon as the rays can be produced cheaply, sugar cane will require 12 instead of 27 months between planting and harvesting, and that bananas will be picked green, shipped to market and ripened when needed.

"Electricity is another new crop stimulant. A British government scientist has achieved important results by stringing high-tension wires in a network with 30-foot meshes about five feet above ground. This process is established in England and is now being used on a large scale. Fields thus electrified have crop yields of wheat, barley and oats increased from 25 to 30 per cent. The quality of the grain likewise benefits—more weight, less chaff and more flour per bushel.

"Curiously enough Fry, the electrician who has made most progress in the new field, knew little about agriculture. Outsiders often account for most progress within an industry—they come with a fresh viewpoint and see the obvious. Spinning was revolutionized by a barber, weaving by a minister, and, despite the teakettle story, Watt was a manufacturer of delicate scientific instruments when he invented the steam engine. May we not confidently expect that the world's food problem is going to be solved permanently in the near future by the agricultural application of electricity, the violet ray, and the ore from which is extracted radium?"

Tens of thousands of people are manifesting an interest in spiritism who were entirely passive to it before the war. That such an interest is present in the world could hardly be doubted by anyone glancing at some of the regular periodicals. The *Atlantic Monthly,* the *Hibbert Journal, Unpartisan Review, Harper's Magazine,* the *Cosmopolitan, Hearst's,* the *Metropolitan,* and many other periodicals, have been carrying articles by prominent writers on the subject of spiritistic manifestations and theories. *Life,* under date of September 4th, makes the following remarks, rather serious, when compared with its usual lightsome strain:

SPIRITISTIC JOURNALISM

"There are now two groups of periodicals: those that pander to the growing appetite for spiritist literature, and those that have not yet come to it. Not 'pander' but 'minister' is the word that people would use who are interested in the spiritist literature and like to keep the run of it. A little more every month they are ministered to just now, both in the periodicals and by books.

"There must be many other magazines implicated in attention to these psychical and spiritist proceedings lately held in so much disapproval by cautious persons who valued their reputation for common sense. Reputable characters and publications are gradually being drawn into contemplation of them, puzzled and incredulous as yet, but inquisitive. The literature of the subject increases so fast and is so much read that it begins to be impolitic for folks who claim to be awake to ignore it. The New York Public Library reports its readers as 'turning from books on the war to those on South America, the export trade, Spain and the Spanish language, religion, spiritualism, psychic phenomena, applied psychology and technical subjects. The librarian in charge of the Central Circulation Branch reports that readers are demanding books on all phases of religion, are eager to know how great a part religion is to play in our reconstructed world, and are 'intensely interested in spiritual subjects of all kinds, and are turning with new eagerness to the writings of Sir Oliver Lodge and his investigations and speculations into the spirit world.'

"This is scandalous, of course, to people who insist on keeping their feet on the actual earth, but the prospect is that we shall have more of it before we have less. One hears there is much more in England than here.

"For people who don't know anything at all about these burgeoning interests, it may be suitable to explain that the foudation for them seems to have been laid by the studies and reports of the psychical research societies, extending over forty or fifty years; that the interest in all such matters has been immensely stimulated by the war and its attending bereavements and by the present parlous state of society, and that the most popular disclosures that attend this movement are those that come in the form of so-called 'automatic writings,' which have been cropping up of late like mushrooms in all parts of the country. They purport to be records, by sensitives or mediums, of information communicated through them but not derived from their own minds, nor from any mundane source that they know of. That there are a lot of these communications is unquestionable. That the persons through whom they come are honest as a rule, and not consciously deceitful, is little doubted. That some of the communications are extremely curious will be admitted by most

people who read them, but how or whence they come, whether from the subconscious minds of mediums or by telepathic communication from minds of other living persons, or out of the minds of the questioners who receive them, or from the spirits of the dead, is all still matter of discussion, investigation and dispute.

"No one need be dismayed to know more about contemporary spiritism and the automatic writings. They are mighty queer, and in any but the flounder type of mind that likes to lie still on the bottom and look like mud, they are bound, if known, to excite immense curiosity. But very many people still know nothing about them. Presently some conclusion about them will be reached, but it will be based not on prejudice but on knowledge, and the knowledge it must rest on seems to be accumulating very fast."

In substantiation of these findings a London dispatch, quoted by the *Daily Oklahoman,* of June 8, adds:

"A wave of spiritualism, such as no country has ever experienced before, is rolling over Great Britain, carrying with it thousands of persons of high and low degree. Backed by men of science and letters, with Sir Arthur Conan Doyle as the leader, the movement has assumed such proportions that when a gathering is held in London the Royal Albert hall, one of the largest amphitheatres in the world, is engaged.

"Conspicuous among the growing membership are the wives and mothers of soldiers slain on the battlefield, and since the recent announcement made by Sir Arthur that no less than thirty women, from his personal knowledge, have been vouchsafed the deep consolation of direct communication with their beloved lost, scores of sorrow-stricken women have made the seance their church and the medium their father confessor."

"WALLS BETWEEN TWO WORLDS"

Sir Conan Doyle speaks for himself in a syndicate article published in the Pittsburgh *Post,* of August 24th. There is evident sincerity in his attitude toward spiritism and in his desire to render some service to suffering humanity. We would be glad indeed if he and others who are deluded by deceiving spirits could see the truth on the subject and know that God's provisions for mankind are infinitely better than anything which the imagination can form. Sir Arthur says in part:

"I have now traced my own process of conversion up to the time of the war. I hope the reader will admit that it was deliberate and showed no traces of that credulity with which our opponents charge us. But I was culpably slow, I think, in throwing any small influence I may possess into the scale of truth. I might have drifted on for my whole life as a psychical researcher, showing a sympathetic, but more or less dilletante, attitude toward the whole subject, as if we were arguing about some impersonal thing such as the existence of Atlantis or the Baconian controversy. But the war came, and when the war came it brought earnestness into all our souls and made us look more closely at our own beliefs and reassess their values. In the presence of an agonized world, hearing every day of the deaths of the flower of our race in the first promise of their unfulfilled youth, seeing around one of the wives and mothers who had no clear conception whither their loved ones had gone, I seemed suddenly to see that this subject with which I had so long dallied was not merely a study of a force outside the rules of science, but that it was really something tremendous, a breaking down of the walls between two worlds, a direct, undeniable message from beyond, a call of hope and of guidance to the human race at the time of its deepest affliction.

"The objective side of it ceased to interest me, for having made up my mind that it was true there was an end of the matter. The religious side of it I saw to be of infinitely greater importance, and it is of this which I will presently speak. The telephone bell is in itself a very childish affair, but it may be the signal for a very vital message. It seemed to me that all these phenomena, large and small, had been the telephone bells which said to the human race: 'Rouse yourselves! Stand by! Be at attention! Here are signs for you. They will lead up to the message which God wishes to send.' It really counted. A new revelation seemed to me to be in course of delivery to the human race, though how far it is still in what I may call the John-the-Baptist stage, and how far some greater fulness and clearness may be expected thereafter, is more than I or any man can say."

To this is added the testimony of Professor James Hyslop, long connected in a prominent way with the American Society of Psychical Research. An interview with him is published in the Washington *Star,* of July 6th:

"This much is to be remembered: Science already has given to wise men who have come in contact with it such an assurance as faith never could have given any one. We *know* that there is future life and progress in it. We do not just believe it.

"We know that any man or woman makes a step forward, and a great one, in voluntary sacrifice of self. There is but one real sin in this life, and that sin is selfishness."

SCIENTISTS NOT ALWAYS SCIENTIFIC

It would seem that Professor Hyslop has gone beyond the bounds of science in this statement. What has voluntary sacrifice of self or the sin of selfishness to do with proving a future life and progress in it? The universal craving for continued life lies at the root of these erroneous statements. But some of the remarks which this distinguished gentleman makes are well worthy of notice. Some of them follow:

"I always have maintained, and still maintain, that we can hope for nothing of paramount importance from such investigation until its claims have been scientifically proven beyond the slightest possibility of reasonable doubt. For such investigation funds and enthusiasm never have been ready."

"We find the estimate of biblical times more accurate than that of modern science. In other words, we learn that many sufferers are literally 'possessed of devils'—that is, are controlled by bad or mischievous spirits."

"The evil spirits seem to be as disconcertingly plentiful as the physical disease germs; unable to affect normal human beings they seem to seek as prey those weakened by outside troubles (as disease or disaster) of the sort which disturb relationships between mind and body. Of the existence and persistence of these evil or malicious spirits there is a mass of evidence such as cannot be controverted."

Sir Oliver Lodge, while he has investigated a great deal and written a great deal on the subject of spiritism, is not quite so sure of his ground. He has a statement in the Detroit *News,* of June 1, in which he says:

"The boundary between the two states—the known and the unknown—is still substantial, but it is wearing thin in places, and, like excavators engaged in boring a tunnel from opposite ends, amid the roar of water and other noises, we are beginning to hear now and again the pickaxes of our comrades on the other side."

"THE HEART OF JERUSALEM"

The most happifying visible development on earth to-day is found in connection with the Jewish Zionist movement. The St. Louis *Globe-Democrat,* of August 10th, makes a brief editorial review of the situation, especially as it bears upon European Jews:

"The results of the war have given no greater happiness to any people than to the Jews of the world. There is no need to dwell on Jewish oppression in the past. It was practically universal until comparatively recent times and in a few countries. But as a result of the various treaties made with the countries that have recently sprung into existence, the Jews everywhere are promised a freedom of action and development along normal lines *that would have been considered impossible five years ago.*"

"There is some question as to how many Jews in the United States will return to their native countries. We are inclined

to reduce the number Mr. Marshall estimates, for there is little occasion for a Jewish exodus from the United States or from England. Never have they been more prosperous than in these countries and there is no prospect of greater peace and plenty elsewhere. But the unrestricted right to live anywhere is a blessing Jews may well celebrate."

We can readily believe that comparatively few of the Jews in America and England will exchange their places here for new ones in Palestine, because a comparatively small number of the Jews have faith in the ancient promises. This has always been true. The Lord, speaking through his prophet, Isaiah, in extending the message of comfort to his chosen people, after protracted suffering, said: "Speak ye comfortably to [*Hebrew*, to the heart of] Jerusalem." It was so after the Babylonian captivity. There was the heart class who had not grown at ease in Babylon and who were willing, yes anxious, to face all the inconveniences and rigors of the return trip to Judæa and to rebuild the temple and the city. The bulk of captives were very comfortably situated in Babylon, having social and commercial ties which they did not care to sever. Likewise there is now a heart class to the Jewish people at large. Their hearts throb and burn at the prospect of restoration of their ancient land to its pristine loveliness and charm.

More actual work toward the rehabilitation of Palestine has been done in the last few months than most people realize. There are still but few Jews there, but the spirit of determination and coöperation has been aroused in Zionists the world over to such an extent as to make the actual carrying out of their projects of secondary importance, and of but slight difficulty. We clip the following from the *Maccabaean*, the Zionist monthly, of August:

PROGRESS IN PALESTINE

"Mr. Louis Robison, the assistant treasurer of the Zionist Organization of America, is a gentleman who is accustomed to deal with realities. He is a dispassionate observer of facts, and while he has always been an ardent lover of Palestine and expects to be a resident of Palestine, his vision is unclouded by sentimentality, and he therefore makes an excellent reporter of things as they are.

"Mr. Robison has just returned from Palestine where for a number of weeks he has been in the closest contact with the various forces that are at work in the country."

"'I had the opportunity, at various stages of my journey, to come in touch with living proof of the determination and capacity of the Jewish people to build up a Jewish home in Palestine. I met Jews in Palestine and on the way to Palestine who were a real inspiration. A story of the wanderings and tribulations which some of them have undergone on their way to the Homeland reads like a romance. Thus I met at Port Said a group of six young people who had wandered from Russia across Siberia to Shanghai and from there around the continent of Asia to Port Said. There they were waiting for permission to enter Palestine. I asked one member of this group, a young woman, what her occupation had been in Russia. She told me she had been a bookkeeper. I expressed the belief that she would be successful in finding work in Palestine in that capacity.'

"'A bookkeeper?' she replied. 'Why, a bookkeeper I could have been in Odessa. In Palestine I want to work on the soil.' It was a really wonderful spirit which animated these young people.

"'In Port Said, also, I met a number of individual Jews, all waiting for permission to enter Palestine, who, together, represented all the four corners of the world. There was a merchant from Irkutsk, a Jew born in Siberia and whose native language was Russian. He was on his way to Palestine as representative of a group of Siberian Jews, all of whom are ready to liquidate their affairs and stake their all on Palestine. He told me he knew of hundreds in Siberia, and many of them people of large means, who were making plans to settle in Palestine. This man was anxious to go to Palestine, survey the ground, and report back to the people who had sent him. Then there was a merchant from South Africa who was on his way to Palestine in a similar capacity, representing a group in the Transvaal. A third was a Jewish dentist from the Argentine who had given up a very large practice in that country and was also proceeding to Palestine as representative of a group of Argentine Jews. A fourth came from London and was going to investigate conditions for himself and a large group of English-Jewish merchants who were ready to sell out and settle in Palestine as soon as feasible.'"

The May issue of *The Chosen People* announces the fact that Zionists are planning to have a million Jews in Palestine in order to outnumber the Arabs. There seems to be no anxiety about money to buy land, nor is there a dearth of trained agriculturists. The thing necessary to enable them to get the upper hand in Palestine is a large Jewish population. The Arabs realize this and underhandedly have tried to stir up their own people against the Jews. But no danger has come to the fleshly seed of Abraham, nor will it to such an extent as to interfere with the divine promises.

An old quotation from the *Literary Digest*, of July 10th, 1915, gives some general facts about the land of Palestine:

"Palestine, it is estimated, can accommodate a population of 6,000,000. With the establishment of new political control of the Holy Land it is intended that Jews shall migrate there from Russia, Germany, Austria, and other European states. Thus, the leaders of the movement say, a solution will have been found for the race-old Jewish problem. Not only will the Jews have their own land, but an end will be brought to the discrimination against them in other countries."

ROOM FOR ALL ASPIRING ZIONISTS

We read in 2 Chronicles, 13:3, and 14:7, that King Jeroboam of the ten tribes and King Asa, of the two tribes, put an army of one million, three hundred and eighty thousand men into the field of battle. This would indicate a still larger population. Yet they were not possessed of all the countries to the limits and boundaries specified in God's charter granted to Abraham. (Genesis, 15:18) On the other hand, the Zionists do not expect half of the Jews to migrate to Palestine.

On the 20th of July the Zionist organization handed out a statement concerning the situation both in the Holy Land and in other parts of the world. This statement was published and commented upon in all of the largest papers of the country. Among other things, the statement says that from Poland and nearby countries some delegates have started to Palestine on foot —unable to restrain their impatience longer. The New York *American*, of July 21, says further on this point:

"To control the human flood, the Zionist Organization has formed emigration committees in a number of countries, while tens of thousands of young men from every class have organized agricultural training groups and other groups for the study of all technical and scientific questions bearing on the settlement of Palestine.

"Boris Goldberg, chairman of the Zionist Organization of Greater Russia, reports that under the pressure of the social revolution, as carried through by extremists, the subsistance of seventy to seventy-five per cent. of the Jews in Russia has been destroyed.

"Experimental farms are being established in Russia, according to the statement, for the training of Jewish young men, and builders, carpenters, and other kinds of skilled laborers are being classified.

"In Bulgaria, the report says, the Jews have established a Bulgarian Palestine bank, with a capital of 10,000,000 leva, one-half of this sum to be devoted to the purchase of land in Palestine and the other half to the promotion of commercial relations.

"The American organization has recently reported that the roster of the first 5,000 applications showed 135 occupations, including all forms of manual labor and professional administrative callings. Jewish farmers headed the list with a capital running into several millions of dollars."

The New York *Sun*, of the same date, adds:

"Holland reports similar vast preparations, especially among the Russian, Rumanian, and Galician Jews who took refuge in Holland after Antwerp was captured. In Germany many university students are anxious to go to Palestine to teach their people and assist in building up a new State. Reports from Morocco, Algiers and Egypt indicate coming movements of vast proportions. Reports from Canada state that many Jewish farmers are preparing to go to Palestine, and this is true also in Chile and Nicaraugua. In the Argentine the younger Jews are organizing themselves in groups of fifty, each group with an average capital of 15,000 francs.

"In this country and England the Zionist organizations, while preparing to contribute largely to the emigration, expect to furnish administrators, engineers, specialists and civil servants who will devote themselves especially to helping Palestine absorb the great mass pouring through her gates."

WHOLE VILLAGES TO MIGRATE

It would seem that the desire to get away from some of the European centers has been so strong that not only whole families but whole villages are ready to move at the first opportunity. The New York *Tribune*, of July 21, substantiates this thought:

"In many cases whole Jewish communities have firmly resolved to leave Poland and emigrate to Palestine. Five thousand families in Warsaw registered for the migration before April 4th last."

But there are families in this country in comfortable circumstances who seem just as anxious to go, according to the Duluth *News-Tribune*, of July 29th:

"Twenty Jewish families of Duluth are ready to leave for Palestine as soon as law and order are established there, according to Rabbi Israel Telpitz, rabbi of the Adash Israel Chevre Kadisha congregation. The wealth of each of these families ranges from $5,000 to $30,000.

"'Only a very small number have left for Palestine as yet,' said S. Mendelson, who is a member of the district Zionist board. 'We will not accept any more applications for the journey to the Holy Land until the political status of Palestine is established by the League of Nations. We hope that we may start for the country by the middle of October.

"'I intend to leave with the other Duluthians as soon as possible. The land as I remember it from my visit in 1882, is a big desert and it will require a lot of courage and patience to transform the country. We are making a special effort to interest the young Jewish people in the city in the project.'

"'As is the case in other parts of the country, a large number of the men preparing to leave Duluth are those of the professionals and technical crafts. *No matter what their trade is here, they all expect to become farmers over in Palestine.*'

"'Taken altogether, there are around 800 Jewish families in the city, and within a short time after law is established in the Holy Land, we expect a large number of them to be on their way across.'"

Mr. Nathan Straus, well known as a merchant and philanthropist, entertains the hope of becoming Jerusalem's first mayor. An extract from the New York *Tribune* quoted in the Minneapolis *Tribune*, of August 1, comments upon this desire on the part of Mr. Straus:

"If Nathan Straus, New York's distinguished merchant and philanthropist, wishes to be the first mayor of Jerusalem, let us hope it will not be deemed an unwarranted intrusion in the politics of another community to express a wish for the gratification of his ambition.

"Mr. Straus, by a long life of service to this community, has earned a right to take a series of sabbatical years to devote himself to new usefulness, while being carried on our rolls as a citizen emeritus. In Jerusalem, which his benefactions long ago reached and where his name is deemed blessed by those who have suffered during the long night, he will surely be welcomed. It would be of good omen to have as the first magistrate of the new Zion one whose thought was not to get something for himself or for hangers on.

"It has been the habit, and is still the habit, of some to smile incredulously at the Zionist ideal. But its adherents were never as many as now. It is a fact of history that one group of the dispersed of Judæa, even though living in plenty and honor in Babylon, were moved to go to the ancient site, then as much a mess of prostrate brick as Verdun, and did recreate the city and rebuild the temple. Thus was rebuked the polite derisiveness of the best circles of Babylon.

"Even though Jerusalem becomes no great capital in commerce and population, it will have power as a spiritual capital of a sort much needed by an unquiet world.

The Boston *Post*, for July 27, gives a part of a statement issued by Mr. Straus concerning his conception of some of the immediate needs in the city of Jerusalem:

"Jerusalem stands on a hill, and there is every reason why it should be made as healthful and delightful a place to live in as the most modern city in the world. What is chiefly needed is modern water works. There is plenty of water to be had if proper pumping stations were erected. At the present time water is the most precious possession of the household. It is kept in cisterns under lock and key; every drop of it is valuable, because there is no water system available. The defects of the sanitary arrangements of this city on this account are terrible."

ADVANCE SANITATION IN JERUSALEM

These needs have begun to be met, and movements are already under way for the rehabilitation of the ancient city and also for providing it with such needs as will make it sanitary and conducive to the happiness of all its inhabitants. The Charleston (S. C.) *News, of August* 3d, contains quite a lengthy article on this subject, parts of which we quote:

"When the British occupied it on December 9, 1917, Jerusalem was a typical Oriental holy city. Its Haram-esh-Sherif was sacred to Mohammedans from India to Morocco; its Wailing Wall was sacred to Jews from Arabia to Chicago; its Church of the Holy Sepulchre was sacred to Christians, whether Greek Orthodox, Roman Catholic, Armenian, Syriac, Coptic, Abyssinian or Protestant. It was picturesque, mediæval, filthy, and the scene of constant religious bitterness. No city in the world has such a long record of blood-spilling as Jerusalem.

"Four-fifths of its population lived on religious charities. Millions in money and millions more in treasure have poured into it through the centuries to keep candles burning, while the great majority of its population lived in parasitic idleness and fearfully unsanitary conditions. It had no industry, but lived a curiously artificial existence, making its living chiefly on its Russian pilgrims. Its ordinary language was—and is—Arabic; most of its European population belongs to the Greek Church; and on December 9, 1917, it came under the soldier-administration of the British Army.

"It consists of the ancient walled city, which is so small that one can walk around it in an hour, and a great modern suburb lying in clean, dusty disorder over the hills to the north, northwest and west. No census of any degree of reliability has been taken in recent years, but its population is estimated at between 55,000 and 70,000. These are estimated to be divided into 28,000 Jews, 20,000 Moslems and 12,000 Christians. Within the walls of the ancient city, there are quarters for Jews, Moslems, Christians, and Armenians. Without the walls, there are great French, German, Italian, Russian, Greek, English, and American properties.

"When the Egyptian Expeditionary Force of the British Army occupied it, the first tasks to be tackled were those of feeding the population and of replacing the stench of the ancient city with a sanitary system. These tasks accomplished, there remained the finer task of preserving the ancient city and its life. It augured well for Jerusalem that this task devolved upon such men of vision as General Sir Edmund

H. H. Allenby, Commander-in-Chief of the E. E. F., Major-General Sir A. W. Money, Chief Administrator of Palestine, and Brigadier-General Ronald Storrs, Military Governor of Jerusalem.

"Brigadier-General Storrs summoned to his aid C. R. Ashbee, whose work in city planning and civic life has brought him into touch with the best ideas in Europe and America; Major Ernest Richmond, son of Sir William Richmond, the British painter, an authority on Sacrascenic art; W. H. Maclean, city engineer of Alexandria and a city planning expert; and W. A. Stewart, supervisor of technical schools in Egypt and an authority on arts and crafts in the Near East Mr. Maclean was employed to prepare a town plan for the new Jerusalem, Mr. Stewart to investigate textiles, looms, weaving and dyeing among the natives, and Major Richmond to investigate the state of the Haram-esh-Sherif with a view to its repairing.

"More recently, too, Mr. Ashbee, after exhaustive investigations into the tasks which confronted him, was made civic adviser to the city of Jerusalem, and thus the beginning has been laid of a new civil administration such as Jerusalem has never dreamed of before.

"These appointments were followed by one of the most significant events which Jerusalem has ever seen. In the Pro-Jerusalem Society, the creation and the special child of Brigadier-General Storrs, all the previously hostile religious communities which for centuries have cut up the population of Jerusalem, are united. The list of its members is unique in the history of Jerusalem.

"Before this society lies the unique task of unifying and rehabilitating Jerusalem. It is through this society that Mr. Ashbee is accomplishing much of his work in creating a new future for the sacred city."

RUBBISH OF CENTURIES CLEARED AWAY

"The preservation of the ancient city itself presents a great task.

"This involves the isolation of the ancient walled city and its jealous preservation. Already much has been done by refugee labor in removing tons of rubbish from the citadel, and in scraping parts of the ancient wall free of the disintegrating plants which covered it. So heavily is Jerusalem overladen with centuries of rubbish that at one point where Mr. Ashbee's workmen have been laboring on the walls, a line of cactus had grown over the very top of the wall. When it is fully realized, Mr. Ashbee's scheme will produce a walk around the wall, with the waste spaces both inside and outside the walls appropriately gardened."

"On the problems which confronted him, Mr. Ashbee has collected the best judgment of the world and is going one better for Jerusalem. What is the result of his work? For one thing, Jerusalem property is undergoing to-day the greatest boom in its history. Land in the vicinity is commanding as high as $1,200 an acre. Europeans and Americans who have lived here for years say that fifty years from now Jerusalem's population will touch the half million mark."

Supreme Court Justice Louis D. Brandeis, honorary President of the Zionist organization, has been in Palestine for some weeks and returned to America in the latter part of September and is expected to report his findings to the annual convention at Chicago. His powers of observation and his personal influence will lend much to the interest already aroused.

CLEANSING FROM ALL UNRIGHTEOUSNESS

"Where sin abounded, grace did much more abound."—Romans 5:20.

SUBJECTS are often complicated in our minds by too elaborate and intricate reasoning. The more simple we can keep our mental processes, the better for us, as a rule. In one sense of the word sin abounds everywhere, in the entire human family. But in the text under consideration the Apostle's thought seems to be that while sin has abounded in every member of the Adamic race, yet in some members of the human family it has abounded more than in others. If then, in imputing justifying merit to the church, God were to give the same amount of grace to each individual, some would receive more than they require, while others would not have a sufficiency. Hence the Apostle declares: "Where sin abounded, grace did much more abound". This statement implies that God supplies his grace in Christ to each penitent in proportion to the needs of the individual case. If there be more sin, there is also more grace; if there be more depravity, there is likewise more grace to cover the imperfections. In other words, the grace of God through Christ Jesus our Lord is not evenly distributed in the sense of giving so much to each individual, but it is fairly distributed in the sense of imputing to each one according to his necessity.

When any member of the Adamic race begins to see that he is a sinner, and desires to turn from sin to seek God and righteousness, he is approaching that condition which God has arranged for his enjoyment. But he has not reached it as yet; and he has received no blessings except those tentative ones which accrue to him because he has taken the right course in turning towards the things which God approves. He is now more pleasing to God in the sense that he is heading toward righteousness. Because he believes in God and seeks to please him, the believer has a measure of peace of mind as a result. But he has not come into the family of God, and his sins are not forgiven. The blessing which he now enjoys has come to him because he has taken the course of faith and obedience to God's law of righteousness.

This attempt on the part of a believer to draw near to God is pictured in Israel's Tabernacle in the Wilderness. The Camp, the Court, and the Tabernacle of Israel represented conditions through which all must pass who would attain joint-heirship with our Lord. The Camp represents the condition of the world in sin, needing atonement and desiring its blessings. The individual who leaves the Camp condition of general unbelief and enters into the Court is approaching the justified state; but he is not yet justified. As he enters the gate, he sees the Brazen Altar, and has a blessing through the realization that "Christ died for our sins, according to the Scriptures". But he is not as yet justified, although now he sees the divine provision for justification. He says, "I believe it," and has a corresponding blessing; for every step of faith, obedience, and desire to please God which he takes is a step toward justification.

REAL JUSTIFICATION FOLLOWS CONSECRATION

His next step is that of cleansing by washing at the antitypical Laver—the Word of God. This act signifies the putting away of the filth of the flesh or the earnest effort to do so. But it does not mean that the person who is endeavoring thus to do is now justified. Whoever tries to put away sin and to live a moral, upright life is getting nearer to God; and by so doing he will bring himself a peace of mind which is very desirable. If he has the right disposition, he will continue on in this course; otherwise he will eventually turn back. But in either case he is not justified.

The believer who continues his earnest endeavor to approach nearer to God will in due time come to the door of the antitypical Tabernacle. Further than this no human being can go by any power of his own. Thus far he has been approaching God as a believer. He has cleansed himself from outward sins and gradually has come to see the privilege of devoting, or consecrating, himself to Jehovah. This step of consecration is that of giving up one's own will in order to do the will of God. When the believer has thus presented himself to God in full consecration, he is not yet justified, but is merely seeking justification. He has been taking the right course, however; for he is getting more and more of the experiences which are necessary to bring him to actual justification in the sight of God.

This step on the believer's part is represented in the Tabernacle picture by the tying of the goats before the door of the Tabernacle. In the type the high priest then came out and killed the Lord's goat and proceeded to offer it as he had already done with the bullock. In the antitype the great High Priest, our Lord Jesus Christ, accepts the believer; but even this does not justify him. "It is God that justifieth." (Romans 8:33) Then the High Priest imputes his merit to the believer and presents his sacrifice to the Father, who indicates the divine acceptance by begetting the believer with the holy Spirit. This was typefied by the Jewish high priest's act of killing the goat. Now that the antitypical High Priest has imputed his merit to the believer and the Father has accepted the offering, the believer is therefore fully justified, accepted of God and begotten as a new creature in Christ.

JUSTIFYING MERIT

It requires the whole of the merit of Christ to justify even one human being. Our Lord Jesus could not divide up his life among twenty thousand millions of people, and give a little scrap of the merit of his sacrifice to each individual. Nor is this the Scriptural presentation on the subject. The proper thought is that our Lord has a sufficiency of sacrificial merit to justify the *one man who sinned*—Adam; and that since the entire race has become sinners through that one man, our Lord's giving up of his life on the human plane has provided a sufficiency of merit to justify both the one original sinner and all of his posterity, born in sin and condemnation through his failure.

The work of ransoming Adam and his race includes much more than merely the providing of the ransom price. It includes the recovery of Adam and his posterity from the power of sin and death. Manifestly this work has not yet been accomplished; indeed, it has scarcely begun. The only disposition thus far made of the merit of our Lord's sacrificial death has been its imputation to the church—by faith. The work begun by our Lord for the world has not yet been completed, nor will it be until the end of the Millennial age. Up to the present time he has merely laid down his life as the ransom price, has placed it in the hands of the heavenly Father. Nothing more in the way of a ransom price is needed. What our Lord laid down is sufficient to cancel the account of the one sinner, Adam, and all of his posterity, who are dying on account of his sin of disobedience in Eden. The merit of our Lord's sacrificial death, which is already in the hands of divine justice, has not yet been appropriated in a legal way. But it will be thus legally applied in the sealing of the New Covenant, with its full provision whereby all men may be rescued from Adamic sin and death.

The church will not receive restitution; for in coming to the Father in full consecration we agreed to give up our earthly rights in order to have a share with our Lord Jesus in the spiritual blessings which God has made possible to us through his son. If we have his spirit, we shall devote ourselves to doing the Father's will, even at the cost of our lives, as our Lord devoted himself. If we continue faithful even unto death, then the Father will be pleased to give us the divine nature, as he gave it to our Lord Jesus.—Philippians 2:8-11; 2 Peter 1:4.

WHY JUSTIFICATION IS NECESSARY

We are sinners by nature who desire to walk in our Redeemer's footsteps, and to sacrifice our earthly interests in doing the Father's will, but we are unacceptable; for only that which is perfect can come to God's altar. (Leviticus 23:17-25) The Father could not justly deal with us as he dealt with our Lord Jesus, for the reason that we are sinners under the sentence of death. But God has made a special arrangement for the church class. We each have more or less of physical strength, more or less of physical life, more or less of talent or ability, and perhaps some other things. These are our all—all that we have to devote, or offer to God. We have no right to life. The best we have is merely a little unexpired scrap of life received from Father Adam. This little scrap of life and talent we offer to God because we have been informed that God has provided for our acceptance through the sacrifice of Jesus. Then Jesus Christ the righteous offers himself as our Advocate. He is the One who had the right to human life, but who sacrificially laid it down for mankind. By that sacrifice he is empowered to give life everlasting to the world during the Millennium. But if we renounce our interest in the world's restitution provision, he will enable us to present our bodies a living sacrifice, holy and acceptable to the Father.—Romans, 12, 1.

Whether or not we understand the philosophy of this matter, we may accept the fact. It is our privilege, however, to understand the subject better than did some of our forefathers; for God's due time has come for the wise to understand. (Daniel 12:10) The Bible tells us that since we desire our bodies to be devoted to death, we merely give our consent that what we have shall be sacrificed. Jesus, who would have given us life in the future age, with all the rest of the world, says, 'If you are willing to give *what you have,* I will appropriate on your behalf that which I would have given you in restitution times, and thus will make your sacrifice acceptable to the Father'. In other words, our Lord Jesus *imputes* to the church now what he otherwise would have *given* us bye and bye—during the Millennial age.

IMPUTATION MADE ONCE FOR ALL

Our Lord does not impute the same amount of righteousness to each; for some require more, while others require less. Whatever we lack of perfection will be what he will impute to us now, instead of giving it to us bye and bye, in the restitution times. We do not understand, however, that this imputation is made daily—a little now, and a little then; but that it was done all at once before we could be accepted by the Father.

Someone has asked: "As we grow in grace daily should we not need less and less of the Savior's merit to be imputed to us than at first?" We reply, No! Such a question shows a wrong conception of the subject. The first imputation was made once for all, and makes us acceptable sacrifices. The new creature does not need the imputation of our Lord's merit; for the new creature is sinless. It was the old creature that needed imputation, in order that God could accept the sacrifice and beget us as new creatures. The moment when we became new creatures, old things passed away and all things became new. The old creature was counted dead from that moment, and is not to be recognized by us; for the Father does not recognize it. We are non-existent as old creatures. The new creature does not need justification; for it does not sin.

At the time of spirit-begetting the new creature is not perfect, in the sense of being complete, nor will it be until after the resurrection "change". But although incomplete, yet it is holy. To sin, in the last analysis, is to do something wrong intentionally, wilfully. Ignorance is not sin. Weakness of our consecrated flesh is not sin on the part of the new creature. "He that is begotten of God sinneth not." The new creature is young and undeveloped; but, being begotten of God, he will desire to grow in grace, in knowledge and in all the fruits of the holy Spirit. He will strive to follow the teachings and the example of his great Lord and Head, and thus to become more like the heavenly Father. God has arranged that all things shall work together for good to all whom he begets as new creatures. He will bless their every trial and experience. Even the slips which they may make in the blindness, weakness or what not of their sacrificed flesh he is willing so to bless that they may learn lessons therefrom and become stronger thereby.

DOES THE NEW CREATURE SIN?

If through weakness of the flesh the new creature is ensnared, he should go at once to the throne of heavenly grace, and get right with God. He will thus demonstrate that he loves righteousness and hates sin. Then he will seek to profit by the experience, and will endeavor to keep as far as possible from further similar failures. Nothing less than this would be in harmony with the covenant which he has made.

Insofar as the sin or the trespass of which the new creature has repented is due to weakness of the flesh or to some other cause concerning which he was helpless, God would consider this as being due to the imperfect flesh, and would not hold it against the penitent new creature. But he would expect the penitent to learn the lesson embodied in the experience, even though the wrong doing would not be charged to the new creature's account. Nevertheless it would be necessary for him to ask forgiveness of the Father and of the Lord Jesus Christ, and to seek grace to avoid a repetition of the offense. The forgiveness for the fleshly weakness would be granted upon the basis of the original imputation, which covers his sins as long as he remains in the flesh. Nevertheless his flesh may be given stripes for its correction in righteousness.

In proportion as there is a mixture of wilfulness in our sins, the transgression would be wilful; for no matter how small the degree of our consent to sin, to that extent we would be in harmony with the enemy. We have enlisted on the side of Jehovah, and any sympathy toward unrighteousness implies a wrong condition on our part. The Father would be offended with such a new creature. Although he has not in the Scriptural sense committed full, wilful sin, yet he has trespassed—stepped beyond the bounds. If any new creature should sin wilfully, his act would indicate that the new mind had died. The new creature then would no longer exist; and the old creature, thus come to life, would be subject to the second death. If, however, the new creature shows our Lord that he is not in sympathy with the sin, there is forgiveness provided for him. The Father accepts his intentions, and will not take from him the holy Spirit. Nevertheless, he will receive chastisements in his flesh.

CLEANSING FROM UNRIGHTEOUSNESS

In the forgiveness of the new creature's trespasses, the merit of our Lord Jesus would not be involved. Our Lord has nothing personally to do with atoning for sin on the part of the new creature. His atonement sacrifice was for the sin of Adam and his posterity—the original sin—not for the new creation. If the new creature fails to be faithful to our Lord, he must receive chastisements in the flesh, in order that he may be helped to make straight paths for his feet. There is no atonement for new creatures.

A trespass is not necessarily a sin, however. One may unwittingly trespass upon another's rights. For instance, we might step into another person's path unintentionally; or we might bump into another, and might say, "Please excuse me". This remark implies that there has been a trespass, an occasion for asking to be excused for something done that was not quite right. To those who have come into the family of God, this matter of asking to be forgiven for a trespass means that the one asking forgiveness has not done as well as he might have done. When he has done what he can do to set the matter straight, he is to go to the Lord and seek forgiveness. Moreover, he is to assure the heavenly Father of his intention to do better in the future.

The Father desires his children to notice every little thing they do that is wrong. We must acknowledge the right, and get the lesson which the wrong would teach. Thus to aknowledge the wrong will do us good. If it has not been intentional, he will freely forgive it. If we have been careless, chastisement as well as forgiveness may be necessary.

This matter of cleansing from all unrighteousness is not merely the setting aside of our sins and trespasses in a legal way. To cleanse us from unrighteousness means to purify us. The cleansing is a gradual process, often accomplished through tears and tribulations. Water out of the faucet does not cleanse us the moment it touches us. We must use soap, and do special rubbing upon the places most soiled. So also the process of being cleansed from all filthiness of the flesh and the spirit is a gradual work, going on throughout our lives; and doubtless it will continue until the end. The old creature was more or less unclean from the beginning; and we shall therefore never be able to cleanse the flesh thoroughly. As long as we are in the flesh, however, the cleansing of our flesh will be in order. Our wills are clean; and now our minds must be cleansed. "Blessed are the pure in heart; for they shall see God."

WITNESSES OF CHRIST'S GLORY

— — NOVEMBER 16.—LUKE 9:28-36. — —

"This is my beloved Son: hear ye him."—Mark 9:7.

CONTINUING his lesson to the apostles, showing them that his glory and his kingdom could not come until after his suffering and death, our Lord declared: "There be some standing here who will not taste of death until they see the Son of Man coming in his royal majesty". (Matthew 16:28; 17:1) Then, six days later (or eight days, counting the one in which this was uttered and the one in which it was fulfilled) our Lord took Peter, James, and John, the three apostles most advanced in faith and zeal, into a high mountain; and while he was praying with them the transfiguration scene of our lesson occurred.

It was a further lesson of instruction in harmony with what he had already explained; namely, that the Son of Man must be set at nought by the chief priests and the elders, and must be crucified and must rise from the dead ere he could enter into his glory—the kingdom in which he had promised them a share. The transfiguration scene was therefore a picture or "vision" of our Lord's glory in his kingdom, and was designed to assure the apostles respecting the certainty of the kingdom, notwithstanding the apparent failure of all the kingdom hopes in our Lord's crucifixion. Doubtless this vision was essential as an assistant to the apostles' faith in Jesus as the promised Messiah, since the course of events which would follow in the next few months would be so different from everything that they had expected.

Peter, one of those present on this occasion, fully substantiates this view that the transfiguration was a vision of Christ's dignity and glory in the kingdom; for writing respecting it he says: "We have not followed cunningly devised fables in making known to you the presence and power of our Lord Jesus, but were eye-witnesses of that majesty; for when he received from God the Father honor and glory, then there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount."—2 Peter 1:16-18.

The several accounts show that our Lord entered into the mountain to pray, and that during the prayer the apostles fell asleep, but subsequently awakened and beheld the vision, the Master's face shining like the sun, his garments glitteringly white, and in his company two persons who for some reason they recognized as Moses and Elijah, although of course they had never seen either of these men and would not have known them without assistance. These they overheard talking with our Lord, the subject of the conversation no doubt being intended for the ears of the disciples, to convince them that the matters which would occur before long in Jerusalem and on Mount Calvary would all be features of the divine plan, harmoniously working out the blessed results promised and longed for, through the kingdom. "They spoke of his decease which he should accomplish at Jerusalem."

THE MEANING OF THE VISION

What is the interpretation of the picture? is a proper question. We reply that it represented, first of all, that although our Lord Jesus must suffer death, even the death of the cross, in harmony with the divine plan, "being made a curse for us" (Galatians 3:13), he was still the Son of God, whose glorious majesty and kingly power would later on be fully shown forth. Moses and Elijah, representing the law and the prophets, illustrate how the death of Christ was fully attested beforehand. Moses spoke of the sufferings of Christ in all the arrangements of the law, its sacrifices, etc; and the prophets declared not only the coming glories, but also the sufferings which must precede them. This our Lord subsequently pointed out to the two disciples on the way to Emmaus, saying, "O fools and slow of heart to believe all that the prophets have spoken! Ought not Messiah to have suffered these things, and to enter into his glory?"—Luke 24:25-27.

Again, this picture may be understood to represent the kingdom during this Gospel age, the kingdom as recognized by the Lord's people, but not by the world. In this view of the vision, our Lord's face shining as the su.., and his garments glistening white, would represent him in his present condition, as no longer the man Christ Jesus, but the risen, glorified Son of the Highest, a spirit being. In this view of the matter Moses might be understood to represent the faithful of the past ages, and Elijah the faithful of this Gospel age, the body of Christ in the flesh, who are to be associated with our Lord in the glory of the kingdom, and who meantime behold his glory with the eye of faith, and recognize the great transaction of Calvary as the basis of all kingdom hopes and blessings. See STUDIES IN THE SCRIPTURES, Vol. 2, Study 8.

THE TRANSFIGURATION SCENE A VISION

We have called this scene on the mountain a vision; and so indeed our Lord calls it, in the account given by Matthew (17:9): "As they came down from the mountain Jesus charged them, saying, Tell the vision to no man until the Son of Man be risen from the dead". And indeed a vision was just as useful to the purpose as a reality could have been. Thus it was that our Lord showed many things later on to one of these three witnessing disciples on the Isle of Patmos. He showed John, in vision, angels and thrones and crowns and multitudes and dragons, etc., in a manner which served the purpose equally well as though all those beasts, dragons, etc., had been actually created for that purpose. So in this vision. Our Lord's transfiguration was merely an appearance. Actually he had undergone no change. He appeared like as spirit beings are described—bright, shining like the sun, etc.; yet he was not then a spirit being, and did not become such until his resurrection from the dead. He was still "the man Christ Jesus". But in the vision our Lord's countenance and his garments were caused to *appear* to be bright, glistening, etc., and the *appearance* served every purpose. Likewise, Moses and Elijah appeared to be present, but they were not actually present; for it was merely a "vision". The Apostle Paul distinctly informs us that Moses and Elijah and the other ancient worthies are not yet made perfect; and that they cannot be made perfect until after the church, the body of Christ, is complete and glorified with the Head, "God having provided some better things for *us*, that *they* without *us* should not be made perfect."—Hebrews 11:40; John 3:13; Acts 2:34.

As a part of the vision came a misty cloud of light, which enveloped the group, including the disciples, who were fearful as they entered the cloud. This cloud, as a part of the vision, might properly be understood as saying to the apostles and to us, 'Although the glory and majesty of the Lord Jesus are unquestionably his, as testified to by the law and the prophets, and as a result of his faithfulness unto death, nevertheless that glory will in a considerable measure be hidden, covered, obscured for a time, so that you will see your glorious Lord and King only with the eye of faith, which, although more or less cloudy, will be bright to those who look unto him.' And the voice of God speaking in that cloud, testifying to Jesus as the Son of God, and instructing us to hear and obey his word, would seem to represent how that all through this Gospel age, while the misty cloud surrounds the glory of the Lord, we shall have great need to hearken continually to the Word of the Lord and to repose faith in its declaration respecting the Son of God, our Redeemer.

BACK TO THE BATTLE OF LIFE

After the vision our Lord and the three apostles descended from the mount to engage in the duties of life, to complete the lessons of faith and obedience, battling against the world, the flesh, and the devil. Yet, as the quotation from the Apostle Peter's letter clearly shows, the influence of this vision continued with the apostles through coming days, as it still encourages us to-day. And may we not learn a lesson to the effect that as this vision was granted when Jesus and the disciples were at prayer, so all those who seek God in prayer may to a large extent realize with the eye of faith this same blessed vision of the kingdom, the glories to come, and may to some extent recognize with the hearing of faith the voice of God saying, "This is my beloved Son"—to some extent be enabled to realize that as members of the body of Christ their sacrifice must also be accomplished in actual death before they can enter into his glory, since it is written that "if we suffer with him we shall also reign with him?"

We cannot build tabernacles on the mountain heights of faith and hope, and expect to dwell there in enraptured vision always. We must remember that the duties and the trials of present experiences in conflicts with sin and with self and with the adversary are essential to our development and are part of our covenant. But like the Master we should frequently seek the heavenly Father's blessing in prayer; and in proportion as we use this privilege will our hearts and our faces shine, and proportionately shall we be enabled to "show forth the praises of him who hath called us out of darkness into his marvelous light," and who has shined by his grace into our hearts, to give the light of the knowledge of God as it shines in the face of Jesus Christ our Lord.

JESUS CORRECTS JOHN'S NARROWNESS

— — NOVEMBER 23.—LUKE 9:46-56. — —

"Grace be with all them that love our Lord Jesus Christ with a love incorruptible."—Ephesians 6:24.

AFTER the vision in the holy mount representing the coming glories of Christ, there followed temptation. And this has not been an unusual course of events with the Lord's people ever since. Our highest and most glorious views of the heavenly things which the Lord has in reservation for his people are quickly followed by earthly trials and difficulties, which serve to test and to prove us whether or not we be of the kingdom class—whether or not we will be submissive to the heavenly moulding and fashioning, that we shall be made meet, fit, for the kingdom—whether or not, by full submission to the divine instructions in the school of Christ, we shall make our calling and our election sure to a place in the kingdom to which he has called us.

The disciples had the same thought that all Jews entertained respecting the Messianic kingdom, that it would be established by a great Messiah, a great King, who would bear rule over all the earth; that God's favored people Israel would be his special charge and nearest to him in association in his kingdom, and that through this kingdom all nations, all peoples, all kindreds, would be blessed even as God had promised and sworn to Abraham. These sentiments had been quickened in the minds of the people by the appearance of Jesus, his wonderful words of life and his wonderful works witnessing that "never man spake like this man", and that Messiah could do no greater works than Jesus did. Israelites in general were in perplexity because their chief priests and teachers and rulers in the synagogues, etc., all rejected Jesus and were his opponents. The disciples, however, believed on him, followed him and hung upon his words that they and all of his followers should yet be associated with him in his kingdom glory.

Probably the disciples who were not with the Lord on the Mount of Transfiguration felt a little envy of those who had seen the vision and who subsequently told them. Could this mean that Peter, James and John, who were with the Lord on the Mount, would be more highly favored than the remainder of the discipleship when the kingdom should be established? As they journeyed, following Jesus at a little distance, the dispute grew quite warm in the arguments on the one side and on the other respecting which should be the greatest in the coming kingdom.

Our Lord doubtless knew at the time their arguments in the dispute, but instead of administering a personal rebuke to those most at fault, he chose rather to make of the matter a general lesson, profitable, helpful, strengthening to them all. And is not his example valuable to all of his followers? Is it not wise on our part so far as possible to avoid personalities and the holding up of any individual to special criticism? All mankind have faults and blemishes, some in one particular and some in another, and it is very rarely wise to single out an individual in the body of Christ for a special reprimand; it is generally better to do as our Master did in this instance—to give a general lesson on the subject which will be helpful to all, not only to those who are taking the wrong course, but also to those who are more nearly right in their views and conclusions.

"AS A LITTLE CHILD"

Our Lord inquired of the disciples what topic was so greatly absorbing their attention and leading to such warm discussion. It is to the credit of the apostles that they were ashamed to acknowledge that they had been disputing concerning which should be chief or greatest in the kingdom. The whole matter was to be a favor to them anyway; they realized that they had done nothing to merit so great an honor, that the call to a place in the kingdom was of grace, of favor. Why should they quarrel with each other respecting the Master's distribution of the royal favors? They felt abashed, and Jesus did not press the question. Knowing of the matter he allowed them to see that he had a knowledge, not only of their words, but also of their very hearts and intentions. Most skillfully, most gently, did he administer a rebuke; not in coarse, harsh terms did he berate those who were inclined to be self-seeking; he did not threaten them.

A child was near—he took it and set in their midst. Afterwards, says Luke, he took it in his arms. Their attention riveted by this peculiar proceeding, they were prepared for the lesson, which many to-day misunderstand when they suppose that our Lord meant that the kingdom of heaven would be composed mainly of little children. No such words were uttered by our Lord and no such thoughts were communicated to his disciples. On the contrary, Jesus never called little children to be his disciples; he himself did not begin his ministry as a child, but when he was thirty years of age. Nothing in this, however, signifies that our Lord had not a deep sympathy with children, as is illustrated by his taking some of them into his arms and blessing them and saying, "Suffer the little children to come unto me and forbid them not, for of such [like] is the kingdom of heaven". Our Lord loved the innocency and simplicity of a little child, and was quite willing to show his own humility in acceding to the wishes of the mothers that he notice their children and give them his blessing. Indeed we can rest assured that no good man or woman could be without love for the innocency and simplicity of childhood.

"GREATEST IN THE KINGDOM OF HEAVEN"

Neither should we understand that because Jesus' ministry began at thirty, and because those whom he called to his disciples were of mature years, that this would limit the age of any who might become the followers of Christ during this Gospel age. Quite to the contrary, we believe that some of very tender years have reached a sufficiency of information respecting our Lord and his work of redemption and his invitation to followers to take their stand intelligently with Jesus' disciples by full consecration of heart and life and every interest, with apparently quite a clear conception of what they were doing. Indeed, we feel like encouraging those of the young who are disposed to make a full consecration of their lives to the Lord to believe that in so doing they are not only acceptable, but that additionally they the sooner enter into the rest of faith, and are spared many of the unfavorable experiences which come to those who first seek the world and the pleasures thereof.

In this lesson, however, we should distinctly note that the Lord is neither addressing little children nor discussing them, except as an example or illustration of simplicity, docility and teachableness, and freedom from pride and ambition. This was impressed upon the disciples as they looked at the little child sitting there unconscious of the great honor thrust upon it, unconscious of being used by the glorious King of kings to illustrate a lesson. The thought of our Lord is clearly given in the fourth verse, which says, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven".

Let us not lose sight of the fact that it is the kingdom of heaven that the Lord is discussing and not the world. This was the same thought the apostles had, not which of them would get into the kingdom of heaven and which would not get into the kingdom, but—supposing that all were going to be in the kingdom—which would be the greatest? The Lord's reply to this question is along this line, namely, that the one of them who would be the most childlike, most humble, most unpretentious, most willing to be taught and guided, would be the one who would be greatest. This thought applies to the church both in its present and in its future conditions. At the present time the church, the kingdom, is in an embryo condition, not glorified, not recognized even by the world, but recognized by each other and by the Lord. Humility and childlikeness among the brethren now should be esteemed as a mark of true greatness from the Lord's standpoint. Such as are of this childlike class we may know assuredly will be proportionately highly honored in the future, when the kingdom shall be established in power and great glory as God's agency for the blessing of all the families of the earth.

THE HUMBLEST PROPERLY GREATEST

In harmony with this thought that the humble, the teachable, the simple, the unpretentious should be esteemed the greatest, we should expect to find in all the ecclesias, in all the companies of the Lord's people, that those chosen to the place of eldership and prominence in the church would be among the most humble of mind and of conduct in the whole company. Any other condition than this would imply that the congregation had not rightly understood and appreciated and obeyed our Lord's sentiments expressed in connection with the incidents of our lesson.

The 49th and 50th verses give us one of the most important lessons of the New Testament, which, had it been properly heeded, would have avoided most of the bitter religious animosity and strife, not to say bloodshed, of the past nineteen hundred years. The disciples had seen someone casting out

devils in Jesus' name and they forbade him because he followed not with them. Jesus' answer was perfectly plain: Forbid him not. He explained to them that though the man was not intimately associated with them, he evidently had the Lord's work at heart. He had probably not recognized his opportunity of going to our Lord and asking his direction on his labors. For such a move great faith and great humility were necessary. It may be that the subsequent experiences of life brought this individual to a realization of his need of closer fellowship. The account does not inform us.

The lesson here is a double one: first, that of religious tolerance; and second, that of minding one's own business. The Master explained that the efforts of such a one were not directed against him but rather served as a signboard to call the attention of those who heard him to the Master himself. Furthermore, the man was doing a good work, and no good work should be forbidden. On the other hand, our Master did not tell his disciples to go and encourage the man in the course which he was pursuing, or to quit their own work and follow him; nor did he tell them to go and contribute to his work.

Subsequent verses of our lesson relate an incident which occurred on the occasion of our Lord's journey from Galilee to Jerusalem, just before his crucifixion. While passing through Samaria some of his disciples went into a city for the purchase of bread and supplies for the party. The Samaritans recognized them and inquired, would the Great Teacher recognize the Samaritans and heal their sick or would he treat them as Jews in general treated them—unkindly? They believed the latter. The Apostles frankly told them that the Great Teacher was sent only to the Jewish nation and would not stop to heal their sick ones, because he was "not sent save to the lost sheep of the house of Israel".

Naturally enough the Samaritans resented this and were angry. They said, Very Well. Buy bread from the people whom you instruct and whose sick you heal.

John and James were greatly incensed at this. Was not Jesus the greatest Teacher? Was he not the Messiah? Had he not, as such, the right to determine the will of God respecting who should and who should not receive his benefactions? With this answer they came to Jesus and, relating the circumstances, asked, "Wilt thou that we command fire to come down from heaven to destroy these men and their city?"

WHAT SPIRIT ARE YE OF?

We listen with keen interest for the Master's response. As we once viewed the matter of the divine program it would have seemed right for the Great Teacher to have said to the Apostles, Never mind, my dear disciples; wait just a little while and all those Samaritans will die and my heavenly Father will deliver them over to the devils for an eternity of torture. In comparison with eternal torture that which you propose in the way of burning them for a few minutes would be as nothing. I appreciate, my dear disciples, your spirit, that it is God-like; that you desire to do all the roasting and burning within your power, and I commend you for it. Continue thus to copy your God and to cause suffering to as many as possible of your fellow-creatures who do not think exactly as you do.

Was this the answer of the Great Teacher? Thank God, No! His teaching was the very reverse—sympathetic, loving, kind. And he had the Father's spirit and understood it and followed it perfectly. In answer to their query, we read, "Jesus turned and rebuked them" and said, "Ye know not what spirit ye are of! The son of man is not come to destroy men's lives, but to save them!"

The language spoken in Palestine in Jesus' day was the Syriac. One of the Great Teacher's titles is the Savior. And this, in the Syriac language, signifies, "The Life-Giver". The whole world was damned enough before Jesus came. He came not to damn (condemn) them more, but that they, through him, might have life!—John 10:10; 3:17.

Life! Did they not have life? No. All human life was forfeited through father Adam's disobedience. All of mankind are dying as a result. A Life-Giver, a Savior from death (and not from eternal torment), was what was needed.

THE GOLDEN AGE

THE first issue of THE GOLDEN AGE is just off the press. It is brimful of interesting matter dealing with the present-day events of the world as well as discussing philosophical and religious questions of great importance. We are advised that subscriptions received number approximately 15,000 so far. This is unprecedented and we dare say there has never been another publication which has had so many subscriptions before the first number was issued. The people seem very desirous of having a publication that will explain to them the meaning of passing events and which holds out a hope for the future. The fact that many strangers have subscribed without having seen a copy of the magazine but upon merely being told about it is evidence of the public interest. The following is significant:

"Yesterday I sold 26 in three and one-half hours."

"I took orders for 95 in three days and one hour, working on an average of four hours daily."

Another brother suggests that all classes subscribe for THE GOLDEN AGE to be sent to each newspaper in their respective localities. By this means all the newspapers in the country would receive a copy regularly. We think this very good.

From all parts of the country come reports that the classes are unanimously organizing for this work and many are the letters which express great enthusiasm for the opportunity of doing something to spread the glad tidings of the kingdom.

Of course the adversary will attempt to hinder the publication and distribution of THE GOLDEN AGE because it announces Messiah's kingdom. He will get the suggestion into the minds of some, even of the Lord's people, that it should not be published and will quite possibly be able to convince some. The truth has always found opposers among those who should be supporting it.—Matthew 23:13.

We trust there will be none now to go as far as did the Pharisees in this direction; but there are some who object to the GOLDEN AGE on the, as it seems to us, very weak claim that it violates Brother Russell's will. Their objection is devoid of real merit. Are we to understand that they would distribute no volunteer matter themselves, in announcement of the kingdom and that they would like to discourage others who wish to do so? Let us hope better things. The publication and distribution of THE GOLDEN AGE in no wise violates the letter or the spirit of Brother Russell's will. The clause mentioned reads: "As the Society is already pledged to me that it will publish no other periodicals, [i. e. it will not enter into a general publishing business, but will confine its activities to the publication of the truth], it shall also be required that the Editorial Committee shall write for or be connected with no other publications in any manner or degree. *My object in these requirements is to safeguard the Committee and the journal from any spirit of ambition or pride or headship, and that the truth may be recognized and appreciated for its own worth and that the Lord may more particularly be recognized as the head of the church and the fountain of truth.*"

The plain intent of these words is that no publication which would rival THE WATCH TOWER should be issued. The objectors would, apparently, construe this will to mean that a member of the Editorial Committee could not write a discourse for publication in a newspaper for the benefit of the public; nor could the Editorial Committee or the Society publish anything for free distribution in the way of volunteer matter. Such a narrow construction was manifestly never intended by Brother Russell. His clear purpose was that the Committee should not write nor should the Society engage in issuing publications which would rival THE WATCH TOWER. THE GOLDEN AGE is not a rival of THE WATCH TOWER, but it is the means of carrying to the *public* the truth now due and following out the very purpose Brother Russell had in mind in his lifetime, even long after writing the will.

Let us see to it, dear brethren, that if we do not find ourselves in possession of such faith as prompts us to engage in the proclamation of the kingdom message, we do not, like the Pharisees, err in trying to prevent those who do wish to do what they believe to be the Lord's will. Let us remember that the mission of the church on earth now is to announce the Lord's kingdom and if he opens the way for us to announce it, we will surely be missing a blessing by saying that we will stand behind some technicality as an excuse for not doing the Lord's work. The adversary would be pleased to take advantage of such an attitude. Let us remember our commission, set forth by the Lord through the Prophet Isaiah—61:1-3.

Participation or non-participation cannot be made the basis for fellowship in Christ, though it is bound, in the very nature of things, to make a difference of fellowship in Christ's *work*.

JESUS TEACHES PETER TRUE GREATNESS

— — NOVEMBER 30.—JOHN 13:5-16, 36-38. — —

"The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matthew 20:28.

OUR lesson can only be properly understood by taking note of the surroundings. The feast at Bethany, followed by our Lord's triumphal entry on the ass amid the shoutings of the multitude, his several days' preaching in the Temple to large crowds, and the coming of the Greeks to inquire for him, all seemed to indicate a growing popularity; and the disciples, thoroughly unable to comprehend the Master's declaration that he was shortly to be put to death by the chief priests, were full of ambitious thoughts respecting the future—respecting their identity with the Lord, and how his exaltation as a king would bring them into prominence and honor with him, as well as confer upon them the coveted opportunity of accomplishing a large amount of good, blessing a larger number of people, etc.

The thirteenth of Nisan apparently was spent by our Lord in quiet retirement, and the evening following, beginning the fourteenth, was the time appointed for the celebration of the Passover Supper in the upper room. Some of the apostles had, by the Lord's instruction, made ready beforehand; and now, as they assembled without a host to appoint them their places at the supper, a discussion as to their prominence and their rights to the most honorable places, nearest to the Master, is not surprising. Our Lord twice before had rebuked them on this very line, assuring them that unless they cultivated and attained a spirit of meekness like little children they could have no part in the kingdom. And only a week before, while en route to Jerusalem, James and John had made the request that in the kingdom, when established, they might sit the one on the right hand and the other on the left hand of the Master, in closest proximity to his person. It was this spirit that controlled on this occasion, and led up to our Lord's washing of the disciples' feet as a lesson of humility and willingness to serve one another even in the humblest capacity.

SELFISHNESS EVEN IN LOVE

Nor are we to think of the apostles as each striving for the highest position merely from a selfish standpoint. Rather we should suppose that Peter, James, and John, whom the Lord had in various ways specially favored in times past and who seemed to be specially close to him, loved the positions nearest his person, not merely because of the honor thus implied, but largely because of their love and esteem for the Master himself, and perhaps with the feeling that they appreciated this privilege more than some others could appreciate the same. Indeed we may suppose that a considerable number of the other apostles strove on their behalf, insisting that they should have the most honorable position. But however we view the matter, it is evident that a wrong spirit had been engendered, one very inappropriate to the occasion, especially inappropriate to the Memorial Supper which our Lord intended to institute after the Passover.

It is difficult for us to gauge our own hearts thoroughly and hence we should use great charity in measuring the hearts and intentions of others, and should err rather on the side of too great sympathy and leniency than on the side of too strong condemnation. Doubtless had the apostles been inquired of respecting the matter they would have denied any elements of selfishness in their motives and conduct, and would have thought and spoken only of their zeal for the Lord and desire to be near him. This illustrates to us, what the Scriptures declare, that the human heart is exceedingly deceitful—that it needs scrutinizing carefully lest, under the cloak of something good, it might harbor qualities which without that cloak we would despise or spurn.

As further illustrating this subject, and as helping us each and all to apply the lesson personally, we relate a dream told by a Scotch minister, Horatius Bonar, shortly before his death: He dreamed that his zeal was represented in a package of considerable size and weight, and that some angels came to it and weighed it and assured him that it was full weight, an hundred pounds—all that was possible. In his dream he was greatly pleased with this report. They next determined to analyze it. They put it into a crucible and tested it in various ways and then reported the result thus: "Fourteen parts selfishness; fifteen parts sectarianism; twenty-two parts ambition; twenty-three parts love to man; twenty-six parts love to God." Awakening he realized that it was but a dream, yet felt greatly humbled, and doubtless was profited by it throughout the remainder of life. That dream may be equally profitable to each of us in leading us to a close inspection of the motives which lie beyond our words and thoughts and doings—especially beyond our service for the Lord and for the brethren.

Had our Lord and his disciples been the guests of some host on this occasion, it would have been considered the duty of the host to send some menial to wash their feet. This was the custom of the country, and very necessary to comfort. The open sandals or imperfectly sewed shoes allowed the dust of the highway to soil the feet, and really made washing a necessity after every journey, but particularly on a festal occasion of this kind. As the Lord's company were not guests, but merely had the use of the room, no servant appeared to wash their feet, and it would have been properly the duty and custom for one of the number to perform the menial service for the others. As we have just seen, however, the spirit of rivalry was warm in their hearts, and no one volunteered to render the service, nor had any one the right to demand it in a company in which the Lord had made no special rank and appointed none as menials. This, however, rightly understood and appreciated, would have left the greater opportunity for some of them to volunteer this service to the others. What an opportunity they all lost!

A FAVORABLE OPPORTUNITY LOST

Our Lord apparently let the matter go to the full limit to see whether or not any of them would improve the opportunity and make himself servant of all: he waited until the supper was being served (not ended, as in our common version); then arising from the table he laid aside his outer garment or mantle and took a towel and girded himself—that is to say, tightened the girdle worn around the waist, which would hold up the flowing under-garments and keep them out of the way of his activity. We can well imagine the consternation of the apostles as they watched this procedure, and then saw the Lord go from the feet of one and another as they protruded from the couches on which they reclined. The basin was merely a receptacle for holding the soiled water, the water being poured from the pitcher in a small stream while the foot was being washed, rinsed.

Apparently the apostles were so astonished at our Lord's procedure, and so felt the condemnation which his course implied, that they knew not what to say, and so silence reigned until it came Peter's turn. Peter had a peculiar combination of character, part of which was extremely good. He objected to having his feet washed by the Lord, saying, "Dost thou wash my feet?"—"It is not appropriate, Lord, that one so great as you should serve a person of my standing, a poor fisherman'. But our Lord answered that although Peter did not discern the full meaning of the matter, he would explain to him later when he had finished the washing of all. Peter's second remark was less praiseworthy than his first. He said: "Thou shalt never wash my feet".

It was hard for Peter to realize that he was the disciple and the Lord was the Teacher, that it was for him to obey and not to dictate; but Jesus' answer, "If I wash thee not, thou hast no part with me," at once brought out the better side of Peter's impulsive nature. If his washing had anything to do with his nearness to the Master and his relationship to him, then he wanted it. Going even to the other extreme again, fearing to leave matters in the Lord's care, he cried, "Lord, not my feet only, but also my hands and my head". There is a lesson for us in this matter: We are not to dictate to the Lord, not to attempt to be wise or good or obedient in ways that he has not directed. This is a hard lesson for some dispositions to learn—continually they want to do more than is written in the Scriptures. Such a course indicates either a lack of reverence for the Lord and his Word and the wisdom thereof, or else a too great self-confidence, too much self-esteem. A humble and trustful heart should learn to say, Thy will, O, Lord, thy way, and in thy time, not mine be done.

WASHING THE FEET OF THE BATHED

Our Lord's answer in our common version is somewhat obscure; the revised version is better—he that is bathed needeth not save to wash his feet to be clean every whit. Properly they had all bathed in accordance with the Jewish requirement of the putting away of all filth at the beginning of the Passover season. Our Lord's intimation, then, signified that having bathed they merely now needed the rinsing of their feet, the cleansing of the members that had come in contact with the earth. Our Lord added, referring to Judas, "Ye are clean but not all". This expression shows us clearly that he had in mind a higher cleansing, of which this washing of their feet and their previous bath were but figures.

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QUESTIONS FROM

MANUAL ON SERIES SIXTH

"STUDIES IN THE SCRIPTURES"

Study XII—"Marital Privileges and Obligations"

Week of Nov. 2 ..... Q. 1-9
Week of Nov. 9..... Q. 10-18
Week of Nov. 16 ..... Q. 19-27
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Week of Nov. 30 ..... Q. 37-44

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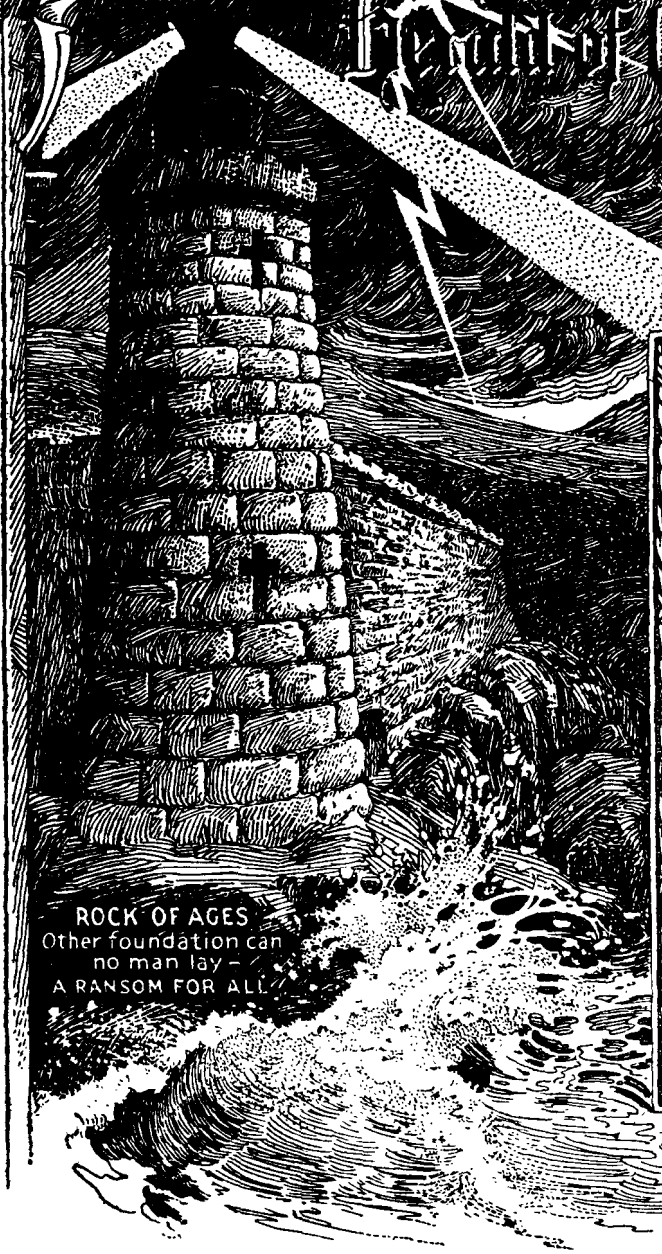
THE WATCH TOWER

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also" Isa. 21:11-12

VOL. XL NOVEMBER 1 No. 21

SEMI-MONTHLY

A. D. 1919—A.M. 6048

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:28-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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WATCH TOWER BIBLE AND TRACT SOCIETY

119 FEDERAL STREET, PITTSBURGH, PA., U. S. A.

The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these columns. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card of acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

NOTICE OF ANNUAL MEETING OF THE SHAREHOLDERS OF THE WATCH TOWER BIBLE AND TRACT SOCIETY

Notice is hereby given that the annual meeting of the shareholders of the Watch Tower Bible and Tract Society will be held at Carnegie Hall, City of Pittsburgh, Allegheny County, Pennsylvania, on the 3rd day of January, 1920, at 10 o'clock in the forenoon, for the purpose of electing directors and officers for the ensuing year, and for the transaction of such other business as may properly come before said meeting. Forms for proxies will be sent out with the December 1st WATCH TOWER.

W. E. VAN AMBURGH, *Secretary.*

PRINTERS' DELAY IN SHIPPING TOWER REPRINTS

We are much chagrined in having to apologize for the long and unexpected delays in getting the first three volumes of old WATCH TOWER reprints into the hands of those who have ordered and paid for them. We wish to assure the friends that everything in our power has been done to expedite the matter and to make good our promises of shipment. Urgent wire request as we go to press has brought the promise from our printers that they will begin shipment on November 15th. Strikes and other difficulties in trades involving binders' supplies seem to have been largely responsible for unexpected retarding of the work.

LOCAL CONVENTIONS AT THANKSGIVING SEASON

Quite a number of local conventions will be held this year during the Thanksgiving season. Among the number already arranged for are:

Chicago, Ill., November 27-30. Brother Rutherford and several pilgrim brethren will be present. For further information address Entertainment Committee, 1305 Masonic Temple, Chicago, Ill.

Grand Rapids, Mich., November 27-30. Brother Rutherford hopes to be present on the 28th. For further information address S. C. DeGroot, 550 Lyon Street N. E., Grand Rapids, Mich.

Cincinnati, O., November 29, 30. Address Victor Schmidt, 545 West 7th Street, Cincinnati, O., for information concerning this convention.

Boston, Mass., November 27-30. Swedish. For further information address Seth W. Blom, 135 P St., South Boston, Mass.

Toledo, O., November 27-30. For further information address C. W. Smith, 1021 Varland Ave., Toledo, Ohio.

Evansville, Ind., November 27-30. For further information address Mrs. Helen Forstmeyer, 210 Read St., Evansville, Ind.

St. Louis, Mo., November 27-30. J. B. Bernoudy, 7033 Lindell Ave., can be addressed for further information regarding this convention.

San Antonio, Texas, November 27-30. All meetings will be held in the I. B. S. A. Hall, 117 N. Floris. Friends wishing to attend notify Brother J. C. Cox, 124 Water Street.

Brother Rutherford will address the following local conventions: Paterson, N. J., November 9th; Reading, Pa., November 16th; Brooklyn, N. Y., November 23rd; Grand Rapids, Mich., November 28th; and Chicago, Ill., on November 30th.

NATIONAL LABOR TRIBUNE

Readers of The Watch Tower are familiar with the fearlessness of which the National Labor Tribune has put forth the message of Truth. Being an independent paper, many read the message in it who would not read it otherwise. It carries each week an article concerning the Divine Plan. We earnestly recommend that the friends everywhere show their appreciation by getting the Labor Tribune into the hands of as many readers as possible. This paper has served as a good medium for the volunteer message.

BETHEL HYMNS FOR DECEMBER

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord," then joins in prayer. At the breakfast table the Manna text is considered. Hymns for November follow: (1) 95; (2) 14; (3) 125; (4) 91; (5) 180; (6) 119; (7) 267; (8) 328; (9) 218 (10) 219; (11) 130; (12) 198; (13) 145; (14) 296; (15) 288; (16) 114; (17) 315; (18) 293; (19) 44; (20) 205; (21) 326; (22) 256; (23) 255; (24) 139; (25) 140; (26) 120; (27) 87; (28) 107; (29) 275; (30) 186; (31) 8.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL NOVEMBER 1, 1919 No. 21

GREEN LEAVES AND BUDDING HOPES

"Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh."
Matthew 24:32.

IN THIS parable our Lord was speaking, evidently, of the Jewish nation and its revivescence after a long period of disfavor. This new life in matters Jewish was to be looked upon by the Lord's followers as one of the signs of the oncoming establishment of Messiah's kingdom for the blessing of all the families of the earth. Sometime before Jesus gave this little parable he had cursed the fig tree because it was barren, and it had withered so quickly as to astound the disciples who watched it. The Master identified his little tableau with the Jewish nation when, using another figure of speech well known by all the Old Testament prophets, he said: "Verily I say unto you if ye have faith, and doubt not, ye shall not only do this to the fig tree, but also if ye shall say unto this mountain, be thou removed, and be thou cast into the sea; it shall be done".—Matthew 21:21.

Speaking under the direction of the holy Spirit, those disciples or their successors did subsequently "declare the whole counsel of God" (Acts 20:27), in which was included pronouncements of the utter overthrow of the Jewish polity. If they did nothing else in this connection some of them at least recorded the strong words of our Master respecting the destruction of the temple, the misery which would come upon the populace, and other like utterances. In thus doing they were announcing to the mountain, or kingdom, of Israel its removal and its dissolution in the distressing times which did actually come upon Jerusalem and Judea, terminating, respectively, in the years 70 and 73 A.D. Furthermore, the preaching of the disciples to the effect that the church "must through much tribulation enter into the kingdom of God" (Acts 14:22), thus become members of the Isaac class, and heirs according to the promise, had the effect of withering the natural hopes of Israel (the fig tree upon which our Lord found leaves of profession and expectation but no fruit worthy of their continuance in divine favor), for they had hoped that the Messiah would bring them worldly glory and material prosperity.

THE LAND TO ABRAHAM

They were not without basis for these expectations; for Jehovah had promised the "land" to Abraham and to his seed after him, and the prophets had held before them the picture of a refreshed and happy earth. Being weak in faith, and hence slow of heart to believe all that the prophets had spoken, they could not see the period of waiting during which the spiritual seed of Abraham was to be gathered out, first from the Jews and then from the Gentiles, which spiritual seed was to be "as the stars of heaven" in brilliancy and height of glory.

Since, then, the preaching of sacrifice dampened the earthly hopes of the Jews, as did also the destruction of its capital and national government, it follows logically that the proclamation of the earthly blessing and splendor, together with the restoration of its national capital, would cause the hopes of the fig-tree nation, Jewry, for centuries withered and barren, to spring up anew. The curse which our Lord denounced against the fig tree is rather too strongly stated in our King James version. The Greek text says: "Let no fruit grow on thee to the [termination of the] age". Now, at the termination of the age, we can see Jewish hopes springing forth like green foliage, and taking the shape of Zionist activities. Only twenty-five years ago the Zionist movement was practically unknown. When it first made its appearance it appealed only to the poor Jews. The rich and prosperous very generally sneered at the movement as impractical, foolish, visionary. Rabbis, editors, and other prominent Hebrews decried the thing, fearing that the burden of disesteem and blame for the actions of their poorer brethren would fall upon them.

But gradually Jewish sentiment has veered more and more toward Zionism, until today there are few even of the rich and prominent Jews who find it judicious to speak slightingly of it. The Annual Convention of Zionist Organizations of America was recently held in Chicago and was attended by prominent Jews from all over the country. The Chicago *Daily Tribune*, of September 13, carried an advance contribution by Judge Hugo Pam, outlining the general situation among the Jews:

"The world war has brought to light one after another the great latent social and national problems of the world. Among these is the establishment of Palestine as a homeland for the Jewish people.

"After eighteen centuries and a half since Titus took Jerusalem, house by house, and rendered its soil barren and sterile, the Jews and Palestine had been strangers to each other. Since that time they have lived in dispersion, but in the hearts of all Jews, save a few who desired to be known as assimilationists, there has been a longing for the return of the Jews to Palestine, not merely from either a religious or sentimental standpoint, but from a consciousness of national life which could best be expressed in the land of their fathers. Throughout these centuries the pious Jew has prayed morning and night for the day to come when once more the land of Palestine shall be restored to the Jewish people

FORCED BY POGROMS TO MOVE

"The year 1882 marked the beginning of serious progroms in the pale, namely, in Russia, Poland, Galicia, and Roumania. As a consequence, the Jews were compelled to leave the pale. The main stream of emigrants turned to the west, attracted by the small, but wealthy and powerful Jewish communities in western Europe, who had enjoyed comparative emancipation.

"Thousands settled in England, hundreds of thousands crossed the Atlantic and came to our shores, finding here two sadly needed requirements, a friendly government and a growing land.

"While this emigration to western Europe and to our

country was of a momentous consequence for those countries and for the Jews, yet it was not destined to be so important a factor in the development of the national life of the Jews as the tiny stream of pioneers which began at the same period to flow southeast from the pale to Palestine. This return to Palestine can be compared favorably in pioneering to the emigration of the Pilgrim Fathers to America.

"The struggle has been a hard one; the difficulties great, the odds tremendous, at times the outlook disheartening, but courage never forsook them, despair never enveloped them.

"In the great war just over, one of the great principles fought for was the right of self-determination. It was this same principle, living eternally in the heart of the Jew, which led to the beginning of the Zionist movement. The Zionists took up the cause of the colonists in Palestine who had made these great sacrifices; but the Zionist organization not only has for its purpose the restoration of Palestine as a homeland for the Jewish people, but the establishment of a government therein, which shall take its place side by side with those governments which for the last few years have been fighting for the cause of humanity and justice."

Two days afterward the Chicago *Evening American* published a first report of the convention sessions, parts of which we quote as follows:

"'Who will go to Palestine?'

"Dr. Stephen S. Wise, head of the Zionists, who are now in convention at the Auditorium Theater, today answered this important question by saying:

"'The question of who is to go to Palestine is one for the individual to decide. Palestine cannot now and never will be able to house all the Jews in the world. Maybe in a generation or two one-third of the world's Jewry may be able to dwell there. We now are endeavoring to retard immigration to Palestine until such time as the land can be made ready for those who desire to move there.'"

"The opening session yesterday was marked for its fervor and feeling in anticipation of the realization of years of longing and hope for the rebuilding of their homeland. There were cheers and tears, weeping and laughter as the great crowd was moved by the words of an array of powerful speakers."

BEYOND THE MIST OF DREAMS

On the same day, September 15, the Chicago *Daily Tribune* added the following items touching on the actual physical needs and development of Palestine:

"'Palestine is now a nation, ready for its people. It has grown beyond the mist of dreams. It has the needs of a new nation—schools, bridges, railroads, house building, development of the soil, water power, and sanitation.

"Palestine needs the kind of men who will go there to make Palestine better—not the kind who will go to make themselves greater. We want men who will make sacrifices, not for profit, but for spiritual longing.

"The work will take time. And remember that we are not building for the present, not for a century, but for all time. We must build slowly and we must build well.'

"He [Judge Mack] closed his address with the statement that the enrollment of 150,000 Jews in the movement in the last year had proved that nine-tenths of the Jews in America are Zionists."

"In a report of the activities of the organization for the last year Jacob de Haas, executive secretary, gave a detailed account of the complete reorganization of the movement in this country."

"The report carried the information that through the Palestine bureau under Israel Goldberg, 4,961 prospective Palestine immigrants were registered with a joint capital of $3,994,385.

"According to the report, the Society of Zionist Engineers and Agriculturists acquired a membership of 354 persons who are devoting their scientific knowledge to the development of Palestine through the planning of railroads, harbors, hydraulic plants, and highroads."

It seems that there was the most marked enthusiasm among all the delegates attending. An interesting item was mentioned by Professor Felix Frankfurter, confidential secretary to Secretary of War Baker during the war, and an attaché at the peace conference:

"Among the members of the peace conference [in Paris] *there was no dissent to the Zionist cause.*"

The Scriptural aspect of the government which the Zionists hope to establish in Palestine was made very plain in this convention as reported by the Chicago *Daily News*, of September 16:

"There will be no profiteering in Palestine. The land is to be owned by the state. All its public utilities are to be owned by the people. As many as possible of its private industries are to be nationally operated.

"There will be no 'loan sharks' in Palestine. Banking will be in the hands of the people as a state. It will be impossible for individuals to speculate in land or commodities. In fact, it will be impossible in Palestine for any individual to acquire a large fortune.

"This sounds on the surface as if the new Jewish state of Palestine has had its government system specially arranged by Messrs. Lenin and Trotzky. To the contrary, the social democracy on which Palestine as a nation will begin its existence is something like 3,000 years old. It incorporates the Biblical communist laws of the Jewish tribes, and adds to them the experience in practical democracy given the world by the United States."

"'Certain reforms we will introduce are radical in appearance, but they are no more than ordinary democratic reforms—the elimination of trusts, huge private fortunes and the like. All these things will be possible under a British rule.

"'The Jews in Palestine, instead of working to pile up individual fortunes for a small percent of their people, will work to pile up the state's fortune, which in turn will be used for improvement of national conditions and the people's welfare.'

"Supreme Court Justice Louis Brandeis spoke today in a private committee hearing at the Auditorium.

"'Palestine is capable of accomodating a million more Jews than it has; of being developed into a prosperous state in which the Jews may live, work and develop their nationalism to a point where it will contribute vitally to the world's progress and their own,' he said."

ANCIENT HEBREW BEING REVIVED

The Hebrew language is expected to be used very generally in Palestine, as is shown by remarks in the Chicago *Daily News*, of September 17, reporting on another day of the Zionist Convention:

"Can Hebrew come back? Entombed for centuries among the rabbinical books of the race, almost as dead as the language the Babylonians and the Medes once talked, Hebrew is to be restored to the tongues of the Jews. At least the Zionists, assembled in their convention at the Auditorium theater, have made up their minds that it will.

"This restoration of the ancient Jewish language was voted today by the delegates as part of the program to renationalize Palestine. Every reference to Hebrew was cheered and applauded by delegates, a good half of whom are themselves unable to speak it. A motion to devote 25 percent of all funds raised for Palestine work to the Hebrew and Zionist education of American Jewish children and adults was passed enthusiastically."

"Hebrew is one of the most passionate and resonant of languages. It is a speech fit for intense expression. Oscar Wilde's Salome reads better in its Hebrew translation than in the original. So do countless English, French and German literary works.

"It is a language which in itself elevates its speaker. Its idioms almost make wisdom easy. There is no reason why Jews should allow a language so rich in attainment to die. When Palestine becomes established as the Jewish homeland, Hebrew must become established as the talk of the Jews."

In confirmation of this is the fact reported by *The Maccabaean*, for September, that a Hebrew daily is just being started in Jerusalem, the first number appearing on June 18, 1919. *The Maccabaean* adds:

"This day should become a red-letter day in the annals of Jewish journalism."

From other similar items we choose the following one at random from the Philadelphia *Record*, of September 7, which speaks of the interest manifested

by Jews in Pottsville, Pennsylvania, in the re-establishment of Palestine. Parts of that news item we quote as follows:

"Foreseeing pilgrimages to Palestine which will rival in numbers and enthusiasm the Crusades of the Middle Ages, prominent Jews of this region, working in connection with others in Philadelphia, New York, and Chicago, are literally 'selling all they have' and are preparing to make their future home, for some years at least, in Jerusalem.

"Clinton B. Reed, a local real estate dealer, was astonished this week when a prominent Jew ordered all his houses in Pottsville placed on the market, so that he can have a free hand in going to Jerusalem. 'I expect to return to America, and will not give up my citizenship,' said this man, 'but I will be more or less out of touch with this country for several years and wish to have a mind free from investment worries.'"

TESTS OF FAITH FOR ZIONISTS

Of course we must expect that all will not be sunshine with the Zionist movement. Already prominent international politicians are beginning to realize the drift of the rehabilitation of Palestine. They begin to realize that with Palestine as a separate state, and especially with the Biblical principles of theocratic democracy in operation, their own sordid schemes for dominion and often unholy commercial aggrandizement will not show up in an advantageous light. Some have gone so far as to say that the greatest peril to the peace of Palestine is Zionism. They fear that that little war-ridden country will see another war unless Zionism is arrested. The following paragraph taken from the Buffalo *Illustrated Express*, and written by one of the many pro-British journalists, shows how Zionism's possibilities are viewed by some politicians:

"Given peaceful development under British direction, it will develop into the peak of the British Empire, the keystone of the Cape-Cairo-Calcutta arch. But given the continued menace of Jewish immigration, its population will break out into an anti-Zionist war, which quite conceivably may bring down Egypt, Mesopotamia, Persia, Afghanistan and India and involve the world in a new chaos."

It should not be expected by either Christians or Zionists that so stupendous a matter as the fulfillment of the earthly phases of God's promise to Abraham would come unnoticed or unchallenged by the god of this world and by his colaborators in high worldly places. Jehovah intends that the return of Israel to Palestine shall be accomplished in such a way as to develop the faith of his fleshly people. If all went swimmingly along, with no great obstacles to be overcome, the Jews might think that it was their own astuteness and sagacity, coupled with inborn energy and industry, which accomplished the restoration of their ancient homeland.

But it is not likely that room will be left for any flesh to glory in Jehovah's presence. All the glory will belong to him. Zionists need not be discouraged or fear even though all the powers of the world should combine against them. The Scriptures intimate that some such difficulty as pointed out in the last foregoing quotation may be encountered a few years hence and that in the midst of this, "Jacob's trouble", God will appear and lend them assistance, fighting their battles as in the days of old. Probably this help will be rendered by the reappearance of such eminent worthies as Abraham, Isaac, and Jacob, who as princes in all the earth will be empowered to take hold of Israel and reestablish peace and order and gradually, with the assistance of others of the same class, spread the knowledge of the change of rulership from Satan, the god of this present order, to Messiah, the Anointed of God, who shall usher in the kingdom of righteousness and fulfill the desire of all nations.

All the prophets have spoken glowingly of that time. Isaiah points out that "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah 9:6, 7.

THE LIVERY OF THE KING

"Be ye clothed with humility."—1 *Peter* 5:5.

THE mighty ones of earth invest their servant class with such raiment as they choose; and livery thus chosen is intended to comport with the respective stations, powers, and honors of the masters whom those servants serve. Not less so has Jehovah, the Mighty of all mighty ones, decreed the habiliments of those who are his voluntary slaves. (Titus 1:1; Philippians 1:1) That vesture is humility. As the attendant of an earthly potentate could not hope to do the duties of his office clothed in raiment of his own choice, so the servant of the King of kings cannot expect to render service to *his* Master without the garments which his Lord has prescribed for him.

Since the inspired Apostle uses the figure of clothing there must be some points of favorable comparison or analogy between clothing and its relationship to human experiences on the one hand and humility and its uses in the Christian life on the other. There may be others, but there are at least three proper uses which clothing serves in the economy of the human race:

First, it serves as a *covering;*

Second, as a *protection;*

And thirdly, as an *ornament.*

Attire which serves the first of these three purposes without the latter two is inadequate, as well as crude; clothing which serves as a covering and as a protection and yet is in no degree ornamental seems inappropriate to the finer structure of the human frame; and trappings, however gorgeous or ornate, which cover and adorn, but which do not protect, are lacking in practicality. All three uses seem to be legitimate.

So too with those who are in Christ; humility makes up the vestment which (1) *covers* us, or hides from view our selfish selves; (2) which *protects* us as new creatures from many a brunt and hurt felt by the proud and over-sensitive; and (3) serves the whole being as *adornment,* enhancing every other Christian grace—"the *ornament* of a meek and quiet spirit, which in God's sight is of great price". (1 Peter 3:4) The one who has humility will not be expecting so much in the way of deference to his position or ability and is, therefore, not disappointed when it is not forthcoming. But if he be hurt, he will be able to mollify the pain greatly by thinking that the affront was not intended, or, being intended in a measure, the offender did not realize how *much* the offense hurt.

Clothes do not necessarily hamper one in his liberty of body; nor does the wearing of clothing narrow the sphere of usefulness. Quite to the contrary, clothing broadens the sphere of usefulness; and while it may hide the person, it does not hide the personality. And so it is with humility; it works nothing but advantage in the Christian life. Without it we could not be used at all by our heavenly Lord and King.

The best dressed man is the one whose clothing is so fitting to his general self that, after he is gone, one does not remember what he wore, but merely retains an impression of his general personality. And certain it is that *humility* can be no conscious grace. The mantle of our humbleness must be, though noted by all other eyes, "unworthy in our own".

A DEFINITION

For purposes of Christian practice we may define humility as being a willingness to occupy one's appropriate position in respect to the Lord, his people, his providences and his work. Or, in other words, it is the disposition, or preference, to do God's will and to follow his judgment rather than one's own.

No more notable example of this spirit can be found than that of our Lord himself, who was "meek and lowly of heart", and who prayed in the hour of his greatest grief: "Not my will but thine be done". He had a will, a decided natural preference, not to suffer unnecessarily, or, possibly, as a blasphemer, but he had another and still higher desire and that was to follow the supreme will and wisdom of his Father.

Another instance may be cited in the conduct of the Apostle Peter at the time of the conversion of Cornelius. Peter's previous experience, everything that he had been taught throughout his life, inclined away from the thought of preaching to the Gentiles. Yet when a special vision was given him indicating that God's will was different from his own judgment, he humbly laid aside his own thoughts, and gladly followed the vision, went to Cornelius' home and delivered the message. That he had not fully seen through the whys and wherefores of the situation is manifest by his uncertainty on the selfsame subject years afterward.

Thus it will be seen that humility lies at the very root of obedience. The haughty spirit that went before the fall of Satan now "ruleth in the hearts of the children of disobedience". But we who would "follow the Lamb whithersoever he goeth" are invited to "learn of him, for he is meek and lowly of heart".

HOW ATTAINED

As far as humility relates to imperfect creatures, it carries with it the thought of conscious inferiority—perhaps in comparison with fellow creatures, but certainly in comparison with God. Usually the inclination of mind favorable to humility is produced by a long chain of circumstances, the effect of which is to break confidence in one's own ability to plan and carry out his life to his own satisfaction. The individual comes to a point in life where he or she is willing to occupy his appropriate position in respect to the Lord and his providences, divine wisdom, as expressed through God's Word, to be the standard of decision.

There are various circumstances, influences, and experiences which contribute toward bringing this willingness into the hearts of some people. Those who do not possess this disposition at one time in life may possess it later on, when failure of their ideals or endeavors have led them to see their own situation more nearly in its true light. Those who never have this disposition of humility will not be looking for divine favor because they are still filled with their own feeling of self-importance and self-superiority. "The wicked through pride *will not* seek God." (Psalm 10:4) But with the Lord's people, those who are already in relationship with God through Christ and walking in the narrow way, the question is not so much how humility is originally attained or produced, but how it can be *maintained*. Those who stand in the relationship of sons to God may be sure that their humility was of an acceptable quality at the time of their consecration; otherwise God would have resisted them, as he does all the proud. The great question, then, with the Lord's people is how to maintain the same attitude which they bore toward God's will at the time of their consecration, and maintain this throughout all the changes of their Christian way.

HOW MAINTAINED

There are a number of influences which help to maintain humility in the Christian heart. Among these we mention the influence of *sentiment*, the force of *reason*, and the encouragement of *divine instructive providences*.

Some of the Lord's people might be inclined to exclude sentiment from this field. But the trouble with sentiment is not that it is wrong in itself but that it is sometimes allowed to be the deciding factor in our lives. The whole realm of sentiment and emotion is one which furnishes excellent motive power, but it will never do to take the place of justice and to direct our conduct. The trouble with father Adam, and the trouble with hundreds of millions of his progeny, is that they allow sentiment to rule. Fire is an excellent thing and is indispensable as God has constitued human affairs; but it must always be kept within proper bounds. So also with sentiment.

Under the heading of sentiment we have (a) *appreciation*, (b) *gratitude*, and (c) *thanksgiving*. Appreciation might be termed an intellectual sentiment. We get a view of God's greatness and of some of the beauties of his character as revealed in his Word; our minds reach out for these desirable conceptions and we appreciate the qualities of Jehovah which have prompted his wisdom to devise a plan whereby his justice can remain inviolate and still allow his power to effect the salvation of a sin-cursed and imperfect race. Many people see thus far, but do not allow their appreciation to sink deeper than their intellect.

When appreciation percolates more deeply into the life and consciousness of the individual, when it goes as far as the heart, we call it gratitude. Gratitude is nothing more nor less than heart appreciation. We not only appreciate God's great plan as our minds might appreciate the design and workings of an intricate piece of machinery, but we realize that his beneficent designs will work blessing for us and for those we hold dear. We therefore become grateful to God. Both of these degrees of appreciation are powerful influences to the maintenance of humility on our part. They assist us in keeping our proper relationship to Jehovah in mind; which means that we will be very, very small and he very, very great. It would almost seem that, if our appreciation were suffi-

ciently keen and our gratitude to God sufficiently genuine, there would be no room for pride.

But "out of the abundance of the heart the mouth speaketh". If the heart is full of gratitude, some of it will find expression in thanksgiving. Thanksgiving is the expressing by word, act, or general conduct the gratitude which dwells within our hearts. The expressing of this gratitude tends to clarify in our own minds our vision of the causes for gratitude. This increases our original appreciation, the appreciation increases our gratitude, and so the whole cycle of sentiments is more or less self-perpetuating, if fed on the right kind of knowledge. The difficulty is that very small and comparatively insignificant influences in the earth tend to displace and to render obscure our understanding of God's plans and purposes. It is for this reason that we are admonished to meet together with those of like precious faith that we may be refreshed and invigorated, fed and strengthened by a knowledge of God's will, and brought into conformity with the image of him that hath created us as new creatures.—Colossians 3:10.

REASON DOES THE DECIDING

The faculty with which the Lord has endowed us and which enables us to decide or to determine the right or wrong course, the advantageous or disadvantageous way of life, is *reason*. Reason is a process of comparing. By it we compare the things which we have with the things which we do not have but need, in order to perfect our happiness and to make us acceptable in the sight of God. Reason looks at the matter of humility purely from the standpoint of advantage and disadvantage. Reason says that no matter how strongly sentiment might incline toward humility, that quality must not be exercised unless the proposition is worth while. Reason looks with cool calculation, first, at the present advantages, and second, at the future advantages.

Under the present advantages reason finds, first, divine *favor*. This in a sense includes all the other advantages. He "giveth grace to the humble". (2 Peter 5:5) Divine grace, or favor, cannot be purchased with gifts of worldly value, but the sacrifice of a humble and contrite heart is ever acceptable to him. Men have waded through fire and blood over half a world to attain or maintain their favor with some very fallible earthly potentate. How much more willing ought we not be to secure the favor of the King of kings and Lord of lords!

But this is more than a matter of sentiment; it is a matter in which our vital interests are bound up. In Psalm 30:5 we read that in God's "favor is life". If his favor is withheld from the proud, then the proud have no prospect of life—in his disfavor is death, as is shown by the experience of the world for six thousand years. Our very eternal existence is bound up with our possession of divine favor. This is to be had and is had by the humble, now.

The necessity for humility explains many of the divine providences which would otherwise be quite inexplicable. When the Lord spoke to Moses of old he intimated to him that the experiences which would be his portion would be to "humble [him] and to prove [him]". (Deuteronomy 8:2) If we are unable to locate the cause of some particularly trying experience, we may at least be sure that it will serve the purpose of either humbling us or proving us, and possibly both purposes at the same time. It may produce in us a greater degree or finer quality of humility than we possessed before, or it may merely put to the test the humility which we did actually possess. We may have been previously willing to occupy our appropriate position in respect to the Lord and his providences, and this given experience merely *demonstrated* that fact to the Lord, to the brethren, and to us. Thus we have *peace* as a second present advantage from humility in heart and life.

JOY FOR THE HUMBLE

A third present advantage which we have from humility is *joy*. "The humble shall hear thereof [of God's message] and be *glad*." (Psalm 34:2) The whole world is seeking joy, gladness, happiness, but very few of them find it. Those who find it in some measure are soon confronted by the fact that the causes which gave it birth are subject to change and decay. Only those whose joy has its source in the glories set before us in God's Word can have assurance of its continuance. The proud are not glad to hear of God's arrangement for the future because it suggests a change from their present selfish practices and institutions.

Another present advantage of humility in the heart is the assurance of divine assistance and encouragement. He dwells "in the high and holy place ...to revive the spirit of the humble and...the heart of the contrite ones". (Isaiah 57:15) Jehovah, he who is from everlasting to everlasting, has taken upon himself the responsibility of furnishing refreshing and reviving influences to those who are humble and contrite of spirit. Nothing we could do would ever give us the right thus to call upon Omnipotence for our own blessing and refreshment. But he stands willing to give it without money and without price to those who have such a sense of the fitness of things that they are willing to stay where they belong, be what they should be, do what they should do, or go where they should go, as indicated by God's Word.

"The meek will he guide in judgment; the meek will he teach his way." (Psalm 25:9) Whether the word judgment here be taken as referring to our individual power of judgment and discernment of things or whether it be taken as referring to our judgment or trial period as new creatures makes no great difference, because we will be guided in both respects if we are meek and humble before him. Meekness is merely the manner of conduct inspired by humility—humility being the inward disposition.

Surely all of us need guidance. People in the world who have legal difficulties are very glad to secure the advice and counsel of a competent advocate before the law. Here is Jehovah, the very Author of wisdom and judgment, standing ready to guide us and to direct us in our efforts to decide and to pursue a rightful course. One of the ways he uses in guiding our judgment is to call our attention to the instructions of his Word. He shows us the advantages of his way and the disadvantages of a selfish course. We would have very poor judgment indeed to refuse or to decline to enter the way which is fraught with so much of advantage, even in the present time.

Favor, peace, joy, refreshment, guidance: these are some of the present advantages deriving from the possession of humility. There are doubtless many others, but if there were not it seems apparent that the

present advantages alone of a humble walk with the Lord are much greater than any loss which we could possibly encounter. Indeed, the disadvantages are very few: a willingness to occupy our appropriate position in respect to God and his providences may cut us off from intimate association with the great ones of the earth. But that loss is only a seeming one, since "the whole world lieth in the wicked one", (1 John 5:19) and friendship or intimate companionship with the world means nothing to the child of God.

FUTURE ADVANTAGES

The Master informs us that "he that humbleth himself [now] shall be exalted"—then. (Luke 14:11; 18:14) He shall exalt us "in due time". There is a great system of compensation which the Lord inaugurates to the advantage of his people whereby the small inconveniences, discomforts, and privations of the present time which they encounter because of faithfulness to him and his Word shall be much more than paid for in the glories and beauties of the future. If faithful, we shall be exalted *from* conditions of sorrow, sickness, suffering, death; exalted *to* happiness, health, peace and life.

The Wise Man informs us: "By humility and the fear of the Lord are *riches,* and *honor,* and *life*". (Proverbs 22:4) There will be riches of divine favor, even beyond anything which we are now able to ask or think. There will be perfectness of mind. The Apostle assures us that "in him [in Christ] are hidden all the treasures of wisdom and knowledge". (Colossians 2:3) So that if we but win Christ and be found in him we shall have the key to this storehouse of unsearchable wealth. It will mean perfection of memory, of judgment, power to reason abstractly or concretely on any subject without the possibility of error in the process of reasoning. It will mean the power to balance things in our own minds, to see and to maintain their proper relationship and to understand the differences of things. Those riches will also include our bodily perfection on the most glorious of all planes, the divine plane. It will mean a body so wonderfully constructed that it will not be dependent upon sustenance from any outside source. Then too there will be perfection of environment, of life, and of dominion. Those riches will also include riches of fellowship with Jehovah, with Christ Jesus, and with all the faithful saints of the Gospel Age. It will mean riches of opportunity, as well as capacity for blessing "the residue of men".—Acts 15:13-17.

THE BRIDE'S CHIEF HONOR

By humility and the fear of the Lord we are to have not only riches, but also honor. All of God's perfect creatures have the honor of divine favor, and all of them have glory in the sense of having perfect balance of character, even as God has. The bride has the honor of sharing the throne with her Lord and King; but this promised honor, we may assume, is something special. Surely it would, at least, include the honor of being where our Lord and Master desires us to be. There is a statement that implies such an honor for the church, and it is one of the most encouraging statements made by Jesus when he said, near the close of his earthly career, praying to the Father concerning the church: "Father, I *will* that they also, whom thou hast given me, be with me where I am". (John 17:24) From this we gather the thought that we are not to be merely tolerated by our glorious King; he is not merely conforming himself to the Father's wishes in the matter without the inspiration of his own desire. He really *wants* the church to be with him in glory; and to be desired by that heavenly Bridegroom is a great, a special honor coming to the bridal class.

Another future advantage of present humility is *life.* Life, not in the small, flickering measure in which we now possess it, not even life as perfect human beings; nor is it life on the angelic, seraphic, cherubic, or archangelic planes. Our Lord informed us at his first advent that he went away to prepare a new, a unique and distinct place for the church. Theirs is to be life in such inexhaustible supply that they can use it for the benefit of the nations of earth and still have more than enough for all eternity. It will be immortality, incorruptibility.

Life in any measure is a blessing. Life is included in the "blessings" given to the animate creation of Jehovah. (Genesis 1:28) This animate creation includes some small forms of organism which live only a few hours under the bark of a tree. If life in that small and constricted sphere is a blessing, how much more of a blessing is it on the highest of all planes, with no limitations, save those imposed by wisdom and justice? Surely there is no comparison. It is no wonder the prophet said that "the meek shall eat [of God's Word] and be satisfied". (Psalm 22:26) They are satisfied now to the extent that that is possible: they are filled *full,* but their capacity is very limited. Then they shall be filled with all the fulness of him that filleth all in all.

DIVINE INSTRUCTIVE PROVIDENCES

The means or agencies for the maintainance of humility in our hearts thus far considered have been means which we ourselves can apply. It would seem that they should be sufficient. There is all the advantage of sentiment on the one hand and of reason on the other. The coldest calculation with which it is possible for us to approach the subject of humility shows us that it is worth infinitely more than it can ever cost—worth more in the present life, to say nothing of eternity. But apparently these means are not always sufficient; otherwise it would not be necessary for the Lord to give us humiliating experiences. We may be following all the dictates of the Lord's Word as best we are able to discern them, when suddenly some particularly difficult and quite unforseen experience comes our way. It is humiliating. But if we are willing to occupy the awkward position which the Lord's providence has indicated for us under those circumstances we will have demonstrated the presence of true humility in our hearts. We will not fume or fret because of the painful thing—the thing painful to our pride or sense of self-respect.

These divine instructive providences may properly fall under the heading of chastisements. And the Scriptures assure us that chastisements are not necessarily marks of divine disfavor but are intended to be for our blessing and for the purification of our motives and conduct. The humble heart will rejoice that the great Emperor of the Universe has had sufficient interest in that heart's welfare to give it instruction though the process of that instruction may sorely grieve the flesh of the new creature.—Hebrews 12:11.

THE FOES OF HUMILITY

The enemies of humility are two: pride and vanity. In the minds of many people these qualities are the same, but in reality they are alike only in that they are both detrimental to the exercise of humility. Pride is a condition of heart found in those who are possessed of a disproportionate amount of self-esteem. The person who is proud may not be particularly interested in other people's conception of him; his own estimate of himself is a very good one, and that is sufficient for him. Vanity is more likely to be found in those of small self-esteem but of correspondingly large approbativeness. Approbativeness is not the quality which satisfies one with self-approval; but it is that attribute which reaches out and desires the approval of others, pre-eminently. Pride relates more to our own opinion of ourselves, vanity to what we would have others think of us. Pride is a feeling of elation or exaltation on account of what one is or has or is connected with. It is an inordinate self-esteem or unreasonable estimate of one's own superiority, which manifests itself in lofty airs, reserve, and often in contempt of others. It is doubtless for these latter reasons that the Wise Man said: "Pride goeth before destruction and a haughty spirit before a fall".—Proverbs 16:18.

The person in whom vanity resides may actually feel in his or her private thinking that he is no one, has nothing worthy of special approval, and can do nothing extraordinary; but at the same time the effort of such a person may be to create the impression in the minds of others that he is someone, has something, and can do many wonderful things. It is difficult to say whether the one whose natural inclinations are toward pride or the one whose troubles are with vanity has the more difficult time in the narrow way. One may be very much given to contempt of his fellow man and appear very self-sufficient in dealing with them, but at the same time have a deep reverential feeling toward God. Of such would likely be those who claim to love the Lord and yet who do not love them whom the Lord has begotten. (1 John 4:20) Such a disposition would have to be overcome if progress in the Master's footsteps be made, for he was both "meek and lowly of heart" and "he is not ashamed to call them [his followers] brethren".—Matthew 11:29; Hebrews 2:11.

IMITATIONS OF HUMILITY

On the other hand, the person who finds himself endowed with large approbativeness is much the more pleasant of the two individuals to be associated with. But he might not be truer or more faithful to the Lord. He might incline to "run well for a time" (Galatians 5:7), when such running would not incur a strong disapproval of anyone standing highly in his esteem. The one with large approbativeness instinctively feels what will meet with the approval of those about him and will bend to meet their wishes, not altogether out of desire to bless them, but with some measure of consideration for his own comfort. Of the two diseases vanity is much the harder to detect, even in one's own self, because it inspires a course of conduct filled with consideration for other people and approaching very closely in outward appearance to the conduct prompted by love.

Some people naturally desire to be in the limelight of prominence. They consider themselves well qualified to occupy such a position. They may have either a disproportionate idea of their own importance, or their judgment may be in some measure correct—they may actually be possessed of superior endowments and may be merely recognizing the facts in the case, to this extent. To be humble does not necessarily mean to falsify to one's self about what one can do or cannot do. Humility means a willingness to occupy the position which the Lord points out for us, whether we think it commensurate with our powers and dignities on the one hand, or much too great for what we consider our very limited capacities on the other.

Some people naturally prefer to remain in the shadow, and their desire is often inspired by a fear lest they might not appear to sufficiently good advantage if brought into prominence or special activity. What might seem to be a very meek, retiring disposition under such circumstances would be nothing more nor less than vanity. On the other hand, a person who finds satisfaction in self-approval feels that a serious mistake is being made if he is not given a prominent position of some kind. If the person who prefers the limelight stays willingly in the shadow because God's providence puts him there, then he is developing and manifesting the grace of humility; and most admirable it is. On the other hand, if a person naturally prefers the shadow and the Lord's providence leads him out into the limelight and he is willing to endure the humiliating consciousness of his own deficiencies and shortcomings because the Lord placed him there and has not seen fit to remove him, if this be his attitude toward God's will irrespective of and in spite of his natural choice and predilections, that is humility. This retirement of self-will has been well exemplified by a prisoner of Christ Jesus, who, after years of incarceration, was able to write:

> "Well pleased a prisoner to be
> Because, my Lord, it pleaseth thee."

FEAR OF FAILURE DECEPTIVE

Here is a circumstance which came to our attention some years ago: A brother in a fairly large class had for several years declined a nomination as deacon, always stating as a cause for his withdrawal the fact that he believed himself incapable of rendering acceptable service. Granted that this was his real, genuine conception of his capacity for service as a deacon, would it not have been the more humble way to let the Lord's providence be indicated by a vote of the class, rather than to trust to his own judgment in the matter? Looking behind his cause given there may have been a fear that he could not discharge his duties in such a manner as to call forth the approval of all, and to spare himself the humiliation he would sidestep the responsibility. If he had said to himself, as he subsequently did: It is my honest judgment that I am not endowed in such a way as to perform the services of deacon in a proper manner; but if the Lord's providence through the vote of this ecclesia indicates that I shall try, then I will not withhold my hand, but do the best that is within my power. If the class votes me down, I will have every assurance that my original judgment was good and no one will be injured in any manner by the vote. If the class votes me in, it will not necessarily change my conception of my powers but it will be an indication to me that the Lord wishes me to attempt the duties, and if I am not able to discharge them as creditably as I would like, the very humiliation connected with my failures may work

a greater blessing for me than I would be able to choose for myself. Furthermore, it may work a blessing for the class in that they will have learned how to choose better the next time. Such a course, finally pursued by the brother, did, we believe, retrieve for him the blessing which his former course of conduct would have lost him. The only means for ascertaining the Lord's will under the circumstances was not to consult his own choice, but to submit to a vote.

Suppose an experience of this kind: Some good but tactless brother in a testimony meeting says to himself: There are few here who are capable of giving a testimony as good as mine. I therefore feel justified in taking more than my share of the time; for while I am talking the time is at least not being wasted by someone incapable of expressing himself. The brother gets up in the meeting and consumes an entirely disproportionate amount of the time. Of course, the leader should not usually permit such a transgression upon the rights of others but, assuming that he did, the brother who disregarded the Golden Rule in this respect might be perfectly honest in his own heart about the value of his usage of the time. He might be conceited, it is true; but he might be honest.

While he is thus expatiating some other brother might sit in the group and say to himself: I am sure I would never do any such thing as that as long as I live. He might be speaking the truth; perhaps he would not thus encroach upon the rights of others. But his motive for avoiding such conduct might not be either pure love for the brethren or a keen sense of justice and right toward them. It might simply be due to a sharp discernment of the fact that such conduct would bring upon him such criticism as he was even then leveling at the less considerate brother. While the *conduct* of such an one would be much more admirable and much more conducive to happiness on the part of the other friends present, his *motive* might not be any better in God's sight than that of the other brother. The motive of the one in that instance would be pride; the motive of the other would be vanity. Neither would be humility.

DISCERNING THOUGHTS AND INTENTS

No one can surely discern for another his motives in these matters; nor is it necessary to do so. The responsibility lies with each one; and it is for each one to get behind the scenes in his own heart, find out what is going on, and why. It is not a hopeless task, though it would be hopeless if we depended upon our natural qualifications to accomplish it. In the book of Hebrews we read that "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is a discerner of the thoughts and intents of the heart*". (Hebrews 4:12) The standards set before us in the Scriptures are so clear that if the spirit-illumined mind honestly considers them it will be possible to discern whether our conduct emanates from the soul (the natural being and its inclinations) or from the spirit—the new will, and the new mind which it has been gathering about it. The same thought is expressed in other language by the Psalmist: "Wherewithal shall a young man cleanse his way? By taking heed thereto *according to thy word*". (Psalm 119:9) It is by a rigid examination of our conduct in comparison with the standards for conduct set up in God's Word that we are able to discern and, discerning, to cleanse ourselves of those things which do not conform to his will.

"I will clothe her priests with salvation", is the promise of reward for such as wear the garment of humility with faithfulness throughout their present life. But "His [Christ's] enemies will I clothe with shame".—Psalm 132:16, 18.

"To woo no secret, soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own.
To yield with such a happy art
That no one thinks you care;
Yet say to your poor, bleeding heart,
How little you can bear.

"Ah, 'tis a pathway rough to choose,
A struggle hard to share;
For human pride would still refuse
The nameless trials there.
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this?"

ON BROTHER RUSSELL'S WILL

DEAR BROTHER RUTHERFORD:

In view of the stress placed by certain brethren upon the importance of Brother Russell's will, I have had it in mind for some time to write you regarding a conversation between Brother Russell and myself in 1909. I have naturally hesitated to make mention of this matter, because my statement must rest upon my unsupported word. However, certain brethren will recall that I made mention of this incident before Brother Russell's death and before his will came into controversy.

During the General Convention at Seattle in 1909 Brother Russell and I, with several other brethren, made a side trip to Everett, Washington. Brother Russell has on several occasions discussed with me the various siftings at headquarters. On this trip the conversation turned upon the Henninges and McPhail trouble, then before the church. In the discussion Brother Russell said: "I have made three wills and everyone whom I have named turned against me and went out of the truth". This circumstance is deeply impressed on my mind, for I replied: "Brother Russell, if this is the effect your wills have, please don't ever name me". He cited several examples, mentioning the names of those involved in the 1907 and 1908 siftings.

He explained that he made these wills not knowing just what the Lord's will might be concerning him and he desired to leave matters in the best condition possible to avoid confusion. He then said: "I have made my last will," and explained that after his previous experiences he would now let the Lord work out these matters as he saw best, plainly implying he would make no changes.

Hence, when his will was published, I was not surprised to find it practically as first written, notwithstanding that changed conditions would seemingly have warranted changes or modifications in some of its items. When the controversy was raised over the application of its terms by these brethren their arguments had little weight in making my judgment as to the merit of same. While no doubt conscientious, in my opinion they did not have Brother Russell's mind upon the issues involved.

While the cares and responsibilities of the harvest no doubt rest heavily upon your heart, the Lord is in the yoke with you and he makes the burden light. Then, too, the sympathy and prayers of all the Israel of God are yours, so "be strong and very courageous".

With sincere love toward all at Bethel and everywhere, I am

Your fellow servant, W. A. BAKER.—*Pilg.*

THE second number of THE GOLDEN AGE has been issued and like the first is full of matter interesting to Christians and non-Christians. Its appearance is not all that might be wished, but it has been found very difficult to get it issued at all, due to the strike among the printers. Doubtless the god of this world will put all the obstacles in the way possible; but so long as the Lord wishes the message to go forth in the printed page we may be sure it will get out in some shape.

Some have been disappointed with the cover appearance, expecting a more elaborate or gaudy cover. We note, however, that there is a great contrast between THE GOLDEN AGE and other magazines, and this contrast alone would attract the attention of many. A colored cover would increase the cost almost double, and would preclude the issuing of the magazine for the subscription price now charged for it. It is deemed therefore more important to get the reading matter before the people than to attract them merely by the cover. We believe when the people observe the table of contents and read some of the articles, particularly those pertaining to the times in which we are now living, that their interest will be increased and they will wish to subscribe. The purpose for which the magazine is issued will appeal to the public, and those soliciting for it do well to study carefully the salutatory appearing in the first issue and emphasize the purpose for which the magazine is published.

From every part of the country the classes report the completion of their organization and the fact that they are awaiting supplies in order to begin the work. The printer's strike has greatly interfered with getting out the necessary subscription blanks, receipt cards, etc. Hence the friends have not been supplied with these that they might proceed with the work. However, the subscription list to THE GOLDEN AGE now is about 20,000; and we may well imagine that, after the workers begin in every part of the country, the subscription list will rapidly climb. In almost every instance where someone has read a sample copy and has then been solicited a subscription has been obtained. Up to date, however, very few sample copies could be issued. For the present friends will have to content themselves with canvassing with their own copy which they receive through the mail. As soon as possible sample copies will be issued and sent out to be used as suggested. Almost all subscriptions up to this time, however, have been taken without a sample copy, and the interest that the public manifests in THE GOLDEN AGE magazine is indicated by some excerpts from letters following.

ENCOURAGING EXPERIENCES REPORTED

"I have already taken twelve subscriptions," writes a brother, "from my acquaintances where I work. I feel sure that the Lord is going to bless the work. I took eight subscriptions in eight hours and did my other work besides. When I explained what THE GOLDEN AGE is, they stated, That is just the kind of a magazine I want. One old man said he would stop all of his other magazines and take THE GOLDEN AGE."

Another writes: "A Brother at Cedar Point Convention remarked to me that he believed the work of THE GOLDEN AGE was of the Lord and that the Lord would go ahead and prepare the people for it, and I have found it so. I canvassed ten of my fellow workmen and received nine subscriptions, and an additional one later which came through one of the nine, and all of this before either one of them even saw a copy of THE GOLDEN AGE. In my two years experience in colporteuring I have never found anything to sell as readily as THE GOLDEN AGE, and it is just what the awakened people of today want, and they eagerly subscribe for it. We find that, while there is a great cry and noise about no money, it is almost as easy to sell the Volumes with the GA for one year. The people seem to feel that the price for the GA is phenomenally cheap."

Another says: "Our experience of late shows a marked tendency to make study take the place of the church and lyceum, since no real food is to be had in them. Likewise, nearly every thinking person is looking for a Biblical climax in human affairs, but know not which way is right."

Subscription blanks and receipt cards are now being mailed out to the various classes and work generally will begin immediately. We advise all the friends to take the copy which they receive through the mail and exhibit it to those whom they canvass. Read carefully the sample canvass given in the booklet mailed to the class secretary, and if you have not a copy of this booklet apply to the class secretary and ask him to let you have his, or take a copy of the canvass. Study well the contents of the magazine so as to be able readily to call attention to the important points.

We strongly recommend that the pilgrim brethren at every public meeting mention the fact that THE GOLDEN AGE magazine now published in the city of New York, and issued every other week, is the only magazine on earth that attempts to explain the present-day events in the light of divine prophecy and that enables the student to determine the importance of the time in which we are living, and to foreshadow the immediate future; that this magazine is published for the benefit of the people, that they might have a clearer vision and understanding of the times in which we now are, and hence it is issued at a very low cost in order that everyone may have an opportunity to avail himself of it. Then recommend that anyone who desires to subscribe, or even see the magazine, might leave his name and address with the ushers.

THE BRIGHTER, BETTER DAY

I am waiting, ever waiting,
For the brighter, better day,
Just beyond the clouds and shadows,
That surround my lonely way;

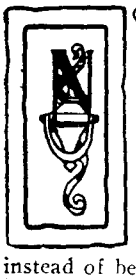
For a day of light and gladness
Such as earth has never known,
When in equity and justice,
Christ shall reign on David's throne.

GETHSEMANE—WATCHING AND PRAYING

— — DECEMBER 7.—MARK 14:32-42. — —

EIGHT APOSTLES LEFT, THEN THREE MORE—OUR LORD SORE AMAZED AT THE REALIZATION OF WHAT WAS BEFORE HIM—HIS POWER TO SUFFER MUCH GREATER THAN OURS—JESUS DEPENDENT ON HIS OWN RIGHTEOUSNESS—"COULD YE NOT WATCH ONE HOUR?" —FACING THE CHARGE OF BLASPHEMY.

"Watch and pray, that ye enter not into temptation."—Mark 14:38.



NO ONE can thoughtfully read this lesson of our Lord's dark hour in Gethsemane, and his "strong cryings and tears unto him [the Father], who was able to save him out of death" (Hebrews 5:7), without feeling that there is something thoroughly incorrect in the idea so prevalent among Christian people that our Lord Jesus was his own heavenly Father, Jehovah. It would surely have been a pretense, a mockery of prayer, for him to supplicate as here represented, unless it were true also that instead of being in any sense the Father, he was simply what he claimed to be, the Son, the sent of God, the only begotten of the Father, the firstborn of all creation, the beginning of the creation of God. (John 10:20; 1:14; Colossians 1:15; Revelation 3:14) There is absolutely no other standpoint from which the language of our Lord and the apostles and his course of conduct are reasonably interpretable.

After leaving the upper room, where the Passover Memorial was instituted, our Lord and his disciples went to the Mount of Olives, to an orchard there, known as Gethsemane —the name signifying "oil-press place", probably because olives were there pressed and the oil extracted used both for light and for food. One of the Evangelists speaks of it as the "garden of Gethsemane", but the word garden, as used in olden times, corresponds more nearly to our word orchard; it was not a flower-garden. There is a small enclosure now on the side of Mount Olivet, about 150 feet square, which is reputed to be the place of our Lord's agonizing prayer. It contains eight very old and very gnarled olive trees, and whether the exact spot or not, it represents it sufficiently well.

SPECIAL LOVE, SPECIAL RESPONSIBILITY

Our Lord probably had two reasons for going forth as he did that night. First, realizing that he would be arrested by the traitor Judas and the band he would bring, our Lord probably did not wish to bring commotion or trouble upon the friend who had so kindly permitted him the use of the upper room. Secondly, he desired the still quiet of midnight, out upon the hillside where he could be alone with God, to pour out his soul in prayer and obtain the strength necessary for the ordeal at hand. In harmony with this last thought, we find when our Lord reached the entrance to the orchard he left eight of the disciples there, as an outer guard, so to speak, or as pickets, to give notice; and took with him the same three disciples whom he had specially honored on other occasions, Peter, James, and John: Peter, the bold and impulsive, James and John, the so-called "sons of thunder"—the three most courageous, most zealous, most earnest, of his disciples. These he wished to have nearest to himself in this time of anxiety. And yet, on this occasion, he desired to be still more alone in his prayer, for even these truest friends could not appreciate the situation: "of the people there was none with him". Hence he left these and went a stone's throw further, where he prostrated himself upon his knees, with his face to the earth, as the various accounts show, and thus, alone, he communed with the Father.

The different accounts of our Lord's experience on this occasion, grouped together, show us that mental anguish seemed to come upon him here with a force and poignancy he had never before experienced, and that the load became increasingly heavy—"sorrowful even unto death," a sorrow which almost crushed out his very life, says Matthew. Mark says (14:33) that he was "sore amazed", as though the sorrow had come upon him unexpectedly, as though he were bewildered. Luke, who was a physician, says that he was "in an agony", a contest, a struggle, the language used in the Greek implying a struggle of increasing force and severity, so that "his sweat became as it were great drops of blood"; and this bloody sweat is not unknown to physicians today, although very rare. It marks an extreme tension of feeling —sorrow nigh unto death. Prof. Tischendorf shows that this account of our Lord's bloody sweat is not found in the *Vatican MS.* No. 1209 and that although it appeared in the original *Sinaitic MS.* it was crossed out by a later critic. The passage is therefore doubtful, or at least questionable.

DELICATELY STRUNG BUT MIGHTY

Infidelity has suggested that this account of our Redeemer's sorrow, tears and prayers, attests his weakness. They argue that there have been many martyrs of various religions who have faced death with boldness, stoical firmness, sometimes with smiles, and that this account shows Jesus to have been cowardly, and inferior instead of superior to others. But there is a philosophy connected with the matter which they seem not to grasp. There is a dullness and numbness connected with fallen, degraded, coarse manhood that can regard pain and death with indifference,—which permits them either to undergo it themselves without great emotion, or to inflict it mercilessly upon others without compassion. We are glad that Jesus was not one of those cold, stoical icebergs, but that he was full of warm, loving, tender feelings and sensibilities; and that we can realize consequently that he is able to sympathize with the most tender, the most delicate, the most refined, the most sensitive, more than any other human being. He must have felt keenly the conditions under which he had placed himself, in laying down his life on our behalf; because the more perfect the organism the more sensitive and high-strung the feelings, the greater the capacity for joy and the greater the capacity for sorrow; and our Lord being absolutely perfect must have been immeasurably more susceptible to the influences of pain than others.

Besides this he had a perfect life, unforfeited, and knew it, and realized that he was about to part with it; while others of the human family possess only a forfeited or condemned existence and realize that they *must* part with this sometime anyway. It would therefore be a very different matter for our Lord to lay down his life than for any of his followers to lay down their lives. Supposing 100 to represent perfect life, our Lord had the full one hundred units to lay down, while we, being more than ninety-nine-hundredths dead, could at most have only the one-hundredth part to lay down. A cold, stoical indifference to the loss of life, based upon knowledge that it could last but a short time longer anyway, would therefore be a very different thing from the clear knowledge which our Lord had, based upon his experiences with the Father "before the world was", and the realization that the life he was now about to lay down was not forfeited through sin, but was his own voluntary sacrifice.

SELF-EXAMINATION AND PRAYER

There can be no doubt that this thought of the extinguishment of life was an important factor in our Lord's sorrow. The Apostle clearly intimates it in the words (Hebrews 5:7), "Who in the days of his flesh....offered up prayers and supplications, with strong cryings and tears, unto him who was able to save him from death, and was heard in that he feared"—on account of his fear. Intent continually upon doing the Father's will, day by day had passed in self-sacrifice, until now, in a few hours, the whole would be complete; and the thought of this brought with it another thought, viz.: Had he done the Father's will perfectly? Could he claim, and would he receive the reward promised him, a resurrection from the dead?

Had he failed in any particular to come up to the exact standard of perfection his death would have meant extinction; and although nearly all men fear extinction, none could know the full depth and force of its meaning as could he who not only had the perfection of life, but had knowledge of his previous glory with the Father before the world was. For him the very thought of an extinction would bring anguish, terror of soul. This thought seems not to have come to our Lord with the same force before this hour. It was this, therefore, that bore down upon him now so heavily as an astonishing sorrow unto death. He saw himself about to suffer according to the Law as an evil-doer, and the question naturally arose, was he entirely blameless, and would the heavenly Judge thoroughly acquit him whom so many were disposed to condemn?

After praying awhile he went to the three disciples in whom he had greatest confidence, and who, more than any others, were his tried and trusted companions, but he found them asleep. Luke explains that their sleep was the result of

sorrow. The night and its lessons had been impressive; the memorial supper, which they did not fully understand, nevertheless left a weight of sorrow upon them, as the Master had intimated that it represented his death, and had further intimated that one of their number would betray him. The reaction from the sorrow brought a measure of stupor. Very gently our Lord upbraided them: "Could ye not watch with me one hour? Watch and pray lest ye enter into temptation." It is not merely that you need to watch on my account; you need to be in a watching attitude on your own account. An hour of severe trial is upon us all; watch and pray lest ye fall in this evil time.

THIRD PRAYER AND COMFORT

Then our Lord went to pray again. We are told that his prayers were in the same words; that is to say, that the same sentiments were expressed; and again a third time similarly: the one matter was weighing upon his heart. Could he rely upon it now, that having sought to do the Father's will, that having finished his course, he had done it acceptably? Could he have full assurance of faith that God would save him out of death by a resurrection? In answer to his petition a heavenly messenger was sent to comfort him, to assure him, to strengthen him. We are not informed what message the angel brought, but we can see that it was a message of peace; and that he brought assurances that our Lord's course had the Father's approval, and that he would be brought again from the dead by a resurrection. These were quite sufficient to give our Lord all the strength and courage necessary for the ordeal before him; and from that moment onward we find him the coolest and calmest of the notable figures brought to our attention. When approached by Judas and his band he was the most calm and self-possessed of all; when before the chief priest, Caiaphas, it was the same way; when before Pilate the same; when crucified, the same; he had found peace in the message that he was approved of the Father, and that all the gracious promises of glory, honor, and immortality were his, and now he could pass through any ordeal.

The Scriptures assure us that our Lord was tempted in all points like as we (his brethren) are, and we see in this his experience in Gethsemane an illustration of one of the most severe trials which come to the Lord's people. It would seem as though the adversary at times attempted to discourage us by making us think that the trials and difficulties of the "narrow way" of sacrifice will be all unavailing anyhow, and that we might as well give up. When such thoughts come to those who are earnestly and faithfully seeking to fulfill the conditions of their consecration vows they constitute one of the severest trials that could overtake them; if they have given up this world and its affections, hopes, aims, desires, exchanging all these for the heavenly, then anything which seems to becloud the heavenly hopes, leaves them in a darkness more utter, more dense, than they could have known had they never seen and appreciated the glorious promises. And what course should we pursue at such a time? We should follow the example of our Lord, and seek the Father's face, anxious to know whether or not everything is right with him; anxious for some assurances that while the world may hate us, and say all manner of evil against us falsely, we still have his approval; anxious for some fresh assurance that it will be well with us, that the Lord will grant us a part in the better resurrection to life eternal.

But while we draw this correspondency between our experiences and those of our Lord we should not forget that there is an immeasurable difference; that we are of the dying and ninety-nine-hundredths dead already, and that therefore we cannot so fully appreciate the meaning of death nor the meaning of life eternal; and besides all this we have the example of our Lord, and the further assurance that our share in the first resurrection is not to be attained through perfection of our own, but through his perfection, provided we shall have attested to the Lord our full loyalty of heart, of intention, of will, however imperfect the results of our efforts to glorify him in our bodies and spirits.

The Evangelist records that our Lord prayed: "Father, if it be possible, let this cup pass from me".

HIS THE BITTER CUP

Here, then seems to have been the center of his thought: I shall be esteemed of all my countrymen as forsaken of God, and as accursed of him; I shall die as a blasphemer, as a malefactor; whereas my every sentiment is, and has always been, fealty, loyalty to the Father. This, we believe, was the special feature of our Lord's anxiety, called the "cup" of sorrow, which he wished, if possible, might be removed. We believe that he knew his *death* to be necessary, unavoidable, as he had many times informed his disciples; but that it was this ignominious form of death, "even the death of the cross," that staggered him; for it not only bespoke shame and misrepresentation before the people, and those whom he loved and to whom he sought to do good, but it carried with it also the thought that he was accursed of God; and if he were really accursed of God he could have no hope for a realization of the glorious promise of a resurrection. But when assured through the angel that he would not be actually accursed of God, even though he would for a time take the place of the accursed Adam and be "made a curse for us", his race, then even the cross and its shame could be endured with fortitude.

In the case of our Lord and the apostles we see illustrated the value of watchfulness and prayer in the dark hour of trouble. Our Lord followed the direction he gave to the disciples: he watched, he prayed, he got a blessing, he was strengthened, and came off victor. They did not watch and did not pray, failing to realize the necessities of the occasion, and as a result we find them scattered, bewildered;—and one of them, the very strongest of them all, who boastingly had said a little while before, "Though all men forsake thee yet *will not I*," was so overpowered by his surroundings, and so weak through lack of the very strength he should have obtained through watching and prayer, that he denied the Lord with profanity.

Whenever we find the Lord's people attempting to live a life of holiness and consecration, yet ignoring the injunction of our Lord to watch and pray, we know that they are unwise; and that however much they may be virgins, pure ones, they are foolish; they cannot hope to gain the victory over self and sin and the adversary, single-handed, alone. If the Master himself needed strengthening, surely we also need it; and if he received it in response to supplications with strong cryings and tears, it is an intimation to us of the way in which God is pleased to bestow the full assurance of faith which is able to strengthen us as good soldiers to endure any and everything in his name and service. Those who seek the Lord earnestly and in prayer are as sure to receive a blessing as was the Lord Jesus himself; and although there will not come to them the same kind of heavenly messenger to comfort and encourage them, nevertheless a heavenly messenger of another kind will surely be sent. It may be in the person of a fellow-disciple, able to enter into and sympathize with us in our trials and difficulties, as none of the apostles could sympathize with our Lord or assist him. Or it may be that the messenger sent will be one of the apostles themselves, through the many gracious words of inspiration which God has communicated to us through them in his Word. But however the strength may come, it must be the assurance, not of men nor of angels, but of God, that we are pleasing and acceptable to him,—and that we may claim and expect the exceeding great and precious things which he has in reservation for them that love him.

LEST YE ENTER INTO TEMPTATION

So to speak, we are now in the hour of trial which cometh upon the whole world to try them. The present is represented in the Scriptures to be "the hour of temptation" or testing at the close of this age. It is the Gethsemane hour, in this sense of the word, to all who are the Lord's true people, fully consecrated to him. It is the hour, therefore, in which we, like our Lord, should be seeking the Father's face to receive the full assurance that we are his, and that he is ours; and that we may rely confidently on his strength to carry us through this time. It is the time in which we are to make sure, as we sometimes sing:

> "Oh, let no earth-born cloud arise
> To hide thee from thy servant's eyes."

It is a time in which those who neglect the Master's words, "Watch and pray, lest ye enter into temptation," will be sure to enter into temptation, and be tolerably sure to fall therein. And the fall will be severe,—and even though, like Peter, they should afterward be recovered out of it, it will be with weeping.

Shall we not, then, more and more remember and put into practice, in every home in which THE WATCH TOWER is a visitor, these words of our Lord, "Watch and pray, lest ye enter into temptation".

DELIVERED UNTO SINFUL MEN

— — DECEMBER 14.—JOHN 18:15-27; 19:25-27. — —

PETER AND JOHN FOLLOW JESUS TO THE HIGH PRIEST'S HOUSE—SOME ASHAMED OF JESUS—PETER IN DANGER—HE IS SIFTED, BUT NOT OUT—THE STRANGE EXPERIENCES OF THE NIGHT—MIXED MOTIVES—THE MASTER'S LOOK—PETER'S FAILURE ALONG THE LINE OF HIS STRENGTH—THE SEVERAL MOCK TRIALS—JESUS CRUCIFIED, PROVIDES FOR HIS MOTHER.

"God so loved the world, that he gave his only begotten Son."—John 3:16.

ALTHOUGH most of the disciples fled when Jesus was apprehended in the garden, John's account tells us that John and Peter followed at a distance. Their deep interest in the Master would not permit them to go to their lodging places; they must keep him in sight and know how things would go with him to the very last. They were powerless to assist him against such great odds, and in the face of his own refusal to be assisted; but they were not powerless to love him still. John, it seems, was somewhat acquainted at the high priest's palace (indeed tradition has it that he was a relative), and he readily gained entrance, not only for himself but also for Peter.

But these favors and privileges became tests to Peter, and led to his denial of the Lord; and so it is with some of the Lord's people of today. When they are by themselves, or with others of like precious faith, they are bold and courageous to confess the Lord and to serve him, but if perchance they get into palaces or among the servants and officers and high priests of churchianity they are ashamed of the Master and fear to confess him, lest they should be cast out of the privileges enjoyed in the society of those who have not yet recognized the truth. Far better would it have been for poor Peter had he openly declared: "Yes, I am one of his disciples; and since I presume that none such are wanted here I will go away". Such a course would have kept the road clear for him. John was known to be one of Jesus' disciples but apparently when he recommended the admission of Peter he did not explain who he was; quite possibly John had in mind the protection of Peter from any identity with the impetuous ear-cutting in the garden.

EARTH'S HONORS A SNARE

Peter's failure to take the proper course brought him later to a still more trying situation, when a kinsman of the man whose ear he had cut off asked him point blank the question: "Did I not see thee in the garden with him?" The situation was getting very embarrassing for Peter. It was now more than a question of leaving the fire and the privileges of the high priest's court; it was now a question of his identity as the one who had defended Jesus with a sword, and hence a question of his own possible arrest and trial at the same tribunal with his Master. One false step leads naturally to another; to declare now for Jesus would have been a public testimony that he was a liar. This would have been the truth, but a very embarrassing truth to admit. It might have led to his apprehension, so Peter concluded that in self defense he must not only repeat the lie already told, and again deny his Master, but must make the matter stronger before his accusers by cursing and swearing. Perhaps he thought that this lapse into the uncouth language of the fishing smack would tend to divert the attention of his audience from the real issue.

Poor Peter! Truly, as our Lord had told him, Satan had desired to have him, to sift him, and surely he was being severely sifted at this time. It seems almost a miracle that he recovered his balance and repented and found forgiveness for his sins. It would seem that our Lord's prayer on his behalf operated through his previous announcement to Peter of this denial; for after he had thus denied, and after he had noticed the cock crow, Peter remembered the Lord's words: "The cock shall not crow, till thou hast denied me thrice". With feelings better imagined than they can be described, Peter hastily left the high priest's courtyard, now of his own accord, going out into the shadows of early morning, that he might weep bitterly and, doubtless, entreat the Lord's forgiveness.

The last hour or two had been very strange to Peter. Earlier in the night the Lord had asked the disciples how many swords they had among them: the answer was, Two. One of these was in Peter's possession. What could the Lord mean but for them to use those swords at the proper time? Peter could not then see that those swords were merely to emphasize the fact that our Lord's submission to arrest was voluntary. When the time came for the use of force in the defense of his Master Peter was very prompt with the sword. Doubtless he thought he was doing just what would please his Master. But no: he was rebuked and humiliated before the whole company. What could it all mean? But, at all events, he would keep as close to his Lord as he could. There were probably mixed motives in his denial of Jesus, first, the desire for personal safety and, second, a desire to be near Jesus. Quite possibly he figured that hiding his identity would keep for him the privilege of being near the Lord and of being of some possible service. Fear for his personal safety could hardly have been the sole motive, because he could have gone elsewhere in the first place and been in safety.

THE LOOK OF LOVE

Luke's account of this same night, after telling of Peter's three denials, says: "And the Lord turned and looked upon Peter" (Luke 22:61) What may we suppose was in that look of the Master? Was it a look of disappointment? That would hardly be the proper word, for our Lord had known of the deflection beforehand. Was it a look of contempt or bitterness? No: the perfect balance of Jesus as a perfect man, to say nothing of his vantage ground as a new creature, would preclude such an exhibition of weakness. Was it a look of reproach, or even reproof? We are inclined to think not. Most likely it was simply a look of ineffable love, tinctured with pain. That look may be safely termed the turning point in Peter's life. What had he done! Shown himself ashamed of the Lord whom he had sworn to defend and not forsake? The next few days must have been freighted with scrupulous self searching, with a minute review of the last three years and a half of his extraordinary experiences.

There is a lesson for us in the fact that Peter's failure was along the line of his strength. He was naturally courageous, and had boasted of it, and yet failed for lack of courage. The words of the Apostle Paul, "When I am weak, then am I strong," imply that he who feels himself strong is really weak, as in Peter's case. Would it not be wise for us all to learn to guard our supposedly strong points of character, remembering that we have a wily foe? We are to realize our weakness, our vulnerableness at any point, except as we keep watch on every side and rely upon the great Captain of our salvation to assist us.

John does not tell the whole of the story; he omits reference to Peter's cursing and swearing. His love for Peter evidently influenced him to omit that portion of the narrative not absolutely necessary to confirm the Lord's prediction. The account of the cursing and swearing is given by Mark, whose Gospel record is supposed to have been indited by Peter himself, Mark being in a large measure Peter's amanuensis—Mark 14:66-72.

DENIED JUSTICE AND JUDGMENT

Without wishing to bear unduly upon Peter's shortcomings in this connection, we cannot pass without calling attention to the strong contrast which our Lord's course of extreme faithfulness exemplifies. Had our Lord possessed the slightest inclination to turn aside from his course of sacrifice, he could have found human justification in this failure of Peter's. He might have said to himself: Here is Peter, the oldest of the apostles, the one among the three specially favored ones from whom might reasonably be expected the greatest fidelity. Furthermore, these three were the most favored of the twelve; the twelve had the most advantages of the whole Jewish nation; the Jewish nation was the most favored of all the nations of earth—if Peter would do a thing like that, what would the rest do under stress? But our Lord had made his contract not with Peter, not with the twelve apostles, not with the Jewish nation, but with Jehovah. And he purposed to carry out his covenant whether anyone got the benefit or not; *that* had no bearing on his own faithfulness.

Jesus was examined by the high priest. That functionary, however evil and murderously disposed at heart, felt bound to preserve at least the forms of justice, although from other parts of the record we know he and his associates among the priests and Pharisees had already determined that Jesus must be put to death, because his influence among the people was inimical to their own—because his teachings cast theirs into the shade and exposed their hollowness, bigotry, and hypocrisy. Our Lord answered the high priest's question

with these facts in view; refusing to make any specific explanations, he merely referred to his teachings, appealing thus to his rights as a Jew. His answer was a perfectly proper and legal one; he had been arrested without just cause and the judge was now seeking to *find* a cause. Our Lord merely pointed out that the cause for the arrest must be shown to have been something which preceded the arrest. It is not legal to arrest a man and then get him to say something to be used as a basis for his prosecution.

PLEASED THE LORD TO BRUISE HIM

There are some who, we fear, would find fault with our Lord for his answer. They seem to think that he should have shown more deference to the officers of the law, etc. He should have been ingratiating in his efforts to explain everything and, if necessary, tell even more than he knew. But our Lord did not do this. Yet, even though he knew it was a conspiracy against his life, Jesus was not discourteous to the Court but merely reminded him that it was part of the duties of the legal machinery to provide the indictment ahead of the arrest; the responsibility in no wise rested upon our Lord to furnish them with an indictment. When Jesus replied, an officer struck him with the flat of his hand.

It is not necessary for us to suppose that the officer who struck Jesus with the palm of his hand, and reproved him for supposedly improper language toward the chief priest, was intentionally unjust in the matter. Rather we may suppose that, influenced by his desire to appear zealous in support of the high priest's position and judgment, the occurence accentuated his mental unbalance as a fallen man and led him to imagine evil where none existed. This circumstance, however, gives us the opportunity for discerning just what our Lord meant by his expression in the sermon on the mount: "Whosoever shall smite thee on thy right cheek turn to him the other also". (Matthew 5:39) Our Lord did not literally turn the other cheek to the man and ask him to smite that also; nor did he even receive the smiting in silence. He was not willing that his good conduct and proper language be evil spoken of without at least a proper endeavor to correct the matter. Hence, he asked his smiter to point out wherein he had spoken evil, and suggested to him that if he could not point out the evil he should acknowledge his wrong in having improperly smitten for an evil which could not be pointed out.

In the light of this illustration the Lord's people are to understand the command, to turn the other cheek, to mean simply that they are not to resist evil with evil; rather, they are to receive more evil than to return it in kind. On the contrary, however, they are to resist evil with good; they are to expostulate with evildoers as the Master did, endeavoring with kindness and gentleness to have them see the right and the wrong of the questions in dispute.

"HE PUT HIM TO GRIEF"

It would appear that our Lord's trial by the Jews was rather formalistic. First, there was the initial hearing before Annas, the real high priest, but who was too old to fulfill all the duties of the office. He sent Jesus, bound, to Caiaphas, the acting high priest and the one having the Roman appointment. This preliminary trial was probably between two and three o'clock in the morning, after the members of the Sanhedrin had been summoned from their homes. It was more in the nature of a sitting of the grand jury. It was illegal to try a person at night; but at this session they merely determined what charges they would prefer against Jesus at the formal sitting at daybreak. Then came the trial before Caiaphas as the day broke, in mockery of their own darkness of heart and mind to the real principles of justice. Jesus was accused of plasphemy—the charge of all charges furthest removed from the facts—and condemned to die, or rather, to be worthy of death, for the Jews had evidently very limited powers of carrying out the death sentence, without the consent of the Roman government.

This Caiaphas before whom our Lord had his second preliminary hearing and also his ecclesiastical trial, was the same Caiaphas who a short time before had declared: "It is expedient for us that one man should die for the people and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."—John 11:50-53.

Here is an illustration of how a great truth may be seen from two opposite standpoints. The prophecy of Caiphas was strictly true, in strict accord with all the declarations of the Lord's Word, and was sent through one of the channels which the Lord had been in the habit of using (the high priest's office); yet the person occupying that office, being out of heart harmony with the Lord, was out of harmony also with the various features of God's plan, and he became an instigator and coöperator in an illegal work which, nevertheless, was working out in harmony with the divine foreknowledge and program.

There is a lesson in this also for all the Lord's people in respect to every feature of God's truth. It is not sufficient that we *see* certain facts; it is necessary also that we be in heart harmony with the Lord, else we might, like Caiaphas, aid in fulfilling the Lord's plan, but, taking the wrong position, may be bringing ourselves, with others, under a curse while still cooperating in the fulfillment of the divine plan. Let all who are of the light and who have received the truth, seek more and more to walk in the light and in the Master's footsteps, carefully avoiding the faults which we see illustrated in this lesson.

OPPRESSED AND AFFLICTED

It was necessary or desirable for the ecclesiastical court to have the sanction of the civil power in the matter of Jesus' death, and now for the ratification by the Roman governor. What would they tell Pilate, the Roman appointee for Judea? They realized that the charge of blasphemy would seem like child's prattle in his ears. Suppose someone did speak slightingly of Jehovah; were there not many other gods besides? This would have probably been his thought on such a question. So they conjured up a charge of treason against Jesus. Pilate knew that this charge was false and he parried with the infuriated mob for some time. Wishing to be rid of the unpleasant piece of business, he took advantage of a technicality when he heard that Jesus was a Galilean, and sent him and his case over to Herod, tetrarch or ruler over Galilee, who happened to be in the city at that time. Herod had heard much of Jesus' power to work miracles and wished to see him perform, but Jesus would not do anything, or even answer King Herod's questions. To do so would have been to use a powerful weapon in self defense and he knew that his hour had come. Failing to have his curiosity satisfied, Herod caused Jesus to be mocked and arrayed in a gorgeous robe and returned to Pilate, doubtless with his compliments. However, the deference thus shown to him by Pilate pleased Herod greatly and the two were political comrades from that day. Finally Pilate acceded to the clamorous demands of the multitude and gave the execution orders.

It was nearly nine o'clock on Friday morning, the hour of the usual morning sacrifice, when a little procession filed through the *Via Dolorosa* (way of tears) northward through the gate that led to a knoll called in Latin, Calvary. There they crucified our Lord, even as the prophets had long ago foretold. But it is elsewhere explained that Jesus' life was not taken from him without his consent—"No man taketh it from me; I lay it down of myself". There on the cross he gave himself "a ransom for all, to be testified in due time".

Around him were the scoffing and self-righteous church functionaries rejoicing in his approaching death. There were the Roman soldiers intent upon finishing the task; some were doubtless there simply in gaping wonderment; but there was one warm spot in that field of human chilliness. A tiny group of loved and loving ones was there: John, the three Marys, and Salome, probably the mother of John. Even the excruciating pain of crucifixion did not obscure in our Lord's mind the needs of others. He spoke to John in such a way that that youthful disciple understood it to be his Master's wish for him to take care of Jesus' mother. Mary was in all probability a widowed woman at this time, and Jesus being her eldest son, had been naturally her support. Jesus, the tender, the faithful, though engaged in the most prodigious and far-reaching activity ever undertaken, did not overlook his smaller opportunities and obligations. While sacrificing himself he was careful not to sacrifice others. That they must do for themselves, if they saw it to be a privilege.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

ADDRESSES BY BROTHER W. A. BAKER

Athol, Ida.	Nov.	14	Colfax, Wash.	Nov.	22, 23
Spokane, Wash.	"	15, 16	Dayton, Wash.	"	24, 25
Orient, Wash.	"	17, 18	Mesa, Wash.	"	27
Revere, Wash.	"	19	Yakima, Wash.	"	28
Palouse, Wash.	"	20	Ellensburg, Wash.	"	29
Latah, Wash.	"	21	Puyallup, Wash.	"	30

ADDRESSES BY BROTHER E. H. BARBER

Florala, Ala.	Nov.	10	Arredondo, Fla.	Nov.	17, 18
Ponce de Leon, Fla.	"	11	Williston, Fla.	"	19, 20
Marianna, Fla.	"	12	Lakeland, Fla.	"	21, 22
Altha, Fla.	"	13	Tampa, Fla.	"	23, 24
Monticello, Fla.	"	14	Zephyrhills, Fla.	"	25, 26
Jacksonville, Fla.	"	16	St. Petersburg, Fla.	"	27, 28

ADDRESSES BY BROTHER T. E. BARKER

David City, Neb.	Nov.	17	Kerney, Neb.	Nov.	24
Columbus, Neb.	"	18	Brady Island, Neb.	"	25
Fremont, Neb.	"	19	North Platte, Neb.	"	26, 27
Blair, Neb	"	20	Sidney, Neb.	"	28, 29
Ravenna, Neb.	"	21	Alliance, Neb.	"	30
Grand Island, Neb.	"	23	Arvada, Wyo.	Dec.	2, 3

ADDRESSES BY BROTHER J. A. BOHNET

Conde, S. Dak.	Nov.	6	Estherville, Ia.	Nov.	18, 19
Miller, S. Dak.	"	8, 9	Mason, City, Ia.	"	20
White, S. Dak.	"	10, 11	Waterloo, Ia.	"	21, 22
Jasper, Minn.	"	12, 13	Dubuque, Ia.	"	23
Yankton, S. Dak.	"	14, 15	Clinton, Ia.	"	24, 25
Superior, Ia.	"	16, 17	Chicago, Ill.	"	27-29

ADDRESSES BY BROTHER A. J. ESHLEMAN

Opp, Ala.	Nov.	6, 7	Hampden, Ala.	Nov.	18, 19
Andalusia, Ala.	"	8, 9	Bay Minette, Ala.	"	20, 21
Clayton, Ala.	"	10, 11	Mobile, Ala.	"	22, 23
Pensacola, Fla.	"	12, 13	Deer Park, Ala.	"	24, 25
Camden, Ala.	"	14, 15	Waynesboro, Miss.	"	27, 28
Selma, Ala.	"	16, 17	Silas, Miss.	"	29, 30

ADDRESSES BY BROTHER A. M. GRAHAM

Waukegan, Ill.	Nov.	3	Gratiot, Wis.	Nov.	11
Zion City, Ill.	"	4	Freeport, Ill.	"	12
Racine, Wis.	"	5	Rockford, Ill.	"	13
Madison, Wis.	"	6	Belvidere, Ill.	"	14
Boaz, Wis.	"	7	Marengo, Ill.	"	15
Milwaukee, Wis.	"	9, 10	Elgin, Ill.	"	16

ADDRESSES BY BROTHER M. L. HERR

Riverside, N. J.	Nov.	10	Camden, N. J.	Nov.	18
Bridgeton, N. J.	"	11	Wilmington, Del.	"	19
Millville, N. J.	"	12	Baltimore, Md.	"	20
Vineland, N. J.	"	13	Annapolis, Md.	"	21
Atlantic City, N. J.	"	14	Galloway, Md.	"	22, 23
Pomona, N. J.	"	16	Hagerstown, Md.	"	25

ADDRESSES BY BROTHER O. MAGNUSON

Medill, Mo.	Nov.	12	Clay Center, Kan.	Nov.	22, 23
Rutledge, Mo.	"	13, 14	Topeka, Kan.	"	24
St. Joseph, Mo.	"	16	Overbrook, Kan.	"	25
Atchison, Kan.	"	17	Pomona, Kan.	"	26
Marysville, Kan.	"	18, 19	Ottowa, Kan.	"	27
Riley, Kan.	"	20, 21	Lawrence, Kan.	"	28

ADDRESSES BY BROTHER S. MORTON

Hayne, N. C.	Nov.	18, 19	Rocky Mount, N. C.	Nov.	26
Fayetteville, N. C.	"	20	Enfield, N. C.	"	27
Olivia, N. C.	"	21	Scotland Neck, N. C.	"	28
Raleigh, N. C.	"	22, 23	Vanceboro, N. C.	"	30
Wendell, N. C.	"	24	Wilson, N. C.	Dec.	1
Selma, N. C.	"	25	Chapel Hill, N. C.	"	2, 3

ADDRESSES BY BROTHER W. H. PICKERING

Chandler, Okla.	Nov.	18	Enid, Okla.	Nov.	27
Paden, Okla.	"	19	Watonga, Okla.	"	28
Edmond, Okla.	"	20, 21	Lawton, Okla.	"	29, 30
Oklahoma City, Okla.	"	22, 23	Comanche, Okla.	Dec.	1, 2
Red Rock, Okla.	"	24	Marlow, Okla.	"	3
Tonkawa, Okla.	"	25, 26	Chickasha, Okla.	"	4

ADDRESSES BY BROTHER V. O. RICE

Ft. Smith, Ark.	Nov.	18, 19	Little Rock, Ark.	Nov.	26
Dover, Ark.	"	20	Havana, Ark.	"	27, 28
Pine Hill, Ark.	"	21	Ft. Smith, Ark.	"	30
Hector, Ark.	"	22	Fayetteville, Ark.	Dec.	1, 2
Appleton, Ark.	"	23	Springdale, Ark.	"	3, 4
Hattiesville, Ark.	"	24	Siloam Springs, Ark.	"	5, 6

ADDRESSES BY BROTHER M. E. RIEMER

Pratt, Kan.	Oct.	14	Syracuse, Kan.	Nov.	22
Wichita, Kan.	"	16	Healy, Kan.	"	24
Hutchinson, Kan	"	17	Emporia, Kan.	"	25
Nekoma, Kan.	"	18	Olpe, Kan.	"	26
Friend, Kan.	"	20	Winfield, Kan.	"	27, 28
Garden City, Kan.	"	21, 23	Arkansas City, Kan.	"	29, 30

ADDRESSES BY BROTHER R. L. ROBIE

Epping, N. H.	Nov.	10	Lawrence, Mass.	Nov.	17
Kittery, Me.	"	11	Lowell, Mass.	"	18
Dover, N. H.	"	12	Beverly, Mass.	"	19
Kennebunk, Me.	"	13	Melrose, Mass.	"	20
Portland, Me.	"	14	Quincy, Mass.	"	21
Haverhill, Mass.	"	15, 16	Boston, Mass.	"	23

ADDRESSES BY BROTHER W. J. THORN

Shreveport, La.	Nov.	17	Winnsboro, Tex.	Nov.	26
Texarkana, Tex.	"	18	Paris, Tex.	"	27, 28
Birthright, Tex.	"	19	Sherman, Tex.	"	29, 30
Greenville, Tex.	"	20	Denison, Tex.	Dec.	1
Big Sandy, Tex.	"	22, 23	McKinney, Tex.	"	2
Dallas, Tex.	"	25	Plano, Tex.	"	3

ADDRESSES BY BROTHER T. H. THORNTON

Blaine, Me.	Nov.	8, 9	Harrisburg, Pa.	Nov.	16
Portland, Me.	"	10	Lewistown, Pa.	"	17
Lynn, Mass.	"	11	McClure, Pa.	"	18
Worcester, Mass.	"	12	Northumberland, Pa.	"	19
Brooklyn, N. Y.	"	13	Williamsport, Pa.	"	20
Lancaster, Pa.	"	14	Gaines, Pa.	"	21

ADDRESSES BY BROTHER D. TOOLE

Haxtum, Colo.	Nov.	13	Pueblo, Colo.	Nov.	22, 23
Holyoke, Colo.	"	14	Trinidad, Colo.	"	24, 25
Cheyenne, Wyo.	"	16	Florence, Colo.	"	26
Laramie, Wyo.	"	17, 18	Basalt, Colo.	"	27
Denver, Colo.	"	19	Silt, Colo.	"	29
Colorado, Spgs., Colo.	"	20, 21	Grand Junction, Colo.	"	30

ADDRESSES BY BROTHER S. H. TOUTJIAN

Aberdeen, Wash.	Nov.	13, 14	Sultan, Wash.	Nov.	23
Tacoma, Wash.	"	15, 16	Pt. Townsend, Wash.	"	24
Seattle, Wash.	"	17	Burlington, Wash.	"	25, 26
Bremerton, Wash.	"	18	Sedro Woolley, Wash.	"	27
Puyallup, Wash.	"	19	Everson, Wash.	"	28
Everett, Wash.	"	20, 23	Bellingham, Wash.	"	29, 30

ADDRESSES BY BROTHER J. A. BAEUERLEIN

Tamaqua, Pa.	Nov.	9	Pottsville, Pa.	Nov	9

ADDRESSES BY BROTHER E. W. BETLER

Yonkers, N. Y.	Nov.	9	Tarrytown, N. Y.	Nov	9

ADDRESSES BY BROTHER L. T. COHEN

Bangor, Pa.	Nov.	9	Pen Argyl, Pa.	Nov	9

ADDRESSES BY BROTHER E. L. DOCKEY

Newark, N. J.	Nov.	9	Bayonne, N. J.	Nov	9

ADDRESSES BY BROTHER A. DONALD

Reading, Pa.	Nov.	2	Waterbury, Conn.	Nov	9

ADDRESSES BY BROTHER A. D. ESHLEMAN

Watervliet, N. Y.	Nov.	9	Schenectady, N. Y.	Nov.	9

ADDRESSES BY BROTHER G. F. FISHER

Washington, D. C.	Nov.	2	Baltimore, Md.	Nov	9

ADDRESSES BY BROTHER A. R. GOUX

New Brunswick, N. J	Nov.	9	Patchogue, N. Y.	Nov	23

ADDRESSES BY BROTHER A. I. GOUX

Elmsford, N. Y.	Nov.	9	Bridgeport, Conn.	Nov	23

ADDRESSES BY BROTHER H. E. HAZLETT

Brooklyn, N. Y.	Nov.	9	Stamford, Conn.	Nov	16

ADDRESSES BY BROTHER W. F. HUDGINGS

Springfield, Mass.	Nov.	9	Brooklyn, N. Y.	Nov	16

ADDRESSES BY BROTHER J. H. HOEVELER

Glens Falls, N. Y.	Nov.	9	Warrensburg, N. Y.	Nov	9

ADDRESSES BY BROTHER A. H. MACMILLAN

Waltham, Mass.	Nov.	23	Cincinnati, O.	Nov	30

ADDRESSES BY BROTHER R. J. MARTIN

Providence, R. I.	Nov.	9	Washington, D. C.	Nov	16

ADDRESSES BY BROTHER C. E. MYERS

Camden, N. J.	Nov.	9	Riverside, N. J.	Nov	9

ADDRESSES BY BROTHER F. H. ROBISON

Lancaster, Pa.	Nov.	9	Paterson, N. J.	Nov.	23

ADDRESSES BY BROTHER W. E. VAN AMBURGH

Washington, D. C.	Nov.	9	Baltimore, Md.	Nov	9

ADDRESSES BY BROTHER R. VAN HYNING

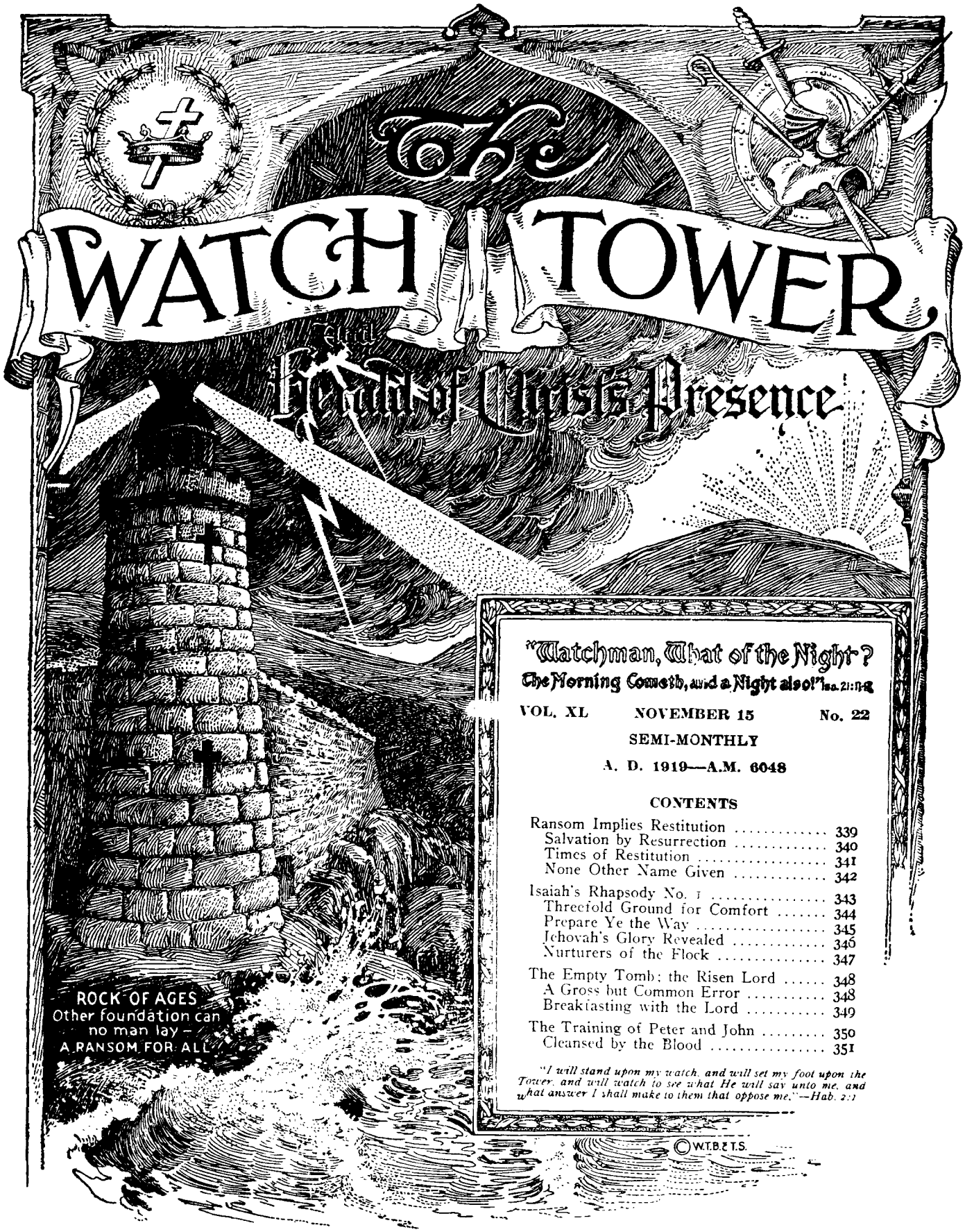
York, Pa	Nov.	16	Harrisburg, Pa.	Nov	16

ADDRESSES BY BROTHER C. A. WISE

New Britain, Conn.	Nov.	16	Cromwell, Conn.	Nov	16

ADDRESSES BY BROTHER C. H. ZOOK

Fall River, Mass.	Nov.	16	Newport, R. I.	Nov	16



The Watch Tower

and Herald of Christ's Presence

"Watchman, What of the Night? The Morning Cometh, and a Night also" Isa. 21:11-12

VOL. XL NOVEMBER 15 No. 22

SEMI-MONTHLY

A. D. 1919—A.M. 6048

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building upon this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—*the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified* Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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WATCH TOWER BIBLE AND TRACT SOCIETY

119 FEDERAL STREET, PITTSBURGH, PA., U. S. A.

The Watch Tower Editorial Committee:

This journal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these colums. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this Journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

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When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

LOCAL CONVENTIONS AT THANKSGIVING SEASON

Chicago, Ill., November 27-30. Brother Rutherford and several pilgrim brethren will be present. For further information address Entertainment Committee, 1305 Masonic Temple, Chicago, Ill.

Grand Rapids, Mich., November 27-30. Brother Rutherford hopes to be present on the 28th. For further information address S. C. DeGroot, 550 Lyon Street, N. E., Grand Rapids, Mich.

Cincinnati, O., November 29, 30. Address Victor Schmidt, 545 West 7th Street, Cincinnati, O., for information concerning this convention.

Toledo, O., November 27-30. For further information address C. W. Smith, 1021 Varland Ave., Toledo, Ohio.

St. Louis, Mo., November 27-30. J. B Bernoudy, 7033 Lindell Ave., can be addressed for further information regarding this convention.

CONVENTIONS TO BE ADDRESSED BY BROTHER J. F. RUTHERFORD

Brooklyn, N. Y.	Nov. 23	Grand Rapids, Mich.	Nov. 28
Chicago, Ill.	" 30	Cleveland, O.	Dec. 7

RE BEREAN BIBLE LESSONS

The October 15th issue erred in duplicating questions. Correction is made on pg. 351 by forwarding questions two weeks.

Lectures and Studies by Traveling Brethren

BROTHER J. A. BAEUERLEIN

Scranton, Pa. ..... Nov. 23	Carbondale, Pa. ..... Nov. 23

BROTHER E. W. BETLER

Valley Stream, N. Y. ... Nov. 30	Bayonne, N. J. ..... Dec 7

BROTHER L. T. COHEN

E. Stroudsburg, Pa. .... Nov. 16	Hicksville, N Y. .. Nov 30

BROTHER E. L. DOCKEY

Kingston, N. Y. ..... Nov. 23	Newburgh, N. Y. ..... Nov. 23

BROTHER A. DONALD

New Britain, Conn. ..... Nov. 16	N. Bergen, N. J. .. .... Nov. 30

BROTHER A. D. ESHLEMAN

Patterson, N. J. ..... Nov. 16	Taunton, Mass .. .. Nov. 30

BROTHER A. R. GOUX

Hicksville, N. Y. ..... Nov. 16	Newark, N. J. .... Nov. 30

BROTHER G. H. FISHER

Pittsburgh, Pa. ..... Nov. 23	Columbus, O .. .. Nov. 30

BROTHER H. E. HAZLETT

Stamford, Conn. ..... Nov. 16	Taunton, Mass. .... Nov. 23

BROTHER J. H. HOEVELER

Johnstown, N. Y. ..... Nov. 16	Philadelphia, Pa ..... Nov. 23

BROTHER W. F. HUDGINGS

Brooklyn, N. Y. ..... Nov. 16	Spring City, Pa. .... Nov. 30

BROTHER A. H. MACMILLAN

Waltham, Mass ..... Nov. 23	Cincinnati, O. .. .. Nov 30

BROTHER R. J. MARTIN

Washington, D. C. .... Nov. 16	Baltimore, Md .. .... Nov. 16

BROTHER C. E. MYERS

Bayonne, N J. ..... Nov. 16	Hartford, Conn. ..... Nov. 23

BROTHER F. H. ROBISON

Cromwell, Conn. ..... Nov. 16	Paterson, N. J. ..... Nov. 23

BROTHER H. A. SEKLEMIAN

Granville, N. Y. ..... Nov. 16	Springfield, Mass. .... Dec. 7

BROTHER W. E. VAN AMBURGH

Taunton, Mass. ..... Nov. 16	Allentown, Pa. ..... Nov. 23

BROTHER R. VAN HYNING

Atlantic City, N. J. .... Nov. 23	Pomerania, N. J. ..... Nov. 23

BROTHER C. A. WISE

St. Joseph, Mo. ..... Nov. 23	Muncie, Ind. ..... Nov. 30

BROTHER C. H. ZOOK

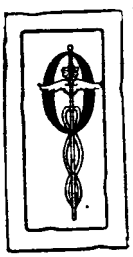
Washington, D. C. ..... Nov. 23	Baltimore, Md. ..... Nov. 23

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL NOVEMBER 15, 1919 No. 22

RANSOM IMPLIES RESTITUTION

"There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 *Timothy* 2:5, 6.



OUR text declares a great fact which Christian people generally ignore, if indeed they do not directly deny it. It is the fact that our Lord Jesus was a ransom price, the scope of which includes benefits broad enough to take in the entire family of Adam. Many people have been confused as to the real scope of the ransom by various Scripture statements concerning the church. The Scriptures do speak of a special elect class, which is being gathered out of the world during this Gospel age and which is promised joint-heirship with Christ in his mediatorial kingdom. The Scriptures do also speak of the fact that the great mass of mankind at the present time and throughout the six thousand years of man's history has been "without God, and without hope in the world," because without a knowledge of "the only name given under heaven and amongst men whereby we may be saved". These facts have led many people to the erroneous conclusion that our Lord's death has not been and never will be a *ransom price*, or off-set price, for the cancellation of the sins of mankind in general.

There are certain features to this kind of reasoning which are logical; for if the world in general has not received a blessing at the Lord's hands, it seems like a reasonable conclusion to say that Justice has not received a full ransom price for original sin. In seeming harmony with this thought is the fact that only a small proportion of humanity have been favored of the Lord with the opening of their eyes of understanding, and with the privilege, through faith, of coming back into harmony with their Creator. In seeming support for this fact also are the Scripture statements respecting the present "narrow way" and "strait gate", which "few" can find, and the many references to the *elect* as constituting only a little flock.

Building upon these facts and failing to take into proper consideration the whole counsel of God, our forefathers of the dark ages and since have proceeded to give various explanations of what they suppose will happen to the remainder of mankind, the non-elect, those not favored by the Almighty with the knowledge of the only name efficacious for salvation. They built various false doctrines, such as the eternal torture of all save the church, or of long-lasting purgatorial sufferings for the great majority of human beings—according to whether the fathers were Protestant or Romanist. These "traditions of the elders" have had a nauseating effect upon intelligent minds. They contradict the Scriptural declaration that God is just, loving, wise, and powerful. What we need in order to correct the nausea, to refresh the heart, to inspire a love and zeal for the Lord and his Word, is to see with clearness what are the true doctrines of the Scriptures respecting these matters.

"TASTED DEATH FOR EVERY MAN"

The Scriptures tell us that our Lord Jesus "by the grace of God tasted death for *every* man". (Hebrews 2:9) They show conclusively that through his death he became a "propitiation [satisfaction] for our sins [the church's sins]; and not for ours only, but also for the sins of the whole world". (1 John 2:2) But to appreciate these statements, to see how they can be and are true, it is necessary to know that the Scriptures nowhere declare that the present Gospel age is the only period of divine favor, the only period for the forgiveness of sins, the only period for reconciliation with God, the only period of opportunity for being taught of God and of obtaining his blessing and favor, lost through original sin in Eden. As soon as we grasp this great fact our eyes begin to open to other facts:

(1) That prior to this Gospel age, during the Jewish age and previously, all the world, except that one little nation, were aliens, strangers, and foreigners from God and his promises, "without God and without hope in the world" (Ephesians 2:12);

(2) That the Scriptures clearly indicate a "world to come", a future epoch, in connection with the affairs of this world, under new and better conditions than now prevail (Hebrews 2:5);

(3) That that future epoch is called the "day of Christ", the "day of the Lord". It is indeed the Millennial day, the thousand years of Christ's reign for the very purpose of blessing and uplifting the world of mankind, for whose sins his death was the atonement price and who are to be healed by his stripes.

(4) We find that every invitation and injunction of the Gospel age is with a view to the selection of an elect class, who shall be joint-heirs with Christ during that Messianic reign, to share with him in the great work of true and general human uplift.

At this point many good people, laboring under a degree of blindness, caused by the smoke of the dark ages, feel disposed to believe and to insist that there can be no future probation. If we ask them why, they reply that the entire Scripture teaching contradicts the thought of a future hope, a hope beyond the tomb. To this we are obliged to reply, It is an error; the very reverse is true, as we shall show. We ask them for a single Scripture on their side of the subject. To their amazement they find none, but as a last resort quote from Ecclesiastes the words: "Where the tree falleth, there shall it be". (Ecclesiastes 11:3) A very slim text indeed to raise up as a barrier against the entire voice of the Scriptures, against all the de-

mands of reason and logic, and against the eternal welfare of the human race!

The Scripture they quote is in full accord with what we claim; namely, that as a tree when it is fallen is lifeless and powerless and cannot raise itself up—so is man in death, under the sentence and wage of original sin. The Scripture argument is that the whole race of Adam was thus dead, without life, without power to raise itself out of its fallen condition, without any claims upon eternal life or divine favor in any sense. But, as our head text declares, our Lord Jesus "gave himself a ransom for all", for Adam, the transgressor in particular, and for all of his race who share in his penalty, and the *all* redeemed is the same *all* which shall have the blessed opportunity for release from sin-and-death bondage.

It is because man is in this helpless condition, dead, powerless to revivify himself, that God has gone to his relief through Christ and caused the great ransom price to be provided nearly nineteen centuries ago. Our text assures us that the ransom sacrifice finished at Calvary was on behalf of all mankind, and is, consequently, to bring a blessing to all mankind.

SALVATION BY RESURRECTION

We are not arguing that all who have died have gone to heaven; quite to the contrary. We adhere to the Bible teaching that "the dead know not anything" (Ecclesiastes 9:5); that a resurrection is necessary to any future living. We hold with the Scriptures that at the end of this age the first resurrection was to take place, the resurrection of the "blessed and holy", of those who have pleased God by both their faith and their obedience. These, the Scriptures tell us, shall be "kings and priests unto God and shall reign on the earth". (Revelation 5:10) The object of their reign will be to bring blessings of knowledge and opportunity to "every creature", to the "residue of men". These participators in the first resurrection are the spiritual "seed of Abraham", our Lord Jesus the head and his church, the members of his body. Thus the Apostle declares: "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise".—Galatians 3:29.

The promise to which Christ and the church are heirs is that they shall be God's instruments for the blessing, instruction and uplift of all the willing of the world of mankind. To be heirs of this promise made to Abraham (that in his seed should all the families of the earth be blessed), would be a meaningless farce and jest on the part of the Almighty had he not arranged for the purchase or ransom of all men and provided the time and means by which his blessings could accrue to the world. Thus we perceive that he has arranged a time for granting the world a trial for life, a trial respecting their willingness to abandon the ways of sin and death and to walk in the ways of righteousness under the enlightenment of the truth, which, we are assured, shall shine forth as the sun and whose beams shall heal humanity. (Malachi 4:2) The means for the blessing we see provided in Christ and in his bride, the elect church of this Gospel age; but the guarantee of the whole is fixed beyond peradventure in the fact that "Jesus Christ by the grace of God tasted death for every man"; here, as our first text says, he became the mediator between God and man by giving himself a ransom for all.

The point we desire to emphasize here is that the giving of this ransom price and the acceptance of it by Justice implies divine intention for the blessing of all mankind, in full accord with the various testimonies of the Scripture. Why let a ransom be given for all if it were not God's intention that all should benefit by it? We hold that it is beyond dispute that the giving of the ransom for all, and God's acceptance of it in harmony with the divine promises, are the sure guarantee that ultimately a blessing must come to every member of Adam's race as a result.

The fact that this knowledge has not reached all mankind in the past and is not reaching all mankind today, but, on the contrary only a small minority, and the fact that the knowledge of God's favor and an intelligent acceptance of it on faith and a reasonable obedience in harmony with that faith are the demands of the divine Word, require no proof. Proof could be given on almost every page of the Scriptures that faith and effort at obedience, in harmony with that faith, are necessary to salvation, but we will content ourselves with mentioning a few citations.

The Apostle Paul says: "Faith cometh by hearing, and hearing by the word of God"; "How shall they believe on him whom they have not heard?" (Romans 10:14-17) "Without faith it is impossible to please God." (Hebrews 11:6) "All that are in the grave shall hear his voice [that of the Son of Man] and shall come forth." (John 5:28, 29) "The knowledge of the Lord shall fill the whole earth as the waters cover the great deep." (Isaiah 11:9) "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." (Isaiah 35:5) "They shall no longer teach every man his neighbor, saying, Know the Lord: for all shall know him, from the least of them unto the greatest of them, saith the Lord."—Jer. 31:34.

TESTIFIED IN DUE TIME

Our ground text is in full accord with all of these statements, when it says that our Lord Jesus gave himself a ransom for all to be testified "in due time". The present, then, is the due time for the church, the household of faith, to hear the voice of the Son of God; for they who now hear, live, pass from death unto life, to newness of life, into the begetting or beginning of a new nature. Bye and bye, when the present class of called, elect ones shall have been glorified with their Lord, all the remainder of mankind shall hear, "all that are in the grave shall hear his voice," and come forth for the very purpose that they may hear, may understand, may appreciate, and may be assisted to obey the voice of him that speaketh from heaven, the great ransomer, who in that day will be the king over all the earth and will bind Satan and will put down every opposing influence, to the intent that all may come to a full appreciation of God and his righteous laws and to full obedience thereto.

This is the Apostle Peter's argument in Acts 3:22, 23: he points us to the fact that Moses was a type of Christ (Jesus the head and the church his body), and that this antitypical priest is being raised up by God from among Christ's brethren, raised up to the glory, honor, and immortality of the divine nature and to the power and authority of the kingdom. The intent of all this is that as the seed of Abraham this great Messiah shall bless all the families of the earth with knowledge and every opportunity for return to all that was lost in Adam in the shape of divine

favor. All of those who will refuse to hear or obey that great Prophet, Priest, and King during the Millennial age—what of them? The Apostle answers: "It shall come to pass that the soul that will not hear [or obey] that prophet shall be destroyed from amongst the people"; he shall be cut off in the second death, from which there will be no hope of recovery, no resurrection.

TIMES OF RESTITUTION

In full accord with this view is the Apostle Peter's statement respecting the blessings that are to come to mankind during the Millennial age, following our Lord's second advent and the glorification of his church to joint-heirship with him. The Apostle calls that period "times of refreshing from the presence of the Lord, when he shall send Jesus Christ," at his second advent. The Apostle declares that in the meantime the heavens will receive or retain him "until the times of restitution of all things spoken by the mouth of all his holy prophets since the world began". In other words, he assures us that those restitution times, or years of uplifting mankind, will follow as a result of the Lord's second coming and the establishment of his kingdom in glory and in power.—Acts 3:19-21.

That the times of restitution signify years of restitution we need not state; nor need we point out that the thousand years of Christ's reign are here referred to. The word restitution is more or less familiar to everyone as signifying to put back or bring back something to an original or previous condition. The Apostle is speaking of humanity, and hence the suggestion is that the work of Christ and his church in glory during the Messianic reign will be to restore mankind to the condition and privileges and blessings and favors enjoyed before sin entered the world, before the curse passed upon all because of one man's disobedience.—Romans 5:12, 18.

Evolutionists will have little sympathy with the Apostle's statement here, for, according to their erroneous theory *restitution* to an original condition would be the last thing for humanity to desire or hope for, or for God to promise as a blessing. But much more happiness is had if we do not consult evolutionists in this matter, but the Word of God, that liveth and abideth forever. In harmony with his promise we are to anticipate, therefore, that as the world of mankind has been in a falling and fallen condition for six thousand years, and that when the Lord's time shall come and times of restitution shall begin, so the present downward or fallen conditions will give place to upward conditions and to restitution activities for the general happifying of all mankind.

BECAUSE "CHRIST DIED FOR OUR SINS"

The Lord's ransom sacrifice finished at Calvary is the basis upon which God can be just in maintaining the integrity of the original sentence of death against sinners and yet be the justifier of those who believe on him through Jesus (Romans 3:26) and release them from the sentence of death which was justly upon them as the imperfect posterity of the fallen Adam and as those who are unworthy of life eternal.

The more we look into this matter the more logical, reasonable, and satisfying we see the divine plan to be. The first man was perfect, made in the image of God, having the same character poise as God and, within his limited sphere, having the same appreciation of moral, intellectual, and social principles as God has. This first man sinned with deliberation and received as a penalty the death sentence. After waiting more than four thousand years God sent a redeemer in the person of his Son. Since man was not a spirit being but a human or earthly being, therefore, as the Apostle explains, Christ took not hold on the nature of angels but humbled himself and came to the human plane, lower than he had enjoyed, and became the "man Christ Jesus". But since his life was not derived from the polluted Adamic fountain, he did not bear the marks of imperfection which mar all the children of Adam. Though a human being, yet he was "holy, harmless, undefiled, and separate from sinners". Then, as the *man* Christ Jesus he gave himself a ransom for all, though the testimony or general knowledge concerning this fact was not to be known by all at once but only "in due time". It was a perfect man who had sinned and who had been condemned; therefore only a perfect man could be a ransom price or exactly corresponding price. The fact that all of Adam's children were condemned in him, or inherited his condemnation with the measure of life which he imparted to them through procreation, makes possible the fact that all may be redeemed by one man.—1 Corinthians 15:19, 22.

The testimony of this great event has already been in the world for nineteen centuries and it has selected the very class which God foreknew and foretold—a little flock of footstep followers who are to be joint-heirs with their Redeemer and Lord. Next in order, then, will come the testimony to the remainder of mankind, first, to those who will not have gone into the tomb, and secondly, to those who have already gone into the tomb but who will be awakened for the very purpose of receiving this testimony and being tested by it. In accord with this, the Apostle informs us that the church is "a kind of first fruits [unto God] of his creatures". The expression "firstfruits" implies an after-fruitage.—James 1:18.

Here we notice the difference between the blessing God designed for the elect church being selected during this Gospel age, and the blessing he purposes for the obedient of the world of mankind in general. The church's blessing is not restitution; we do not see restitution work in the church. The restitution work waits for the restitution time, which begins with the establishment of God's kingdom. Believers of this present time indeed enjoy by faith such a reckoned righteousness as makes them acceptable sacrifices in the eyes of Jehovah, but they do not experience restitution. They are reckoned as having their sins covered with the robe of Christ's righteousness, as being passed (in response to their faith and by virtue of the merit of Christ's ransom sacrifice on their behalf) from under the sentence of death in Adam to a share of life in Christ, receiving again the fellowship and communion with God lost by Adam through his disobedience in Eden. All of this in a sense serves as an equivalent to the restitution which is to come to the world in its due time. But the world will not get these things merely by faith; they will get them actually, gradually attaining to them more and more during the thousand years, until at its close all who shall have appreciated God's favors and obeyed the voice of the Great Prophet, Priest, and King will be actually perfect, as perfect as Adam was in every

talent, quality, power, and capacity, but with increased capacity through increased knowledge gained through experience.

HEAVENLY REWARD FOR ELECT ONLY

Not so the church of this Gospel age. She gets none of these restitution blessings actually. She merely has them by faith, and this for the special purpose of having them sacrificed under the direction of Jesus, the great High Priest. She is thus allowed to participate in the glories of his heavenly nature and his heavenly work. The Gospel invitation to the church is to lay down her life, to exchange these earthly privileges and blessings, secured by the precious blood of Christ, for heavenly privileges offered her as an extraordinary reward for extraordinary obedience; even as the Master said: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne". —Revelation 3:21.

Glory, honor, and immortality, the divine nature, will be the great reward bestowed upon the church at her great change from present earthly conditions to heavenly conditions, far beyond anything possible for the natural man to appreciate, and which even the saints can see but obscurely, as through an imperfect mirror. This great change is to come to the faithful bride by her participation in the first resurrection, the resurrection to spiritual perfection, and is the great hope and ambition set before us. It is for this that we are exhorted to lay aside every weight and every besetting sin and to run with patience the race set before us, sacrificing earthly things and treasures that we may have this better treasure, this pearl of great price, this share in the kingdom of our dear Redeemer.

HOLY PROPHETS FORETOLD THIS

The Apostle declares that these "times of restitution" that are coming were spoken of "by the mouth of all his holy prophets since the world began". Suffice it now that we take the Apostle's word, calling to mind the various statements and promises of the Lord and of the prophets, pointing out these glorious good things for the world of mankind, that are delayed only until the completion of the elect church. The prophets spoke of the restoration of Israel to divine favor, of how their blind eyes shall be opened, how they shall see in very truth that he whom they pierced is Messiah indeed, who gave his life for their ransom. It is clearly pointed out in the ninth, tenth, and eleventh chapters of Romans that not only the falling away of Israel was foretold by the prophets, but also their regathering, their restoration to divine favor. But this, the Apostle shows us, will be after the completion of the Gospel church, spiritual Israel. Again he informs us that "they [the Jews] shall obtain mercy through your mercy". The glorified church, with Christ at her head as the great King, is to dispense the mercies of God to the Jew first, and also to "all the families of the earth".

Let us hold fast to the doctrines of Christ as set forth in his own teachings, that he "came to seek and to save that which was lost" (Luke 19:10); that he beheld mankind as a treasure in a field and bought the whole field that he might develop the treasure. Let us note that the same Gospel is set forth also in all the declarations of the apostles and of "all the holy prophets since the world began". While the doctrines of men would be inclined to lead us away from God, to make us think of the Almighty as unjust and cruel, heartless, loveless, and powerless, the doctrines of the Scriptures open the blind eyes and give us the power to see the King in his beauty, the glorious majesty of the God of love, the God of wisdom, the God of justice, and the God of power. They give us to see, as explained by the prophet, that as the heavens are higher than the earth, so are God's ways higher than man's ways and God's plans than man's plans.

From this standpoint of greater enlightenment respecting the divine character, we shall have greater desire to serve and please him, esteeming it a great privilege to lay down our very lives in his service, accounting all things as but loss and dross for the excellency of the knowledge of Christ Jesus our Lord, that we might know him intimately and be found in him, as his members, and be made sharers in his resurrection, the first resurrection.—Philippians 3:8-11.

"NONE OTHER NAME GIVEN"

All those who have died outside of Christ, outside of membership in his true church, are safe in the care of him who died for all. They are safe in that they are guaranteed full opportunity for life everlasting under the most favorable conditions. They are not safe in the sense of having salvation forced upon them. God will not torture even his enemies to all eternity, as once we feared, but now find to be unscriptural. Let us see that while the Scriptures teach that the worst that can befall any of his enemies will be "everlasting *destruction*" without hope of a future life, there is a grand hope taught for the ignorant, for those who now know little or nothing of God's purposes. All such shall be saved from their ignorance and be brought to an accurate knowledge of the truth, that they may be saved, in God's due time.—1 Tim. 2:4.

Let us recognize the truth of the Master's words and build a proper faith in accordance with its statement: "He that hath the Son hath life; he that hath not the Son shall not see life" eternal (John 3:36), because salvation is by knowledge and not by ignorance, "*through faith*" in the precious blood, and not in ignorance of it. Salvation comes by a resurrection and by the Messianic kingdom in which the church of this Gospel age is invited to share with her Redeemer as his bride and joint-heir to accomplish the blessing and happification of all who will then prove willing and obedient.

LET THERE BE LIGHT

Let there be light. From out the obscure darkness, here below
I long to know thy present perfect will, and then to see
Thy full completed purposes in me.
Supply the want that fills my longing heart;
Show me the part that I should work for thee: And with my might
I'll serve thee as I may. Let there be light.

I see it now: The first gray shafts of morn are breaking through—
'Tis joy to find thy boundless love for me and all mankind.
And as the shadows flee, with morning light
Give me a spirit broken, heart contrite—a zeal to show
Thy praise with keen delight. Prepare the way
Unto that glorious day—to clear undimmed light.

ISAIAH'S RHAPSODY NO. 1

"Comfort ye, comfort ye my people, saith your God."—Isaiah 40:1.

THE prophecy of Isaiah is unique from several standpoints. One thing which makes it of special interest to the Lord's people is the fact that it is more frequently quoted by our Lord and the apostles than all of the other prophecies combined. The generally exalted character of the prophet's language and the clearness of vision granted him as a seer is another item of deep interest. And, thirdly, the physical structure of the prophecy is such as to demand special attention, because of the elaborate division and subdivision of its subject matter.

We offer a brief outline of the prophecy which confirms this remark. When divisions and subdivisions are indicated, it does not mean that these are made arbitrarily, but that the subject matter itself is divided, a fact which is easily demonstrated by anyone who cares to take the trouble to examine into it. It will be noted that the third division contains by far the major portion of the book and that the third subdivision of that division contains probably a half of the prophecy, viewed as to bulk. This third subdivision is specially Messianic in its character and begins with the fortieth chapter. At this time we offer some comments on the first eleven verses of the fortieth chapter. But first is inserted the general outline of the book:

DIVISION I: Chapter 1, which acts as a preface for the whole work; contains a brief outline of the subject matter to be discussed.

DIVISION II: Chapters 2 to 27, dealing, historically, with the testing of King Ahaz.

- SUBDIVISION 1, Chapters 2 to 12
- SUBDIVISION 2, Chapters 13 to 23
- SUBDIVISION 3, Chapters 24 to 27
  - SONG 1, Chapter 25
  - SONG 2, Chapter 26
  - SONG 3, Chapter 27

DIVISION III: Chapters 28 to 66, dealing, in so far as history is involved, with the testing of King Hezekiah.

- SUBDIVISION 1, Chapters 28 to 35
- SUBDIVISION 2, Chapters 36 to 39
- SUBDIVISION 3, Chapters 40 to 66, MESSIANIC:
  - PORTION 1, Chapters 40-48: Treating on the Messiah (here called "the servant of the Lord") in his evangelistic activities, or in the work of heralding the good tidings of Messiah's oncoming kingdom—the work of this Gospel age.
    - SECTION 1, Chapters 40 to 42.
    - SECTION 2, Chapters 43 to 45.
    - SECTION 3, Chapters 46 to 48.
  - PORTION 2, Chapters 49 to 57: Dealing with Messiah in his official capacity in the Millennial age.
    - SECTION 1, Chapters 49-52:12, as Prophet.
    - SECTION 2, Chapters 52:13 to 54, as Priest.
    - SECTION 3, Chapters 55 to 57, as King.
      - Kingly work No. 1, Chapter 55.
      - Kingly work No. 2, Chapter 56:8.
      - Kingly work No. 3, Chapter 56:9 to 57.
  - PORTION 3, Chapters 58 to 66: Dealing with the Messiah in his paternal relationship toward mankind during the Millennium.
    - SECTION 1, Chapters 58 to 60.
    - SECTION 2, Chapters 61 to 64.
      - First work, Chapters 61, 62.
      - Second work, Chapters 63.
      - Third work, Chapter 64.
    - SECTION 3, Chapters 65, 66.

FRAGMENTARY THREEFOLD INTERPRETATION

These elaborate divisions and subdivisions can hardly have been by accident. They were doubtless intended of the Lord, under whose influence or power Isaiah was directed to speak and write. (2 Peter 1:21) This three-fold system of its structure suggests to us the possibility of a three-fold application of the prophet's utterances; but no effort should be made to strain any passage. On examination we do find that there are many passages of the prophecy which have an application (1) to fleshly Israel in connection with the Babylonian captivity, either oncoming or experienced; (2) to fleshly Israel after the time of her long period of disfavor; (3) to spiritual Israel, especially after the time of her captivity in antitypical Babylon. There are other passages which are plainly applicable to two of these classes. Still other parts of the prophecy seem to apply only to spiritual Israel, while occasionally are found remarks apparently intended only for natural Israel.

The fortieth chapter is one freighted with special interest, because parts of it stretch over a long period of time—from about the time of the Babylonian captivity to the present day. Isaiah's prophecy was delivered about 150 years prior to the captivity, and this fact must be borne in mind in thinking of any of its historical aspects.

In these first eleven verses of the fortieth chapter we have three pictures of Jehovah given to us: first, he is depicted as a Comforter after protracted suffering; second, he is represented as being the True One, whose word abides though all else fail; third, as the Shepherd who leads his people with paternal care. The first two verses announce comfort. The following nine verses contain three voices, or messages, each composed of three verses.

The chapter opens with the familiar words: "Comfort ye, comfort ye my people, saith your God". Three imperatives or commands are given: (1) "Comfort ye"; (2) "speak ye"; (3) "cry". It will be noted also that the thing to be cried, or proclaimed, is three-fold in its nature: (1) "that her warfare is accomplished"; (2) "that her iniquity is pardoned"; (3) "that she hath received of the Lord's hand double for all her sins". Our King James version gives this last clause, "*for* she hath received," but the grammatical structure in all three cases is the same, and the rendering should be the same in each instance.

ONLY HEART CLASS COMFORTED

The Hebrew word here translated "comfortably" is rendered in the margin "to the heart of". God's message of comfort did come to the heart of Jerusalem as soon as the seventy years of Jerusalem's captivity had expired. The great mass of Jews who had been carried away captive into Babylon had become very comfortably situated there. They doubtless had social and commercial ties which they did not care to break. The homes, friends, and pleasant associations seemed very real and desirable to them; whereas Jerusalem seemed distant and as a thing belonging to the past. Doubtless they argued that a return to rebuild the temple and city of Jerusalem and to rehabilitate Judea was foolish, impractical, visionary. But about 50,000 souls so much appreciated the promises which God had given them through the prophets, were so keen in discerning the fact that those promises were associated

with Jerusalem, that they were willing to forego any temporal advantages which might accrue from their remaining in Babylon and to return and undertake the hardships and physical disadvantages of entrance into a ruined and devastated country.

This was the *heart* class of the Jews—here represented by the word Jerusalem. Without that "remnant" the Jewish race would have been lost to history. Their hearts burned at the prospect of participation in the blessings God had promised them. This message of comfort did not come to the majority of the Jews, for the simple reason that they had no need for it. Whoever tries to comfort those who are already comfortable is wasting his time and energy.

Furthermore, this message of comfort has come to God's fleshly people Israel after their 1845-year period of divine disfavor and of spiritual blindness. Here too it is only the *heart* class, the Zionists, who have been comforted by these words of cheer from Jehovah's prophet. Here too the majority of Jews have been too comfortably situated to be in need of prophetic comfort. The Zionist movement started with the humbler Jews who needed the very encouragement contained in these verses. The Lord provided them with it. They have been cheered, encouraged, and strengthened thereby.

Likewise there has been a heart class of spiritual Israel who have been cheered and comforted by the Lord's message, especially since the time of spiritual Israel's captivity, ending in the year 1799.

THREEFOLD GROUND FOR COMFORT

The causes or grounds for comfort are then stated in threefold manner. The word *cry* here means to make public by proclamation. It has no connection whatever with the word weep. The thing to be proclaimed was, first, the fact that "her warfare is accomplished". The Hebrew word here rendered warfare is one which applies not to the actual hostilities but to the period of time during which warfare is active. Literally it means "period of conscription". It refers, therefore, to time; and as respects the fleshly Israelites at Babylon it meant seventy years were expired. When that time was over, a knowledge of the fact that the desolation was to be seventy years (as foretold by Moses) would constitute a great comfort to them. Likewise, the knowledge of the fact that fleshly Israel's period of dispersion was to equal their period of national favor (viz., 1845 years) would be a cause for comfort to God's fleshly people at this end of the age. It has proven true. The Lord through his servant has explained to the Jews the meaning of the "double" mentioned by three of the Old Testament prophets. And when spiritual Israel found herself at the end of the 1260 years of Papal supremacy she could be and has been comforted by that knowledge.

The second cause for comfort lies in the words "that her iniquity is pardoned". God in his wisdom saw that the seventy years of national humiliation suffered by the Jewish people would be a sufficient off-set on the books of divine justice to atone for the tendency which they had manifested for many centuries to go into idolatry, or to worship other gods than Jehovah. Evidently God's wisdom calculated with accuracy on this point; for ever since the time of the captivity the Jews, as a people, have displayed no tendency whatever to lose sight of the fact that Jehovah is one God. A conviction as to the oneness of God constitutes the whole of the average Jew's religion. Everything else in matters theological seems like speculation to him.

The third basis for comfort we find in the last clause of the second verse: "for she hath received of the Lord's hand double for all her sins". On first reading this seems to indicate that some persons are to be punished twice as much as they deserve. But we know that Jehovah would never inflict unjust punishment. He cannot deny himself. The word double here really has the significance of *counterpart,* or equivalent portion. There may be counterparts in value or counterparts in time. One hand may be said to be a counterpart of the other. With fleshly Israel at the time of the captivity the seventy years were doubtless deemed to be a counterpart in value for their national carelessness of centuries. Fleshly Israel has also experienced another counterpart, not only in value but also in time. God gave them special privileges as a nation and singled them out from other nations to be recipients of his favor for 1845 years. We find also, as a counterpart to this period, that there have been 1845 years of national disfavor, beginning with our Lord's declaration to the Jews that their house was left unto them desolate (in the year A. D. 33) and lasting until the year 1878, when divine favor began to be manifested again to fleshly Israel in the first notably favorable international legislation, which was enacted at the Congress of Berlin that year.

VOICE IN THE WILDERNESS

We now come to the first of the three voices mentioned in the subsequent nine verses: "The voice of him that crieth in the wilderness". In the poetic and symbolic books of the Bible, especially of the Old Testament, the word *voice* does not refer to the literal sound produced by the vocal organs of the body, but to the message conveyed by the voice. In prophetic writings, naturally, the word applies to messages from God. It will be remembered that some nine years ago the Society published papers in Yiddish, which conveyed the message of comfort contained in this very chapter. Suggestions from prominent Zionists as to a name for the paper brought out the fact that the Yiddish equivalent of "the voice" would be understood at once by all Jews to designate some special message from Jehovah. Subsequent experience proved the suggestions of those Jewish gentlemen to be correct.

We are, then, about to listen to the message of him that proclaimeth in the wilderness. There can be no doubt that these words found a literal fulfillment in John the Baptist. (Matthew 3:3) But inasmuch as he himself was a figure of the church, a composite body, it seems reasonable to give the words a wider scope than could be done if they applied solely to John as an individual. In Scripture symbology the *earth* represents human society, organized and established and understood to have a degree of stability. But even in the earth there are varying degrees of fertility, of prominence, and various other differences and distinctions. Part of the earth's surface is made up of desert or, in Scriptural language, wilderness. From God's standpoint the earth, or human society, is now one vast wilderness. It is dry and devoid of those refreshing experiences and happifying companionships which would have been man's portion had sin not entered and selfishness not reigned. Human beings

come in contact with each other, but there is very little true social intercourse. Especially is the earth dry and barren in respect to its companionship with Jehovah, the Creator.

The same prophet informs us that this desert state of humanity is attributable to the influence of Satan as the god of this world. He "maketh the world a wilderness". (Isaiah 14:17) This wilderness condition is not always to prevail for "the whole earth [shall finally be] full of his glory".—Isaiah 6:3; see also Isaiah 51:3; 32:2; Deuteronomy 32:10.

"PREPARE YE THE WAY"

In this wilderness or desert condition of human society God's message has gone forth, especially throughout this Gospel age, proclaiming the fact that a certain preparatory work is necessary to be accomplished before the grander scope of the Abrahamic promise can be fulfilled. (Acts 15:14-17) "Prepare ye the way of the Lord, make straight in the desert a highway for our God." The "way" and "highway" are both mentioned here, as is also true in the thirty-fifth chapter of this same prophecy. There the prophet says: "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those". In ancient times *highways* were government roads, carefully built, but to be used only on strictly official business, for the use of imperial couriers, movement of troops in war time, etc. There were also the much-traveled caravan roads, referred to by the prophet under the ordinary term *way*. Both thoughts are evidently intended to be combined in the promise concerning the highway, for after mentioning both the highway and the way he says: "and *it* shall be called the way of holiness".

What is the purpose of a road? It is simply a means or agency to enable one to arrive at a desired destination. Then, what is the means or agency to be employed by Jehovah in enabling mankind to arrive back at the desired destination of paradise restored? Is it not the church, the Messiah class in glory, Christ the head and the church his body? And is not this highway class being prepared throughout this Gospel age? And is not this church class in, though not integral parts of, the barren and wilderness state of human society?

Surely any class which is to be used by Jehovah for such an exalted purpose as joint-heirship with Christ is in need of extensive preparatory experiences before being made "meet for the inheritance of the saints in light". Those who are called to this exalted position are not more noble of character than others. Indeed the Apostle's remarks in 1 Corinthians 1:27, 28 seem plainly to correspond with our own observation to the effect that the Lord's people are less wonderfully endowed than perhaps the average of mankind. The Apostle further explains that God's purpose in choosing the mean things of the world is that the glory shall redound to him, where it belongs.

Before we shall be prepared for that glorious position we need to be straightened out in our heads. Crooked or distorted conceptions of God's character will have to be replaced by at least fairly accurate appreciation of the beauty and balance which inheres in God's being. We must learn to think of God and to deal with him not as though he were merely wisdom, or justice, or love, or power, singly; but we must come to considerable appreciation of the fact that all of these characteristics work in harmony and produce symmetry in God and in all creatures made in his image. In order to straighten us out while we are still in this desert condition God has given us the precepts of his Word. But in order to impress these lessons on our minds he supplements the precepts with practical experiences which demonstrate to us the necessity and desirability of perfect balance in character.

When all the church is instructed and when the last one has graduated, having been found faithful even unto death and having been glorified with his Lord and Head, then shall be inaugurated the stupendous changes in earth's society which are mentioned in the fourth and fifth verses.

GREAT SOCIAL CHANGES

After God has finished dealing with the church, and when the merit of Christ's ransom sacrifice has been applied for the benefit of all mankind, when the new government is established with a view to blessing all the families of the earth, then "every valley shall be exalted, and every mountain and hill shall be made low". Retaining the figure of the earth, as representing human society, we observe that some portions of the earth are relatively submerged. They are valleys and low places. These would picture the submerged portions of humanity, those who live below a reasonable and fair average of happiness. It is a fact that probably two-thirds of the present inhabitants of the earth live much below what we would term a reasonable average of comfort and blessing. The vast populations of China, of India, parts of Africa, and other places experience great difficulty in keeping alive physically, not to mention exercising their powers of mind in realms which are enjoyed by most of European and American peoples. These submerged valley classes of humanity are to be exalted; not exalted unduly, nor to their injury, but raised from the position which they now occupy to a fair average opportunity for life, liberty, and the pursuit of happiness. The most benevolent economists that have ever lived never had so grand and comprehensive a view of blessing for the masses as is here intimated in these few words.

But the other side of this question is also worthy of special note. "Every mountain and hill shall be made low." As we look back over human history, we see that certain limited classes of mankind have stood out very prominently in earth's affairs. They have occupied prominent positions in respect to their fellowmen. They have stood out in human society very much as the mountain peaks and hills stand out. These shall be made low. We are not to understand that anyone will be humiliated unduly or unjustly, but rather that, in comparison with the balance of mankind, they shall occupy a lower position than they do at present. Evidently God never intended one human being to worship another and some very fallible human beings have demanded and received considerable worship. It will not be respecting the opportunities for attaining perfection of mind, of body, of environment, etc., that they will be debased, but merely in respect to this undue and inappropriate homage rendered by the humbler masses of mankind toward a limited dominating class. It shall be terminated, to the blessing and satisfaction of all.

The straightening out of heads, of minds, which is going on now in the church under the Lord's direction will be carried on in the Millennial age in har-

mony with the same principles now revealed to the church. Not only will the crooked conceptions of God be dispensed with in the minds of the people but also all crooked or perverse dealings and conduct shall be finally banished from the earth. Moreover, the rough places shall be made plain. Whoever now attempts to walk in the way of holiness finds many difficulties. It is a narrow way and purposely strewn with many things intended to discourage those not possessed of sufficient faith and love for the Lord to enable them to fulfill the Father's demands in such manner as to be worthy of the glorious reward promised to the church. But then the stones and stumbling blocks of ignorance and superstition shall be gathered out of the way. When the government shall be upon Christ's shoulders and he shall be the Prince of Peace righteousness shall become popular and unrighteousness visited with summary chastisement and correction.

JEHOVAH'S GLORY REVEALED

The glorious result of all this grand leveling process in human society, of all this making of the crooked things straight, of all this smoothing of the rough places for mankind, will be that God's glory, God's beauty and poise of character, shall be revealed to the minds and hearts of the now troubled, but then happy, residue of mankind. All flesh shall see that glory together. By the end of the thousand years of Messiah's beneficent reign no more ignorance will remain concerning God's true character. The last vestige of that darkness which now covers the earth will have been dispelled by the glorious light of the Millennial day. "All shall know him, from the least of them unto the greatest of them."—Jeremiah 31:31, 34.

"For the mouth of the Lord hath spoken it." While these few clauses foregoing contain promises of blessing first for the church and then for all mankind, fulfilling, in fact, the desire of all nations, though the things promised are so great as to stagger the imagination, we have God's assurance that he will carry them out. He signs his own name and endorses all that the prophet has uttered. This, like the signature on the check of a reliable business man, whose assets are practically inexhaustible, makes all that is written above it thoroughly dependable. All omnipotence is pledged to the fulfillment of that which he has purposed through Christ Jesus.

We now look at the second voice or message. As the first message calls strongly upon our faith and constitutes something of a test to it, so the second message constitutes a test to hope. Throughout this Gospel age those who have read this wonderful prophecy of divine blessings have doubtless looked upon them as desirable. The question would naturally arise in our minds: How long until these blessings are inaugurated? It has now been 2600 and more years since the Lord gave these promises; are they ever to be fulfilled? This second message seems to be given with a view to revealing to us the fact that the Father knew the time would seem long.

The illustration is here given us of grass and flowers of the field. In the springtime they grow up and no special attention or account is taken of them. The hot spring wind* blows over them and they are withered. If the spring wind spares them, then in a few months they wither and die in the ordinary course of nature. Such would seem to be the case with humanity. Generation after generation would rise up, wither, and die, to be replaced in turn by other generations. To the casual observer it would seem as though God paid no more attention to humanity or their eternal interests than he does to the grass and flowers of the field. But as a double reassurance of the fulfillment of the things above promised Jehovah again affixes his name, or endorses his own check—"the word of our God shall stand forever," irrespective of the obstacles, real or imagined.

CALL AND MESSAGE TO ZION

Then comes the third voice or message, addressed, apparently, to the church class during the harvest period of this Gospel age: "O Zion, that bringest good tidings, get thee up into the high mountain". The four words in our English text, "that bringest good tidings," are all one word in Hebrew, which word means both *evangelizer* and *evangelized*. This description would fit no other class but the church, for she is evangelized by the Gospel and becomes an evangelizer or proclaimer of the Gospel to others. Three things are suggested to her: (1) "get thee up into the high mountain"; (2) "lift up thy voice"; (3) and a triple headed command, (a) "lift it up", (b) "fear not", (c) "say". Then the thing to be proclaimed is a three-word message: *"Behold your God!"*

Zion, or the church class, is first to get up into the high mountain. As mountain in one of the foregoing verses refers to dominating classes, so here the mountain, kingdom, or dominating class over mankind throughout the Millennial age will be the glorified Christ, head and body. During this harvest period those members of the church whose trial time was finished prior to 1878 got up into the mountain condition in a very real sense of that word, for they experienced the first resurrection to glory, honor, and immortality. But those this side the vail have been granted a clearer, sharper and more exalted understanding of what the kingdom class is, what the kingdom glories are, and the stipulation for membership therein, than has ever been granted the church before this time. With this vantage and with the exalted vision vouchsafed her from this high point of understanding, she has been able, under the Lord's direction, to respond to the other commands given. Just as though one, desiring to address a large concourse of people, might go part way up the slope of a hillside, so the Lord's people during the last forty or fifty years have been enabled to see human affairs with a clearness not excelled, or even approached, by the wisest of the world. This clearness has been due merely to the fact that God's due time had arrived for the further unfolding of his Word.

Very much the same picture is given us in Isaiah 52:7. There the church class is represented as being upon the mountain side and bringing good tidings, publishing peace, bringing good tidings of good things to come, and publishing salvation for the world. Never in all the history of the world has there been such a vast publishing work concerning the oncoming blessings of Messiah's kingdom as in the last fifty years.

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*What is here called "the breath of the Lord" has reference to the Sirocco wind, which still arises in Asia Minor and is so hot as to destroy fresh herbage.

"BEHOLD YOUR GOD"

But these blessings are not to be enjoyed selfishly by the church; for the next clause says that she is to lift up her voice with strength—she is to proclaim the message with energy. Who can doubt that this has been done? Then the exhortation is repeated, as though something had intervened to cause Zion to fear and to be abashed at her own temerity in thus addressing the nations of the earth: "Lift it up, be not afraid; say unto the cities of Judah [the denominations of Christendom]—Behold your God!"

This is the Lord's message to Christendom: that the Lord has come and that he is about to take unto himself his great power and reign; that the unrest and disturbance now in the earth are but preliminary to the dissolution of man's puny works, and preparatory to the establishment of the reign of righteousness, justice, love and truth. Those who share in the promulgation of this message "esteem the words of his mouth more than [their] necessary food". This message to nominal Zion by the true Zion is also mentioned in the picture given us in Isaiah 52:7: "that saith unto Zion, Thy God reigneth!"

These three last words of the ninth verse, "behold your God," constitute the pivot of the whole prophecy of Isaiah. After that the character of the book is more pronouncedly Messianic; as the fulfillment of these words constitutes the pivotal point in all human experience—first the initial *parousia,* then the *apokalupsis,* or revealment, of Christ in earth's affairs.

"Behold, the Lord God will come with strength, his arm ruling for him; behold, his reward is with him, and his work before him." God has already manifested his wisdom toward mankind, though yet unappreciated by them; likewise, he has already manifested his justice, in the arrangement established with fleshly Israel; he has also shown the world his love in his kindness toward us, the church, through Christ Jesus; but thus far God has not given any special revelation of his power. This is the characteristic most easily recognized by a sin-cursed and perverted race. And in harmony with the statement of this verse our Master tells us that "they shall see the Son of Man coming in the clouds of heaven with *power* and great glory". (Matthew 24:30) Christ Jesus, as the arm or powerful instrumentality of Jehovah, shall rule for God and accomplish all that the Father wishes to have done as to the blessing of mankind. Our Lord's reward will be with him for all those whose trial time has gone before—for the ancient worthies, for the great company, and for the little flock. But his work, his real work, to which the gathering of the church is but a subsidiary item, is the saving of "that which was lost". The great work of the Millennial age, "the restitution of all things spoken by the mouth of all the holy prophets since the world began" shall be accomplished.

SHEEP NOT OF THIS FOLD

During that time Christ Jesus shall deal with his "other sheep", which are not of this (Gospel-age-church) fold. There will be a three-fold work accomplished by Messiah in the next age: (1) "He shall feed his flock like a shepherd"; (2) "He shall gather the lambs with his arm"; (3) and "shall gently lead those that are with young". The care and solicitude manifested by the oriental shepherd is a matter well known even by people who have never visited that part of the world. Messiah shall feed his hungry flock of the Millennial age as a shepherd feeds his flock. The shepherd does not attempt to feed the sheep forcibly; all he does is to lead the sheep to where the green pastures are. If the sheep is hungry he will avail himself of the privileges offered. If he is not hungry, he will not eat, and it would be folly to try to force him. The more we have of the Lord's spirit, the wiser will we be in these respects. We will not attempt to force divine favors upon anyone. All that we should desire to do is to call their attention to God's gracious provisions and to his goodness. If our auditors are hungry for the truth we will need to use no force or compulsion. If divine goodness and mercy are not attractive to a person, then no influence or eloquence of ours could be expected to be availing.

The Master said that the sheep of the next age would hear his voice and be blessed by him. (John 10:16) Many of those who will be brought forth from the tomb will have very weak characters. They will lack the strength and sturdiness manifested by many others, even among imperfect beings. Possibly they will have been born and have lived their previous span of life under conditions where they were pampered and which did not minister to the development of strength and fibre of character. Such weak ones shall be given every assistance necessary to enable them to obtain the blessings God designs them to have. As the shepherd sometimes carries the weak little lambs, not as a permanent arrangement but merely to enable them to keep up with a fair average of progress, so Christ will tenderly deal with all the needs of humanity, with the end in view of full development and strength on their part.

NURTURERS OF THE FLOCK

"Those that are with young" are, of course, the ewes of the flock, those directly intrusted with the imparting of elemental nourishment to the lambs. Such would seem to correspond with the position to be occupied by the ancient worthies in the Millennial kingdom. The ancient worthies will be gently led in that they will have an advantageous standing during the whole thousand years. First, they will have the advantage of a better or prior resurrection, evidently coming forth from the tomb in perfection of body. (Hebrews 11:35) Then they will have the advantage of not being directly under Jehovah's imperial law, but under the martial law of Christ, under which only that degree of obedience which can be rendered by any individual will be required. It is true that the ancient worthies will have perfect bodies, but they will be inexperienced in the handling of them. Furthermore, they will find themselves in very trying circumstances. Part of the inheritance of the perfect man is to have a perfect environment; whereas the ancient worthies will be surrounded on every hand by imperfect beings and a measurably imperfect earth. The slightest departure from the lines of perfect conduct on the part of a creature directly subject to divine law would mean his death. The ancient worthies will have all the advantages to character of sacrificial work during the thousand years of human restoration and be exposed to very little of the dangers which would surround them, were it not for the new law covenant and its Mediator. These advantages will work together in such a way as to enable the ancient worthies to impart nourishment to the undeveloped masses of mankind.

THE EMPTY TOMB; THE RISEN LORD

— — DECEMBER 21.—JOHN 20:1-10; 21:15-19. — —

THE NECESSITY FOR INDUBITABLE PROOFS OF OUR LORD'S RESURRECTION—"PUT TO DEATH IN FLESH, MADE ALIVE IN SPIRIT"—VARIOUS ACCOUNTS OF THE RESURRECTION HARMONIZED—OUR LORD'S SKILLFUL METHOD OF REPROOF OF THE APOSTLE PETER—THE PRIMARY QUALIFICATION FOR ELDERSHIP IN THE CHURCH OF CHRIST THUS SET FORTH.

"He is risen, even as he said."—Matthew 28:2.

NOT only was it necessary that Christ should rise from the dead and become alive forevermore in order to accomplish the great work planned of God, foretold in the prophets, and secured by our Lord's own sacrifice, but it was necessary also that indubitable proofs of his resurrection should be given to his disciples, for themselves and for us through them. The necessity for this lay in the fact that in the divine plan this Gospel age was marked out to be a faith age, for the selection of a special little flock able, like father Abraham, to walk by faith and not by sight. But faith, in order to be faith and not mere credulity, must needs have some reasonable foundation upon which to build its superstructure; and it was to provide this foundation for faith that our Lord remained with his followers for forty days after his resurrection, before ascending to the Father. As the Evangelist declares: "He showed himself alive after his passion by many *infallible* proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."—Acts 1:3.

The disciples realized that great events were transpiring, though how great and momentous was their character they but slightly comprehended. They knew that their hopes as respects an earthly kingdom, and their Master as an earthly lord, had failed. They had vague, indefinite hope that all he had said to them would in some manner have a fulfillment; but how or when or where was beyond their conception. They knew not that a change of dispensation was occurring; that the rejection of Israel after the flesh, and the calling of a new Israel after the spirit, was commenced; and that they themselves were among the first thus privileged to pass from the relationship of servants of God to that of sons.—John 1:12.

As yet they knew nothing about spiritual things, not having been begotten of the holy Spirit to sonship and to the knowledge of things to come. Jesus not yet having been glorified, their begetting of the holy Spirit was impossible until after his sacrifice for sins had been presented in the Most Holy and accepted of the Father. They knew not that the new kingdom was to be a spiritual one; and that Christ Jesus, its Head, must pass from fleshly conditions to spiritual conditions in this resurrection, even as he had foretold, saying, "Flesh and blood cannot inherit the kingdom of God". They had much to learn; but they had a greater teacher and, as we see, his arrangements for their instruction were especially adapted to their conditions as natural men, to give them such foundation of knowledge and experience as would subsequently be helpful to them when they should be begotten of the holy Spirit at Pentecost.

A GROSS BUT COMMON ERROR

The Apostle Peter informs us that Christ was "put to death in *flesh* and quickened [made alive] in *spirit*". His words being true, those who declare that our Lord arose from the dead a fleshly being at the time of his ascension are grossly in error. Indeed, it is evident that they have misconceived the entire subject of the atonement; for if our Lord as the man Christ Jesus gave himself a ransom, he could not be restored to manhood in a resurrection without annulling the ransom—taking back the price he had laid down for our sins. The Scriptural thought is that as a man had sinned and had been sentenced to death, it was necessary that the Redeemer should become a man and should give his manhood as the ransom price for Adam and his race; and the Scriptural declaration is not that this ransom price was taken back, but that God raised our Lord from the dead a new creature of a new nature—not in flesh, not in human nature, but in spirit, a spirit being.—1 Peter 3:18.

The Apostle Paul agrees with Peter's testimony that Jesus was quickened in spirit, saying that Jesus was "declared to be the Son of God *with power*, according to the spirit of holiness, by the resurrection from the dead". (Romans 1:4) Again, the same Apostle, describing the first resurrection, says in 1 Corinthians 15:42-45: "Thus also is *the* resurrection of *the* dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural [animal] body, it is raised a spiritual body". Elsewhere the Apostle declares that the church's highest ambition is to be a partaker in this first resurrection, which he denominates "his resurrection", the Christ resurrection, the resurrection to spirit conditions, which came first to our Lord Jesus, and in which all of his body, his bride, are to have a share.—Philippians 3:10; Revelation 20:6.

There can be no question that in this description of the first resurrection the Apostle means us to understand his words just as they read. Whoever interpolates and adds to the Word of God, and declares that it was sown a natural (animal) body and raised a natural (animal) body, and subsequently changed to a spiritual body, wrests the Scriptures to his own injury, to the darkening of his own understanding of the divine plan. In the same connection the Apostle declares that "the body which thou sowest is not quickened", but that in the resurrection "God giveth it a body as it hath pleased him, to every seed his own body"—*in* the resurrection, not *after* it. (1 Corinthians 15:35-38) If the church belongs to the spiritual seed, to which is to be given the spirit body in the resurrection, then unquestionably the Lord Jesus, the Head of the church, belongs to the same spiritual seed, and accordingly God gave him a spirit body in his resurrection. Likewise, in a succeeding verse the Apostle declares that at his resurrection our Lord became the second Adam. Then, contrasting this second Adam with the first, he says: "The first man Adam was made a living soul [an animal or earthly being]; the last Adam was made a quickening [life-giving] *spirit* [being]".—1 Corinthians 15:38-45.

PROOFS OF THE RESURRECTION NECESSARY

The lessons to be learned by our Lord's immediate followers would necessarily be more difficult to them than to us; for we have been begotten of the holy Spirit, and are thereby enabled to appreciate spiritual things. To meet the exigency it was necessary that our Lord, the spirit being, be present with them for forty days, invisible, as spirit beings always are invisible to men, unless through the operation of a miracle. It was necessary for the disciples to know of his resurrection in order that they should have faith in his message, and act accordingly, as he desired. Yet, had he appeared to them in the glory of his spirit being, opening their eyes to see the supernatural splendor as he showed himself in vision to John on the isle of Patmos, his face as lightning, his arms and his feet shining like molten brass in the furnace, the effect would have been to terrorize them. Their natural minds would have been unable to link such manifestations with their Lord, recently crucified. Neither would he have had opportunity under such conditions to give them instructions; for they would not have received these by reason of terror.

It was necessary, therefore, that our Lord, a spirit being, manifest himself, as in the long past he had manifested himself to Abraham and Sarah, and as angels under divine commission had done on sundry occasions—*as* a man. (Genesis 18:1) He must lead their minds step by step, and their thoughts link by link, from the cross and the tomb to an appreciation of his present exaltation as a spirit being, respecting which he himself explained to them, contrasting it with his previous condition. (Matthew 28:18) This leading of their minds must be such as would gradually force upon them the conviction that he was changed, that he was no longer a man, and no longer subject to human conditions, as before his death. Having this thought in mind, we shall have no difficulty whatever in seeing how our Lord inculcated these instructions during the forty days in his interviews with his followers.

THE VARIOUS ACCOUNTS HARMONIZED

To harmonize the several accounts of our Lord's resurrection we must suppose that the women charged with the work of embalming our Lord's body lived in different parts of the city, and did not all arrive at the tomb at the same hour. Mary Magdalene arrived first; and finding the tomb empty, she hastened and first found Peter and afterward John, both of whom at once ran to the sepulcher. Mary herself probably returned more slowly to the same place, arriving there after they and the other women had gone. She had been weeping. Then she stooped down in order to look through the low door-

way, as though to reassure herself that the tomb was empty. There she saw for the first time two angels in white, who inquired respecting her sorrow. The angels had doubtless been there when she was there before; but she had not seen them, because of their choosing not to "appear". Indeed, the Scriptures assure us, saying, "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" Again, "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Hebrews 1:14; Psalm 34:7.

Doubtless holy angels had in charge not only our Lord's body, but also the interests of his bereaved followers; and now, and on other occasions, some of these *appeared*. They appeared because they could not be seen without appearing except by a miracle. They appeared as young men, although they were not men but angels; not flesh, but spirit beings, assuming fleshly bodies for a time, in order that they might render the service necessary. In Luke 24:4 these same angels appearing as men are said to have been clothed in shining garments, so that they might not be understood to be men, but might at once be recognized as heavenly messengers. On the contrary, when our risen Lord as a quickening spirit similarly "appeared" in the flesh, he did not appear in shining garments, but in ordinary apparel, assumed for the purpose, and in order that he might have the better opportunity for giving the instructions which his followers needed.

OUR LORD'S APPEARANCE AS A GARDENER

The words of the angels to Mary would be calculated to assuage her grief; for they manifested no grief, and by their question implied that she had no ground for it. At this juncture something attracted Mary's attention; and on turning around she discovered another person near her, evidently in ordinary garments, whom she presumed to be a servant of Joseph of Arimathea, the owner of the garden—his gardener. She considered herself a trespasser to some extent; and assuming that our Lord's body was no longer wanted in the rich man's tomb, she inquired where he had been taken, that she might take the proper steps to care for his reinterment.

Then Jesus (for it was he who had "appeared" in the form of a gardener) spoke her name. At once she recognized the voice; and crying, "Master, Teacher!" she fell at his feet, grasping them as though fearful that somehow, if she let go, she might never again get the opportunity of touching his blessed person. Our Lord's words, "Touch me not," would more properly be translated, 'Cling not to me; for I have not yet ascended to my Father. I will be here a while yet, before I ascend. But your great opportunity for clinging to me and trusting in me will be after I have presented to the Father, and he has accepted, the great atonement for sins which I have just accomplished at Calvary.' Mary's touch could do our Lord no harm; for others touched him subsequently, as the record shows. But our Lord would lead Mary's mind away from a mere clinging in the flesh to the higher relationship and intimacy of heart and of spirit which now would be possible, not only for her, but for all his followers, not only then but ever since.

Our Lord gave Mary a message, a service to perform; and so it is with all who love the Lord and seek him. They are not merely to enjoy him selfishly, but are given a commission in his service for the brethren. This seems as true today as ever. And by the way, this is the second instance in which our Lord ever addressed his disciples as brethren, with all that the word implies of fellowship and of all being the children of one Father. (Matthew 12:48) Now he emphasized this relationship by referring to the Father as his Father and their Father, his God and their God. How close this brings our Lord to us in fellowship and relationship, not by pulling him down, but by realizing him as highly exalted, far above angels, principalities and powers, and every name that is named! It lifts us up; and by faith it enables us to consider ourselves, as the Lord considers us, "brethren," prospective joint-heirs with him, who shall bye and bye be like him, our Elder Brother, sharing through his grace and assistance in his resurrection, and participating as joint-heirs in his kingdom—"if so be that we suffer with him, that we may be also glorified together".—Romans 8:17.

OUR LORD'S FIFTH MANIFESTATION

We now come to our Lord's fifth manifestation of himself after his resurrection. Some would say the seventh, not counting, as we do, that our Lord's manifestation to Mary was the same referred to in Matthew as his appearance to "the women", and that his showing himself to Peter was in the walk to Emmaus. All of these manifestations, whether we count them four or six, occurred within the first eight days after our Lord's resurrection—on the two first days—and were in or near Jerusalem. What we designate the fifth appearance was in another part of the country altogether, in Galilee, and was probably at least two weeks later. No account is given of the doings of the apostles in the interim; but we can surmise that they probably waited in Jerusalem over the third and possibly over the fourth Sunday after the resurrection, and were disappointed that our Lord made no further manifestation. They then remembered, perhaps, the message which Jesus sent them by Mary, that he would meet them in Galilee.

Having no further business in Jerusalem, and their Master having thus disappeared, "changed," so that although they believed him to be no longer dead, he was invisible to them except as he would appear for a few moments and talk to them and then disappear indefinitely, they were at a loss what to do, and decided to return to their home country on the Sea of Galilee. More than this, as active men in the prime of life they must be doing. Several of them had been fishermen. Jesus had called them from their nets to be "fishers of men"; and they had left all to follow him. But now they could no longer follow. Everything was changed when he was changed, as far as they could perceive. They could no longer carry on the work; for what could they preach? How could they tell others of their hopes in a king who had been crucified, and whom, although he was risen, they could no longer see or point out to others? They had not yet received their new commission, nor were they quite ready for it.

It is interesting for us to note that while our Lord was invisible to the disciples they were visible to him; that all of their plans, arrangements and doings were fully known to him; and that he was ready to take advantage of every circumstance and to make all things work together for their good. Thus by miraculous power exercised in some manner unknown to us, he hindered fish from going into their nets that night. Not knowing the true situation, they were no doubt greatly disappointed, grieved, vexed, at their poor success, and perhaps classed it as a part of the failure and tribulation which had in some respects followed them ever since they had espoused the cause of Jesus. And there is a lesson here for each and all of our Lord's people today. We do not know what is for our highest welfare. Sometimes those things which we crave and desire to grasp, considering them to be good, might really be to our disadvantage. Blessed are they who by faith are able to pierce the gloom of every trial and difficulty and perplexity, and to realize that "the Lord knoweth them that are his", and that he is causing all things to work together for their highest good. So it was with the apostles. Their disappointment became a channel of blessed instruction.

In the dawn of the morning Jesus appeared to them as a man, standing on the seashore. He called out to them to inquire whether they had any fish, as though he would purchase. They replied that they had toiled all night, but had caught nothing. The stranger then suggested that they cast the net on the other side of the ship. So humbled were they by their disappointment that they did not stop to argue the question and to declare that they were experienced fishermen and knew their business. They merely concluded that as they had been lifting and casting the net all night they might just as well do it again, and thus demonstrate to the stranger that there were no fish in that vicinity. But, behold! immediately the net filled with great fish, so that these seven strong men were unable to draw it, and were obliged to drag it to the shore.

BREAKFASTING WITH THE RISEN LORD

Immediately the disciples grasped the thought that the stranger was Jesus, and none of them more quickly than the loving John. Devoted, impulsive Peter, whose heart still burned as he remembered our Lord's words, and perhaps as he recalled his own weaknesses in connection with our Lord's last night of earth-life, could not wait for the boat to take him ashore, but swam, apparently fearing lest the Master should disappear again before he would have another opportunity to converse with him. When the disciples reached the shore, they found, not only Jesus, but a fire and fish thereon already cooked. Here they had the lesson that under our Lord's care and supervision they could be either successful or unsuccessful in the fishing business; and that he had the

power, not only to give them fish in the ordinary way, but to provide cooked fish miraculously if it better served his purpose so to do.

They breakfasted with Jesus; for they knew him, not by any marks of nails, but by the miracle which he had performed. We read rather peculiarly: "None of them durst ask him, knowing it was the Lord". The conversation while they breakfasted is not recorded, the Evangelist coming directly to the important words which our Lord addressed to Peter, the senior and leader of this new fish-business partnership. Our Lord addressed Peter, not as he had been accustomed to do, but by his old name, "Simon, son of Jona," possibly as an intimation to Peter that during the last few days he had not manifested the rocklike qualities implied in his surname, and was now inclined to leave the work for the church and engage in secular business.

The inquiry was most pointed, "Lovest thou me more than these?"—boats, nets, fishing tackle, etc. 'You started out to be my disciple; and now I ask you the question, In which place is your heart—with me in the service of the kingdom, or in the fish business?' Peter's answer was prompt: "Lord, thou knowest that I love *thee*." Jesus then responded: "Feed my lambs," 'my little ones, instead of longer following the fish business'. Then Jesus said the same thing the second time; and Peter made the same reply. Our Lord then answered: "Take care of my sheep"—'give your attention, care, thought, to them rather than to these fishing implements, boats, etc.' The third time Jesus asked Peter almost the same question, though using a different verb. Peter was grieved with this. It seemed to imply doubt on our Lord's part; and perhaps it reminded him the third time that he had denied his Lord three times, and that now the Master was requiring him three times to confess his love. It touched a very tender spot in Peter's heart and experiences; and we may be sure that it was not done by our Lord, even in this delicate manner, with a view merely to pain Peter, but with a view to his blessing, his profit. Peter's confession this time was still stronger: "Lord, thou knowest that I love thee" Jesus said to him: "Feed my sheep". With this third confession our Lord restored him fully as a bishop or shepherd.

HOW LOVE FOR THE LORD IS MANIFESTED

It is worthy of notice that our Lord's words on these three occasions were not exactly the same, although the Common Version so represents them. In the New Testament Greek two words are translated love, *agapao* and *phileo*. When our Lord said "lovest" in the first two inquiries, he used the former word, which signifies love in its strongest, purest and most disinterested form; but in his third inquiry he used the other form, which signifies attachment, duty-love, the obligatory love such as relatives bear toward each other even when the other, deeper love is lacking. Peter in all of his answers uses the latter form of the word, thus asseverating his personal attachment and devotion to our Lord; but in view of recent experiences he refrained from claiming the highest love, for which our Lord inquired. This humility was an excellent sign, showing that Peter had learned a needed lesson and had ceased to boast, but rather feared his own weakness. Our Lord's use the third time of the word indicating duty-love grieved Peter especially because by changing the word the Master implied, 'Are you sure that you have even the duty-love, Peter?' This discrimination between these two words is borne out by other uses of them in the New Testament.

THE TRAINING OF PETER AND JOHN

— — DECEMBER 28.—I JOHN 1:1-9. — —

CONFESSION AND FORGIVENESS—NECESSITY OF REPENTANCE, OF FAITH IN THE ATONEMENT AND OF INDIVIDUAL ACCEPTANCE OF CHRIST AS OUR PERSONAL SAVIOR—MISTAKEN VIEWS OF SO-CALLED PERFECTIONISTS—HOW WE MAY KNOW WHETHER WE ARE WALKING IN THE LIGHT—WHY IT IS IMPOSSIBLE FOR US TO AVOID SHORT-COMINGS AND FAULTS—CLEANSED BY THE BLOOD.

"Ye shall be my witnesses."—Acts 1:8.

THE Apostle John's epistle is not addressed to unbelievers, unjustified persons, sinners in the ordinary sense of the word. On the contrary he is addressing the justified and sanctified in Christ Jesus; and he classes himself with these, using the plural pronoun "we". The frequent mistake of applying this and similar passages to sinners in general has been injurious in two particulars:

(1) It has been injurious to the unregenerate in that it has given some the impression that there is no difference between the church and the world; and that all alike have access to God in prayer and for the forgiveness of daily trespasses. It has thus hindered some from realizing the necessity of faith in the atonement, and from definitely entering into covenant relationship with the Lord under the terms of the Grace Covenant. (Psalm 50:5) On the contrary all should be clearly informed of the fact that repentance and a particular, positive acceptance of Christ as their personal Savior are absolutely necessary before they can be "accepted in the Beloved", and treated as "sons of God" and enjoy the privileges of this relationship—prayer, fellowship with God, divine care or providential oversight of their affairs and interests, and the favor of forgiveness of daily trespasses through the merit of the great High Priest.

(2) This oversight has had an injurious effect upon some Christians, who have gone to the extreme of claiming that they can never commit sin after their past sins have been graciously forgiven by the Lord and after they have entered into covenant relationship with him. Hence we have the very wrong views and teachings of so-called "perfectionists" who claim, not merely that they are *reckonedly* perfect now, but that they are *actually* perfect in all their thoughts, words and deeds, deceiving themselves and laying themselves liable to many grievous errors, as the Apostle declares in this connection.—Verses 8, 10.

The Apostle's object in writing this epistle he clearly states, saying, "These things write we unto you, that your joy may be full". It is a noteworthy fact that the vast majority of Christians never experience the fullness of joy, peace and blessing that they might possess. Too many are content with simply diluted first principles of the doctrine of Christ; and, as the Apostle Paul declares, such are merely "babes" in Christ. (Hebrews 5:12-6:3) Of course they have a blessing in any relationship to the Lord, but they have not the fullness of joy which would be theirs if they progressed in grace and in knowledge "to the full stature of a man in Christ". The object of the Apostle's writing them was to stir up the pure minds of believers to an appreciation and enjoyment of their privileges, that thereby they might grow and develop.

GROWTH OF FELLOWSHIP WITH GOD

The Apostle John follows the example of our Lord Jesus in symbolizing truth and righteousness as Light, and sin and every evil way as so much of opposing Darkness. God himself thus considered would be the very perfection of light. "In him is no darkness," no sin, no imperfection. With this thought before the mind the Apostle points out that any growth of fellowship with God to which we may aspire must be along the lines of truth, goodness, purity; and that it would be sin for us to say to others or to imagine in our own hearts that we are walking with God and having fellowship with him, if our course in life is a dark, a sinful one. Such are merely deceiving themselves and others. They are not deceiving God; and they are not getting the blessings of those who do "walk in the light".

Moreover, to the extent that we walk in the light and in harmony and fellowship with God, we shall find ourselves in fellowship with all others who are likeminded. So then, if we do not "love the brethren, whom we have seen," so as to be able to have fellowship and spiritual pleasure with them, it would be an indication that we are not wholly in harmony and fellowship with God. But who are the "brethren"? Our Lord tells us that not all who profess his name are true or full brethren. He says: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven [be recognized as his brethren and joint-heirs]; but he that doeth the will of my Father which is in heaven". We thus see that it is by our deeds and not merely by our professions that we

are accepted of our Lord, who again says: "Who are my brethren?....Whosoever shall do the will of my Father which is in heaven, the same is my brother."—Matthew 7:21; 12:50.

So then we are not to anticipate "fellowship" with all who merely name the name of Christ as a proof of their fellowship with the Father. We are to anticipate this *true* fellowship with those who are earnestly seeking to do the Father's will, to serve his cause, and to exemplify the instructions of his Word in their deeds as well as in their professions. Between all such there must be, whether hidden or open, a bond of fellowship and union. That bond is the one faith and the one baptism into the one Lord.

CLEANSED BY THE BLOOD

But while this fellowship between us and our Lord and all who have his spirit is based upon our walking in the light, our following in his footsteps to the extent of our ability, nevertheless it does not imply absolute freedom from the imperfection of sin, although under the Gospel age arrangement nothing is charged up to us as sin except in proportion as it has been wilfully done. Nevertheless, because of the manifold temptations and the weaknesses of our flesh, the result of inherited predisposition toward sin, it is impossible for us to avoid shortcomings and faults. These may be properly termed sins, as in this lesson; for "sin is a transgression of the law", however unintentional. But during this Gospel age the divine arrangement on behalf of the Lord's people is that these *unintentional* faults and short-comings need not be charged up against us as sins, but instead may be cleansed away upon our application to the great High Priest, through the merit of the precious blood. Thus it is that the blood of Jesus Christ our Lord cleanseth us from all sin, keeps us clean from sin, if realizing our imperfections we continually make application for forgiveness.—Romans 7:17-20.

Further on in this epistle the Apostle uses the word "sin" in a different sense from the above, saying (3:6-9), "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him nor [even] known him....He that committeth sin is of the devil....Whosoever is begotten of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is begotten of God." Again he says (5:18): "We know that whosoever is begotten of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not".

In these passages the Apostle uses the word "sin" in its full or absolute sense, meaning wilful sin, deliberate sin, intentional sin, sins that are not merely shortcomings and faults, due largely or wholly to the imperfections of the flesh, inherited from our ancestors. No one, the Apostle assures us, who has been begotten of the spirit of the Lord, the spirit of holiness and truth, could have any sympathy with sin so as to engage therein wilfully, knowingly and intentionally. All who so love sin and wilfully do it, and approve of it after they have a knowledge of the truth, are children of darkness who love darkness and who thus show that they have the spirit or disposition of Satan.—Romans 6:12-16.

THE PROPER COURSE OF FAITH AND CONDUCT

Let us return to the consideration of the other use of the word "sin" as found in today's lesson, applying the term to the faults and imperfections against which God's people are zealously striving, which they are seeking to stamp out of their mortal bodies, and against which they are continually fighting a good fight and coming off conquerors and more than conquerors, through him who loved us and bought us with his precious blood. The Apostle intimates that there is danger that some will go to the extreme of denying that they have any faults, and thus deceive themselves and get into a snare of the adversary.

It may be asked, 'What difference can it make, if they are seeking to live godly, whether they claim to live perfectly or admit that they are imperfect and apply continually for cleansing through the precious blood?' We reply that it makes a great difference. Only as we confess our sins can they be forgiven. Consequently those who deny that they have any imperfections, faults, sins, have a great load of these uncancelled, unforgiven, charged up against them; and because of this they would be accounted unworthy to be taken further along in the path of light, under the lead of the holy Spirit, into the heights and depths and lengths and breadths of the love and the wisdom of God, revealed in his Word as meat in due season for the household of faith. Thus we see that there is but one proper course of faith and conduct in which we may have a complete fellowship with the Lord. Those who take any other course are making God a liar; and he will not fellowship with them, but will leave them to the darkness of their own way. Can we wonder then that so many are in darkness and lack evidences of fellowship with God, when we see how few confess their faults and seek to overcome them and to be cleansed in the only way of divine appointment?

These things are not written to cultivate in us the thought that we may sin with impunity, and be overtaken with faults through carelessness and inattention to the divine Word, and then go to the Lord for forgiveness. Quite to the contrary, these assurances of divine favor and willingness to forgive are designed to have upon our hearts a mellowing influence which will make us all the more careful to avoid sin and to maintain fellowship with him who is the perfection of light and holiness. "These things are written that we sin not", that we become not boastful of self, self-righteous, self-justified, and thus abominable in the Lord's sight; but that, fleeing from our weaknesses and imperfections, we may lay hold upon the grace of God in Christ for their forgiveness and for grace and strength increasingly to fight a good fight against sin.

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This very valuable work has been published in large quantities by this Society. Before we purchased the copyright it was sold at $5.00 per copy in half leather binding. Probably no edition of the New Testament has done more to enable non-Greek-reading students to grasp the meaning of the original text. Besides the Greek text there is an interlinear *word-for-word translation* under each line, and also an arranged translation in a separate column. It is built on the Griesbach rescension, with footnotes showing variations in the Alexandrian and Vatican No. 1209 texts—two of the oldest MSS. It is printed on thin paper, in good "French" seal binding, flush covers, red under gold edges, $2.50

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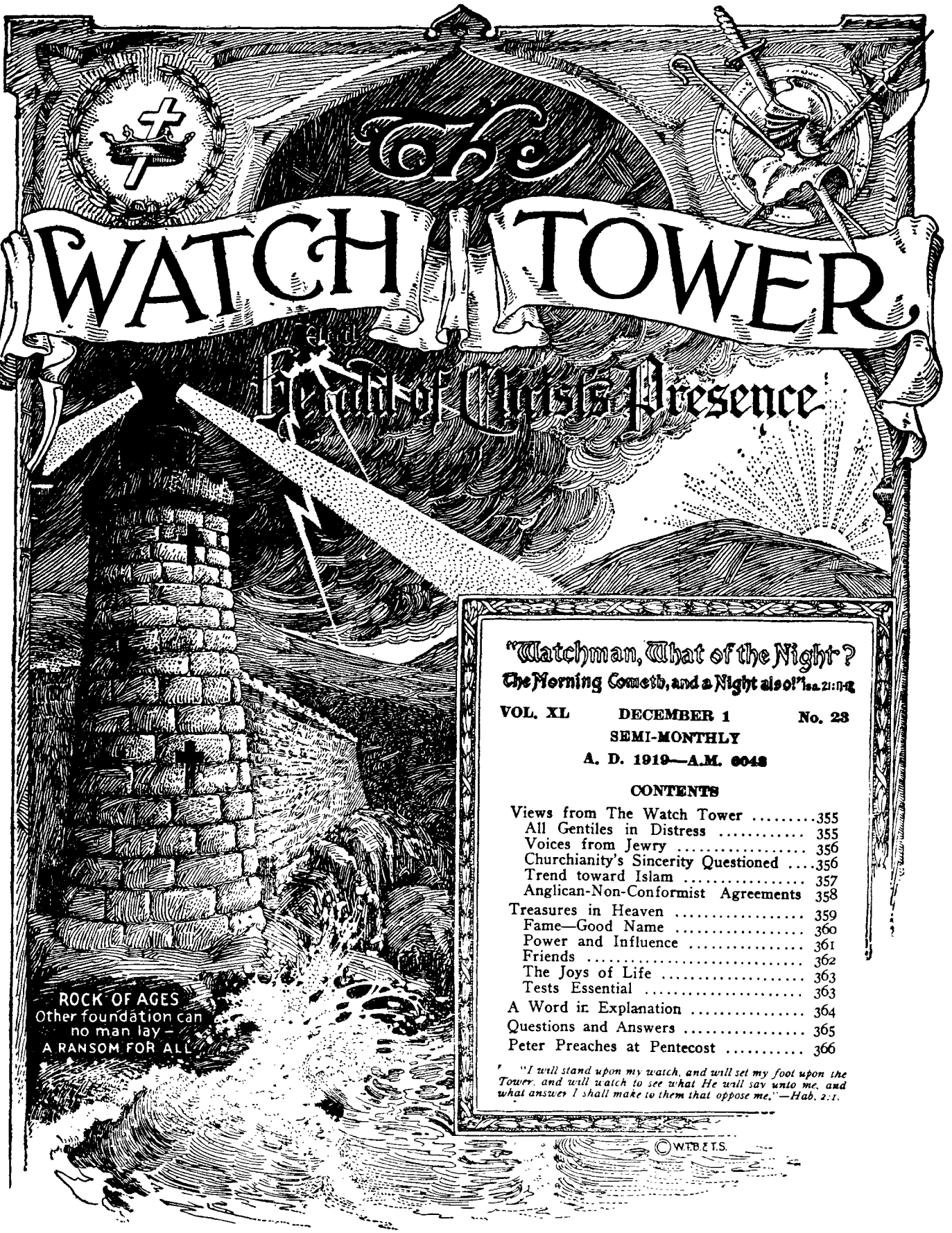
The Watch Tower

and Herald of Christ's Presence



"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11,12

VOL. XL DECEMBER 1 No. 23

SEMI-MONTHLY

A. D. 1919—A.M. 6048

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Hab. 2:1.

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Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. . . . When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS Journal is one of the prime factors or instruments in the system of Bible Instruction, or "Seminary Extension," now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1881, "For the Promotion of Christian Knowledge." It not only serves as a class room where Bible Students may meet in the study of the Divine Word, but also as a channel of communication through which they may be reached with announcements of the Society's Conventions and of the coming of its traveling representatives styled "Pilgrims," and refreshed with reports of its Conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V.D.M.), which, translated into English, is *Minister of the Divine Word.* Our treatment of the International S. S. Lessons is specially for the older Bible Students and Teachers. By some this feature is considered indispensable.

This Journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated—Redemption through the precious blood of "the Man Christ Jesus, who gave Himself a *Ransom* [a corresponding price, a substitute] for all." (1 Pet. 1:19; 1 Tim. 2:6.) Building up on this sure foundation the gold, silver and precious stones (1 Cor. 3:11-15; 2 Pet. 1:5-11) of the Word of God, its further mission is to—"Make all see what is the fellowship of the Mystery which . . . has been hid in God, . . . to the intent that now might be made known by the Church the manifold wisdom of God"—"which in other Ages was not made known unto the sons of men as it is now revealed."—Eph. 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the Holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the Divine wisdom granted unto us, to understand. Its attitude is not dogmatical, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in His service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of His good pleasure, the teaching of His Word, for the upbuilding of His people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made, to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the Church is "the Temple of the Living God"—peculiarly "His workmanship;" that its construction has been in progress throughout the Gospel Age—ever since Christ became the world's Redeemer and the Chief Corner Stone of His Temple, through which, when finished, God's blessing shall come "to all people," and they find access to Him.—1 Cor. 3:16, 17; Eph. 2:20-22; Gen. 28:14; Gal. 3:29.

That meantime the chiseling, shaping and polishing of consecrated believers in Christ's Atonement for sin, progresses; and when the last of these "living stones," "Elect and precious," shall have been made ready, the great Master Workman will bring all together in the First Resurrection; and the Temple shall be filled with His glory, and be the meeting place between God and men throughout the Millennium.—Rev. 15:5-8.

That the Basis of Hope, for the Church and the World, lies in the fact that "Jesus Christ, by the grace of God, tasted death for every man," "a Ransom for all," and will be "the true Light which lighteth *every man that cometh into the world,*" "in due time."—Heb. 2:9; John 1:9; 1 Tim. 2:5, 6.

That the Hope of the Church is that she may be like her Lord, "see Him as He is," be "partaker of the Divine nature," and share His glory as His joint-heir.—1 John 3:2; John 17:24; Rom. 8:17; 2 Pet. 1:4.

That the present mission of the Church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next Age.—Eph. 4:12; Matt. 24:14; Rev. 1:6; 20:6.

That the hope for the World lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial Kingdom—the Restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and His glorified Church—when all the wilfully wicked will be *destroyed.*—Acts 3:19-23; Isa. 35.

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WATCH TOWER BIBLE AND TRACT SOCIETY

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The Watch Tower Editorial Committee:

This ournal is published under the supervision of an Editorial Committee at least three of whom have read and approved as truth each and every article appearing in these colums. The names of the Editorial Committee are: J. F. RUTHERFORD, W. E. VAN AMBURGH, F. H. ROBISON, GEO. H. FISHER, W. E. PAGE.

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Terms to the Lord's Poor as follows—All Bible Students who, by reason of old age or other infirmity or adversity, are unable to pay for this Journal, will be supplied **Free** if they send a Postal Card each May stating their case and requesting its continuance. We are not only willing, but anxious, that all such be on our list continually and in touch with the STUDIES, etc.

NOTICE TO ALL TOWER SUBSCRIBERS—Please remember that as a rule we no longer send a card or acknowledgment for a renewal or for a new subscription. Receipt and entry of renewal are indicated within a month by change in date of expiration of the subscription on the TOWER wrapper.

When requesting change of address, please give old address as well as new. This is very important, saving us much time and unnecessary correspondence.

ENTERED AS SECOND-CLASS MATTER AT PITTSBURGH, PA., POSTOFFICE UNDER THE ACT OF MARCH 3RD, 1879.

NOTICE OF ANNUAL MEETING OF THE SHAREHOLDERS OF THE WATCH TOWER BIBLE AND TRACT SOCIETY

Notice is hereby given that the annual meeting of the shareholders of the Watch Tower Bible and Tract Society will be held at Carnegie Hall (Ohio Street, Northside), City of Pittsburgh, Allegheny County, Pennsylvania, on the 3rd day of January, 1920, at 10 o'clock in the forenoon, for the purpose of electing directors and officers for the ensuing year, and for the transaction of such other business as may properly come before said meeting.

W. E. VAN AMBURGH *Secretary*

PILGRIM SERVICE FOR COLORED FRIENDS

We have had many requests from the colored brethren from various parts of the country requesting Pilgrim service. In order to arrange for such service in an orderly way as we do for the white brethren, we request that all colored classes write us, answering as many of the questions found in the May 1st Tower relative to Pilgrim work as possible. Also we would like to hear from those who are interested and who could entertain Pilgrims and arrange for meetings even though they do not have organized classes. Please address all communications to the Watch Tower Bible & Tract Society, c/o Pilgrim Department.

GERMAN WATCH TOWER TRANSLATIONS

As is the case with other foreign-language editions of THE WATCH TOWER, it has been found best to handle the German translation through a separate office. Accordingly, after a period of suspension, the German WATCH TOWER is procurable for $1.00 per year—sixteen pages, twice monthly. English readers will doubtless perform a service by calling this fact to the attention of German reading friends. Address: DER WACHTTURM, 95 Hicks St., Brooklyn, N. Y., to which point all German subscriptions, remittances, etc., should be sent.

SOUTHERN GENERAL CONVENTION

For some time the friends in the central Southern states have been anxious to hold a General Convention. After canvassing the situation carefully, Charlotte, N. C., has been selected. The Convention will continue for four days, beginning on Christmas day and ending Sunday, December 28th. Brother Rutherford will be present and several other Pilgrims, including some of the released brethren. Charlotte is quite central to a large territory in the middle South. A good hall has been secured and hotel and boarding accomodations are easily obtained at reasonable rates. We hope that a large number of the friends will find it convenient to be present at this Convention. Address communications to Mrs. James H. Ingram, 11 Statesville Ave., Charlotte, N. C.

LOCAL CONVENTIONS

There will be a local Convention at NORFOLK, VA., December 20, 21. Brother Rutherford will address the friends Sunday morning and the public Sunday afternoon. Other speakers of ability will be present also. Please communicate with Mr. G. M. Kitzmiller, 114 W. 26th St., Norfolk, Va.

A local Convention will be held at EVERETT, WASH., January 1-4. Two or more Pilgrim brethren will serve at this Convention and no doubt a goodly number of friends from the Puget Sound territory will attend.

BETHEL HYMNS FOR JANUARY

After the close of the hymn the Bethel family listens to the reading of "My Vow Unto the Lord", then joins in prayer. At the breakfast table the Manna text is considered. Hymns for January follow: (1) 238; (2) 191; (3) 323 (4) 136; (5) 134; (6) 8; (7) 130; (8) 95; (9) 6; (10) 322; (11) 195; (12) 267; (13) 194; (14) 13; (15) 166; (16) 298; (17) 209; (18) 277; (19) 296; (20) 112; (21) 279; (22) 163; (23) 180; (24) 145; (25) 186; (26) 146; (27) 198; (28) 160; (29) 89; (30) 69; (31) 114.

The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL DECEMBER 1, 1919 No. 23

VIEWS FROM THE WATCH TOWER

"All kindreds of the earth shall wail because of him."—Revelation 1:7.

NEVER in its history has the human race faced more numerous or more weighty problems than it does today. Unrest and antagonism prevail in all sections of the world, producing and forcing to the front a maze of intricate problems and questions, social, moral and religious, agricultural, commercial and political, individual, racial and national, local, continental and universal. We dare not hope that naught but sunshine awaits us, for the peoples of the earth are already in the dark cloud which for a time will obscure the rays of the Sun of Righteousness as it is about to break in the dawn of the golden age, the Millennial dawn of man's day of blessing, peace and happiness.

Our Lord gave us the parable of the rich man and Lazarus to illustrate the removal of his favor from the Jewish nation and its bestowal on the thereto unfavored Gentile peoples. The Jews, who were rich in advantage every way (Romans 3:1), spurned the Messiah at his first advent and were, therefore, cut off from the special advantages which had been theirs—they died to its privileges and entered into the torments of their 1845-year counterpart or "double" (Isaiah 40:2), the period of the dispersion. The beggar died too; many of the Gentiles entered into a covenant to be dead with Christ (Ephesians 3:2); they were carried by the apostles, as the Lord's messengers or angels, into Abraham's bosom, the place of divine favor. For more than eighteen centuries a "great gulf" was fixed between Jew and Gentile, especially nominally Christian Gentiles.

But, as has often been explained in these columns, this state of affairs was not to proceed indefinitely. Fleshly Israel's period of punishment and blindness was to last only "until the fulness of the Gentiles be come in". (Romans 11:25) Then Israel was to be recovered from his blindness. Divine favor on the Zionist movement can be seen by all who have faith in God's Word. The fact that it is meeting with opposition from powerful Gentile politicians may be looked upon as additional confirmation of the fact that it has divine approval, now that the time of God's disfavor upon Jewry has passed.

ALL GENTILES IN DISTRESS

The Gentile nations who have had the opportunity afforded by the Gospel and who have had the responsibilities of earthly dominion, are now in process of humiliation, for the Gentile Times were ended August 1914, 2520 years after the complete overthrow of Zedekiah, the last authorized Jewish king, and the complete razing of the city of Jerusalem at the beginning of its seventy years desolation. Both Old and New Testaments speak of this time of unparalleled trouble (Daniel 12:1; Matthew 24:21), which would fall particularly upon Christendom and only upon Jewry in the measure that they would abandon Jewish hopes and prospects for the Gentile lot. The increasing manifestations of divine favor toward the Jew and the withering schemes of Christendom will, after a while, doubtless work in such a way as to excite the united envy and ire of all European powers against the incipient Israelitish kingdom.

Then will come Jacob's trouble, as spoken of by the Prophet Jeremiah: "Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble". But, by divine intervention, "he shall be saved out of it".—Jeremiah 30:6, 7.

Thus while some humiliation will come to the Jew in the next few years, and while it will be harder than anything which he has experienced (according to the above statement) it will not be so long, nor the result so disastrous to hope as now held as the trouble already upon Christendom. "Oh, for a few days of real sanity," cries Secretary Franklin K. Lane, of the Department of the Interior, and he voices the feelings of a very large part of the American people and of Christendom generally. Meanwhile, preparations go on for the re-establishment of Palestine. Dr. Weizmann, London head of the Zionist Commission, is quoted in the London *Daily Chronicle* (England) as saying: "Millions of Jews are waiting, staff in hand, until the opportunity comes for them to travel to their fatherland". Further the same paper says:

"Discussing the practical possibilities with which the Zionist colonies will come face to face, Dr. Weizmann said that although Palestine is not much bigger than Wales it has an extraordinary variety of climates. He summarized the principal areas as follows:—

"Coast: May be compared to the Riviera. Will yield everything the Riviera yields.

"Vast plain to the south. Barley-growing country.

"Jordan valley: Sub-tropical. Cotton, tobacco, and bananas may be grown here.

"Valley of Esdraelon: One of the most beautiful spots in the East. Intensive cultivation will be started here, with Egypt in view as a big market for vegetables.

"Hills: To be afforested. Pines, cypress, etc., would also shelter agricultural lands.

"Dead Sea: A source of minerals, particularly potash, a necessity of scientific agricultural development."

JEHOVAH'S PLANS EVER OPPOSED

Getting some glimpse of the stupendousness of the Jewish question, big politicians of the world, like Pharoah of old, have begun to rue their bargain to help Zionism. The dapper and aspiring young prince of Arabia, Emir Feisal, is being used as a catspaw to put forth certain counter claims against the establishment of a Jewish state. The big politicians have passed the word on to the newspapers that items favorable to the Zionist cause are *materia non grata;* as a

result, there is a notable dearth of such items in the last few weeks, sharply in contrast to their plentifulness three, or even two, months ago.

It is doubtless humiliating to the Jews to have an Arabian, a child of Ishmael, given preference over the legitimate Jewish claims. But this temporary humiliation will not hurt any true Zionist. At most, it will slough off the worldly wise, half-hearted ones of the Jewish race who have been identified with the movement partly with one eye on the prominence attendant on their positions.

In the New York *Herald* October 5, was published an anti-Zionist article, a few paragraphs of which we quote. Evidently it was designed to discourage Jews in their hopes and to drop the impression that the establishment of a Jewish state in Palestine was just a childish dream and that now the real masters of the world have found that Jehovah was quite mistaken, or if not mistaken at least premature, in promising such a thing at this time. Of course it is generally understood that Jehovah will step aside and defer to the superior insight of these noble gentlemen who have so unselfishly demonstrated their power and willingness to bless and happify mankind during the past five years. Here are the words:

"The hopes of the Hebrew idealists throughout the world for the creation of a Jewish nation in Palestine of some six or seven million people cannot be made a reality for the present and probably will not be realized for several generations. This is the opinion of the delegates to the Peace Conference and careful investigation into the question completely bears out this view. There are even some persons familiar with the Zionist movement who say the dream will never come true."

"The conference now takes the view that the Zionist question involves Emir Feisal's claim for an outlet to the sea. Existing schemes provide for giving to the kingdom of the Hedjaz the Mecca Railway to Aleppo, but no seaboard to the west of the railroad, which is part of the French claims. South of the territory included in the French claims stretches from Palestine all the way to Egypt. Feisal, who has been in London for the last two weeks, has told Zionists that he doesn't object to Jews in Palestine as long as they don't attempt to assume governmental powers.

"However, the ambitions of the Zionists, as explained by their representatives in Paris, include plans for the future upbuilding of an autonomous Jewish state in Palestine. This, in the opinion of experts, would bar the kingdom of the Hedjaz from an outlet to the sea all along the Palestine coast.

"Either the French must give the Hedjaz one of their ports or a corridor must be cut through Palestine by the Zionists or the British, who will be the best mandatary.

"This in a general way is the political situation which stands as a definite hindrance to an independent Jewish state, for both English and French are anxious to give the Hedjaz what it wants and they will not let the Zionists' plans stand in their way."

VOICES FROM JEWRY

Another interesting fact and one in all probability not wholly disconnected with the foregoing is the apportionment by the Anglican Church of America of one million dollars toward the conversion of the Jew. This fact is touched upon by a prominent Boston Hebrew in a contribution to the Boston *Post* of September 30, two paragraphs of which we quote:

"The determined efforts of the Episcopalian church to Christianize the Jews, appropriating $1,000,000 for that purpose at its recent convention, will be met by the Jews the world over and also by enlightened and truly Christian Christians with mingled feelings of ridicule and sadness."

"Throughout the length and breadth of the country the immense crowds of worshippers taxing the capacities of the temples, synagogues, and halls at the New Year services of the past week are sufficient evidences of such false accusations. The work of Christianizing the Jews under the false pretense and guise of Americanism is a flagrant abuse of Americanism. The Jew needs no lessons in Americanism."

Some of the Jewish voices are particularly clear in describing the world situation as it exists now. Rabbi Joseph Krauskopf of New York is quoted in a published address as follows:

"The peace conference met, deliberated, and adjourned. But instead of establishing peace on earth, they but planted seeds of other and fiercer wars, instead of linking the nations of the earth into an indissoluble bond of brotherhood, they permitted greed and selfishness and hatred to force them wider apart."

"What more saddening than to contrast the declaration which Lloyd George made before the parliament of England shortly before the commencement of the war: 'As the Lord liveth, England does not seek a yard of territory. We are in this war from motives of purest chivalry, to defend the weak.' What more saddening than to contrast such words as these with the pocketing as its spoils of that very war, of several hundred thousand square miles of land by that country?"

Rabbi Harrison, of St. Louis, uttered many significant words in a recent discourse as published in the St. Louis *Globe Democrat*, of October 18; among them:

"We are sleeping on a volcano. America, with all its pride of freedom and opportunity is not exempt from the grave dangers that threaten the old World."

There seems to be a general movement of disillusionment as a result of the war. From very many quarters the opinion is expressed that Christianity's influence has been negligible, both in the great war and in the still more perplexing days following. Rev. William Austin Smith, editor of *The Churchman*, is reported by *Current Opinion* for October as follows:

"I think it heartless, unchristian, and indecent for clergy and philosophers to glow over the spiritual benefits of a war that laid seven million boys in their graves, starved and maimed from twenty to thirty million human beings, and bathed the world in hate and darkness. I cannot share the easy enthusiasm of these gentlemen. I see in this war a tragedy pathetic beyond words or tears. The church would do well to leave war in the unpretentious category where General Sherman placed it."

CHURCHIANITY'S SINCERITY QUESTIONED

Practically the same position is taken by Rev. George Willis Cooke in an article entitled "Effect of the Great War on Religion" in the Chicago *Unity*:

"Christianity has betrayed itself body and soul. The attitude of the churches in this country, and in even greater degree in the other countries, has not been such as to inspire faith in their sincerity. To a very large extent they have abandoned Christianity for patriotism. They have been committed to a brutal, revengeful, and savage lust for war and all the worst that war demands. Love, forgiveness, mercifulness, have in large degree been cast aside and condemned as standing in the way of true patriotism. The most cruel, heartless, and revengeful demands made in behalf of war have come from Christian pulpits on both sides. Any suggestion of sympathy toward enemies or any hint of forgiveness to seventy times seven, as was once taught, has been severely condemned. It has been declared to be not only unpatriotic but unchristian. All the milder, humane and humanitarian features of Christianity have been cast aside as unworthy and no longer in harmony with the demands of the time.

"Those persons and sects who have tried to live up to what they regarded as Christian teaching in the way of non-resistance, forgiveness and regard for the rights of all peoples, have been persecuted and imprisoned, perhaps driven from their homes with great loss. The humanitarianism which Christianity is supposed to represent has been abolished as an evil and as the worst heresy. Men who hold themselves to be Christians, who uphold the creeds of the churches, and

who find in Christianity the foundation facts of ethical life, have sent their fellow Christians to prison for even so many as twenty years and because they wished to live consistent Christians.....They have punished the non-guilty with the guilty, the victims of war with those who have been its causing agents. Such ruthless contempt of all Christian principles as they have shown in their hatreds, in their utter disregard of anything approaching a forgiving attitude, would have been impossible to believe until we have seen it with our own eyes.....What conclusions must we reach other than that Christianity has betrayed itself body and soul? It has been both powerless to prevent war and to bring it to a conclusion in a spirit of humanitarian regard to the rights of millions of people."

When such strong voices as these are heard by men looked upon as entirely "orthodox", the wonder to many disinterested people is why *The Finished Mystery* was and still is suppressed. Rev. Frederick E. Taylor, speaking in the First Baptist Church at Indianapolis, substantiates the findings of the foregoing speakers when he said, as reported in the Indianapolis *Star*, of October 7:

"The church of today faces the storm that includes all classes of men."

The Chicago *American* for October 2, adds editorially:

"There seems to be but one conclusion: that the average man has ceased to be interested in religion sufficiently to pay anything to hear it expounded or discussed.....It is a notable fact that comparatively few men go to church. They indorse the attendance of the feminine portion of the family and think it a good idea for the children, but as for themselves—they have 'important business' elsewhere."

Some even of the Anglican Church see more clearly than others. The New York *Evening World*, for October 16, publishes a dispatch from London which indicates the liking of the Right Rev. Charles Gore, Bishop of Oxford, for plain speaking:

"The Bishop said it is not only that those who positively hold the Christian faith are in the minority, but there is a widespread revolt against the principles of Christian morality. Except in the vaguest sense Britain cannot be called a Christian country."

"'The choice before us now', he said, 'is between hell and Utopia'."

The marvel is not that Britain—or any of the other nations—is not in any real sense a Christian nation but the marvel is that it would be openly spoken of by a bishop of the Anglican Church. The Bishop of Winchester seems to be of the same opinion. A dispatch published in the Memphis *News Scimitar*, of October 13, quotes the latter bishop as follows:

TREND TOWARD ISLAM

"The lack of distinctive Christianity is remarked by all. What is still more unexpected is the large measure of agreement among the witnesses on the prevalence of a Moslem atmosphere to an extent that might suggest that England is turning to Islam. It took the form of a fatalism common to Eastern religions, but it has a distinguishing Moslem character in its conception of salvation by death on the field of battle. Further evidence of Moslem influences is attributed to the extraordinary increase of bigamous marriages which is now coming to light in the courts. Christian ministers are alarmed by these conditions because everyone agrees that when England's five million soldiers are reabsorbed into the population their influence in social, political and religious matters will predominate."

Affairs for Churchianity do not seem to be looking up much better in Japan. The New York *Herald* publishes the following item of information:

"Christianity is not making much progress in Japan, according to figures just made public by the conference of Federated Missions, which this year is celebrating the sixtieth anniversary of the launching of systematic Protestant missionary work. These figures show that of the 50-odd millions in Japan proper there are only a few more than 250,000 members of all Christian churches, including the Roman Catholic Church, which has had missions here for centuries, and the Greek Catholic Church, the coming of whose missionaries preceded that of the Protestants."

Protestantism in Ohio is not faring much better, if we are to believe the news dispatch in the Cincinnati *Times Star*, of September 26:

"In all parts of Ohio Protestantism is on the decline, and in the rural districts there is but one minister of any denomination for every 1,000 persons, according to the report made by B. F. Lamb, State rural supervisor, to the Interchurch World Movement of North America."

The Chicago *Daily News*, of September 9, has such a zest for facts that it publishes the following item:

"Despite all the Sunday schools, young people's societies, clubs, guilds, parish houses and the rest, the churches ought to recognize that they have never gained the interest and enthusiasm of eight out of ten of the generation just coming to maturity. As far as vital motivations go, these fellows are not Christians at all, but merely more or less decent young pagans."

According to a survey made by the International World Movement of the Churches, there are only eight persons in every one thousand in the state of Massachusetts who know the Lord's prayer or the ten commandments. In New York the proportion is large of those who never heard of these two things. Of those who know them few would dispute the fact that they are known perfunctorily. The Taylorville *Daily Courier* (Illinois) says that preachers are quitting their churches in that section of the state and that "M. E. ministers there are quitting the church like rats leaving a sinking ship, all due to the H. C. of L. and poor pay in the soul-saving work". Under the system of a paid ministry as it has long been established in Christendom no one can blame the preachers for leaving their pulpits to take up more remunerative work. They have financial obligations to meet and must meet them.

ECCLESIASTICO-FINANCIAL COMBINATION FEARED

The Philadelphia *Public Ledger* published a review of an article by Rev. G. W. McPherson which was originally issued in the August number of *The Presbyterian*. Dr. McPherson feared that a Protestant church trust was under way and that an effort was on foot to control the United States in ecclesiastical matters by the wealth of a few individuals. The review says in part:

"Doctor McPherson charges that 'a combination of rich men who control $22,500,000,000', most of whom are New Yorkers, are seeking to bring the Protestant churches together, first under a federation and then into organic union, to 'make themselves the religious masters of Protestantism'.

"He says the promoters of this 'church trust' seek to use the pulpit of America 'to protect political and social schemes', and charges that the same men are using their wealth to control, as far as possible, the universities and colleges of the nation."

The Greek Catholic Church is in a fair way to become more unpopular than ever in Russia. The Philadelphia *Evening Bulletin*, of October 15, publishes an article on the exposure of certain long standing frauds in the one time state church there. Part of the article says:

"The relics of the Russian saints are being opened in the monasteries of Soviet Russia in the presence of large popular assemblies. The people are shown that what they considered

to be the non-decomposable remains of their saints are really imitations of human bodies."

"The archbishop of Voronezh, who was present at the examination, admitted that 'it is, of course, very sad to look at such a thing'."

Some churchmen, however, seem still to have their heads in the clouds and to be unable to see things as they are. Rev. Dr. Louis G. Wood, Episcopalian, is reported in the Chicago *Evening American*, of October 20, as saying:

"Never has there been such a tribute to Christianity as during the world war."

This worthy gentleman has company in the Rev. W. H. Wray Boyle, who is reported by the Denver *Rocky Mountain News* thus:

"The great outstanding fact in the life of today is the lordship of Jesus, the Christ, over the hearts and minds of men."

If present day conditions in the world are a sample of the effect of the lordship of Jesus over the hearts and minds of men we wonder what it would be like with Satan as the god of this world?

ANGLICAN-NON-CONFORMIST AGREEMENTS

The long cherished hope that non-conformist ministers would submit to Anglican ordination seems to be in process of fulfillment, at least in England. The *British Weekly* (London), for October 16, publishes the following regarding the mutual approaches by the Wesleyan Methodists and their mother church:

"The scheme of reunion arrived at after two years' conference with the Wesleyans was that after January, 1921, there should be no ordinations in either church which were not considered valid by the other. There would be a bishop with the Presbytery at the laying on of hands; and at the end of forty years there would be no Wesleyan minister who would not have been ordained by a bishop of the Church of England."

A similar movement is on foot in this country, as reported by the Binghamton *Press*, October 15:

"Leaders in the Episcopal and the Congregational churches have agreed on a series of 'proposals for an approach toward unity', the principal feature of which is that ordained clergymen of the Congregational, Presbyterian, Methodist, Baptist, and other sects shall receive, in addition to their present ordination in their own churches, Episcopal ordination at the hands of an Episcopal bishop and yet remain ministers in good and regular standing with their original denomination."

Among the dry, arid, and dismal reports from Congress there is an occasional illuminating speck. Here is one as reported in the New York *Sun* for October 30, regarding some repartee between Senator Sherman and Senator Thomas:

"'The sessions of the Senate are opened daily,' suggested Senator Thomas (Col.), 'with an invocation by the chaplain of the divine blessing. If any benefits have been apparent in our proceedings I have been unable to observe them'."

Spiritism stays in the foreground. The Church of England is considerably worked up over the matter. At a recent congress of the Church of England a warm dispute over spiritism occurred, some dignitaries taking one side and some the other. The Rev. J. A. Magee, the last speaker, said:

"Sir Arthur Conan Doyle is moving from city to city ministering to a popular craze. I challenge Sir Arthur to deny spiritualism is perilous to the mental, moral, and physical health. Every second or third young lady one meets now imagines herself a modern St. Theresa."

Mr. Jerome K. Jerome, a prominent British author, has crossed swords with Sir Conan Doyle on the subject of spiritism. The *Literary Digest* quotes him in the following words:

"Where is this 'new religion'? What does spiritualism preach? Or is it content with the world as it is? I take the last five years. Has spiritualism done anything—is it doing anything—to help man to be less brutal, less hypocritical, less greedy? Has it done anything—is it doing anything—to lessen the appalling wickedness that is threatening, like some foul weed, to poison the whole earth? For five years savagery and cruelty have been preached to us from pulpit and from press. Our children are being taught it at their mothers' knees. Vengeance and hatred are the new virtues. Christ, amid roars of laughter, is mocked in our parliaments."

BLIND LEADERS OF THE BLIND

The Rev. Charles Stelzle, a prominent social service worker of the Presbyterian Church in this country is recorded in the Nashville *American*, September 24, as making the following remarks on spiritism:

"If we weren't so dull and stupid, we might see and hear and feel the spirits all about us.

"If our eyes were opened, we might, as did that young man of old—told about in the Bible—see hosts of angels ready to fight our battles."

"Death in this world is painless and it is made easier because of the presence of friends who greet us when we step 'over the line'.

"The spirit body takes nourishment and is refreshed, although there is nothing like 'world-weariness' beyond earth.

"We retain our personalities in the hereafter, and recognize one another.

"We shall be employed at useful tasks according to our personal abilities and desires.

"There are no class distinctions, but there is a natural grouping of those of similar tastes.

"There is no marriage or 'giving in marriage' but those who truly loved in this world are closely associated in the next.

"Whatever may have been the methods of securing this information, there is pretty good Scriptural basis for all of it."

It would be a matter for sorrow if Rev. Stelzle was merely himself confused as to the disastrous nature of spiritism. But it becomes indeed a tragedy when he teaches others all of the pagan folklore which has been current for the last three or four thousand years and teaches it as though it were in some manner substantiated by the Bible and as though the Bible applied such statements to mankind in general.

EXILE ENDED

Take down the Harp Divine,
Sweep o'er its many strings:
They call to Zion, Rise and shine!
Thy God salvation brings.

No more an exile roam;
Accept thy liberty;
God calls His faithful people Home,
Sets error's captives free.

TREASURES IN HEAVEN

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."
Matthew 6:19-21.

TREASURES are things of great value laid up for future use. Primarily they are of two kinds, earthly and heavenly. The natural man seeks earthly treasures alone. To him the treasures of heaven are unknown, and testimony relating to such treasures is foolishness in his opinion.

The child of God, begotten to the heavenly nature, seeks heavenly treasures. The extent of his seeking is measured by the depth of his consecration, his appreciation of things heavenly and his zeal for the cause that leads one to the heavenly inheritance.

The new creature, however, is in an earthen vessel and surrounded by earthly environment. The new creature is tempted as earthly creatures are tempted. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (1 Corinthians 10:13) In other words, the temptation that is common to the human race comes to the one who is a Christian, but God always provides a way for him to escape so long as he trusts in the Lord.

The Master's words as contained in the text were evidently intended as an admonition to those who are undergoing a test of faith. Is it not true that the tests coming to the Christian are more marked today than in the days gone by? And should we not expect it to be so?

With a zeal befitting the house of sons, many of his dear children up to the time which marked the end of the forty-year harvest period had almost exhausted their earthly savings and lost practically all their earthly influence and earthly friends. Since that time some of his saints may have been tempted to lay hold on some of the comforts and some of the pleasures of earth. There may have been a temptation to lay up some earthly treasure against a stormy day. If so, then might we not with profit at this time compare the treasures possible to be laid up on earth with those which God has made it possible for us to lay up in heaven? These words of the Master are without value to us now unless by comparison we appreciate the result of laying up treasures in heaven.

EARTHLY TREASURES

Earthly treasures may be designated as wealth, fame, power and influence, houses and lands, home and family, friends, and life's joys. Human experience has demonstrated that all of these are but transitory, and he who possesses them all has not that which brings lasting satisfaction. Wealth accumulated by long and laborious effort may vanish like snow in a summer's sun. If one rises to the very topmost rung of the ladder of fame, another day may find that man the object of bitter reproach and defamation. Because of riches and fame a man's power and influence for a season may seem almost boundless, but suddenly the storms of adversity set in and his power and influence are scattered to the four winds. Long years of labor and sacrifice may make a man the possessor of houses and lands, but these in the time of bankruptcy vanish away, leaving only memories of sorrow. How many young men, or women, have started along the pathway of life with a friend in whom the most implicit confidence was reposed, only to find that friend unfaithful. Frugality, patient toil and honest endeavor may result in building a beautiful and luxurious home, presided over and graced by a lovable wife and mother and enlivened and made joyful by sweet-tempered and obedient children; but in a brief space that joy must end. The members of that household are separated, or disease lays a withering hand upon them, decay and death follow; and where joy once reigned, now sorrow and death do inhabit.

Against the evil day no man has power to lay up earthly treasure that is secure and steadfast. He can build no earthly bulwark that is invulnerable to human adversaries.

Call to mind the sorrow that now fills the earth; the great havoc that war has wrought amongst the peaceful and one time happy homes. In Europe the conditions are such that human words are inadequate for description. Wealth, houses, homes, friends—all gone! In Mexico there lived a man who by industry and acumen amassed a fortune of more than two hundred million dollars. With his interesting family he lived in peace and luxury. The revolution came and stripped him of everything, some of his family were cruelly murdered and he, with the remaining members, fled penniless to America for refuge.

Within a year after the beginning of the great European war it was the writer's privilege to address the public at a certain city in Canada. The next day a gentleman of refinement and polish called and said: "My life has been spent in a business capacity with one of the largest firms of Canada; for years I have held a responsible position at a good salary. I have labored hard and lived economically. I built a home and supported my family well. All the money I could get together, aside from the necessities, I put in property, carrying upon it a heavy mortgage. I am growing old and thought now I could retire in comfort. The great war came, the business of our house went bad, I lost my position. The values in property have shrunk until I am completely bankrupt, my entire life's savings are gone, my hair is white and I can no more obtain a position with any other firm. For several days I have been desperate; I purchased a revolver intending to take my life; I saw the announcement of a lecture at the opera house; I went there and heard the lecture and for the first time learned of God's wonderful plan. It has made a change in my life; I now have new hopes and new aspirations." This man's earthly treasures were vanishing and there he began to see the value of laying up treasures in heaven.

BLESSED PORTION

In this hour of great controversy in the world; at this time of terrible shaking of things heavenly and earthly, how blessed is the portion of the man or woman who has been and is yet laying up treasures in heaven! If for any reason, however, we find a temptation to turn aside for a time to the laying up of earthly treasure at the cost of the heavenly; if we fear we may be brought to earthly woe because of a failure to lay up earthly treasure against a greater evil day, let us remember the admonition of the inspired Apostle: "Let not your turn of mind be toward money making, but be content with such things

as ye have; for he hath said, I will never leave thee nor forsake thee".—Hebrews 13:5.

If inclined to become discouraged because earthly treasure is gone, including good name, fame and reputation among men, as well as earthly friends, call to mind the joy that filled your heart when first you knew the Lord. To such the Apostle says: "Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazingstock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance."—Hebrews 10:32-34.

It is not unusual for one to count among his earthly treasures his earthly friends, who seemingly take a delight in being loyal to him; and later, when he comes to a knowledge of the truth and fully consecrates himself to do the Father's will these earthly friends forsake him. For a time he may feel depressed because of the seeming loss, but when he realizes that he has come into Christ and finds all who are in Christ of one mind and one spirit, he realizes that he has found far greater friends all in one. Beautifully has the poet expressed it:

"Stripped of each earthly friend,
I find them all in One;
And peace and joy which never end
Abound in Christ alone."

HEAVENLY TREASURE

To the end that we may be strengthened in faith and experience greater joy, let us again and again call to mind the enduring treasures in heaven, which the Lord has provided for those who love and serve him faithfully.

Born in sin and shapen in iniquity, all the earthly treasure one could amass would not bring life and lasting happiness. But the follower of the Master is invited to come and learn of God and Christ, in whom are hid all the treasures of wisdom and knowledge, and whom to know means life everlasting and happiness forever. His mind illuminated with the holy Spirit, the Christian is permitted to get a glimpse of some of the gracious provisions made for him. He learns of Christ that "though he was rich, yet for our sakes he became poor, that we through his poverty might be rich"; that Christ Jesus, the holy One, by the grace of God, laid aside all of his riches and suffered an ignominious death that we might be brought to God. He opened the heavenly way and made it possible for the Christian to lay up heavenly treasures, and the Father invites him to come and lay them up. Life, the dearest thing to any sane creature, is now set before him and with joyful expectancy he looks forward to the time when the springs of life may be revealed to him in its fulness.

COMPARISON

While it is true that at the end of the Millennial reign of Christ every being upon earth will be satisfied with his portion, yet it is for the Bride of Christ to have blessings in the superlative degree. She will possess the inexhaustible treasures of heaven. It seems pleasing to our heavenly Father that we keep those heavenly treasures before our minds and that we keep our affections set upon them.

In this text Jesus Christ draws the comparison between the treasures of the present order and the treasures of heaven, inviting us to lay up those treasures which cannot be destroyed by moth or canker worm and which thieves cannot steal and carry away. Men of earth by their accumulated wealth attempt to control governments and for a time succeed, but then utterly fail. To the called, tried and faithful Jesus said: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel".—Luke 22:29, 30.

Knowing that because of their imperfection, fears and doubts would from time to time come into the mind of the consecrated, for the purpose of allaying such fears and encouraging them Jesus lovingly said: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom".—Luke 12:32.

What will be the extent of the wealth of those who possess that kingdom? St. Paul, concerning the head of that kingdom, says: "God... hath appointed [him] heir of all things". (Hebrews 1:2) And to those who prove faithful to the end he says: You are "heirs of God, and joint-heirs with Christ" (Romans 8:16, 17); you shall share with him in all the glories and honors of his boundless riches.

The same Apostle, after reviewing some of the wonders of God's arrangement, exclaimed: "O the depth of the riches both of the wisdom and knowledge of God!"—Romans 11:33.

The saints will be rich also in that they will have an intrinsic value. Rare gems are always possessed by those who are wealthy. Among his rich possessions the Lord refers to the members of the body thus: "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him".—Malachi 3:17.

FAME—GOOD NAME

He who attains to the point of fame must be one who has a good name. In all the ages to come the most famous among all (Jehovah alone excepted) will be the Lord Jesus Christ. His name is above all others and at his name every knee shall bow, both in heaven and in earth, and every tongue shall confess that he is the greater Deliverer, to the glory of God.

The Bride will have the likeness of the Bridegroom and will share in his fame and good name. St. John says: "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is". (1 John 3:2) With authority the Apostle Paul adds: "As we have borne the image of the earthy, we shall also bear the image of the heavenly".—1 Corinthians 15:49.

Inseparably linked together will be the fame of the Head and the members. Her fame and good name will be among the hosts of heaven, because God will exhibit her as a monument of his power and love. Concerning this, the prophet of the Lord has said: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown

of glory in the hand of the Lord, and a royal diadem in the hand of thy God."—Isaiah 62:1-3.

The fame of those who have laid up the heavenly treasures will be among the peoples of earth, who shall know of their glory and sing their praises. "Of Zion it shall be said, This and that man was born in her:.. The Lord shall count, when he writeth up the people, that this man was born there." (Psalm 87:5, 6) "I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever."—Psalm 45:17.

POWER AND INFLUENCE

Unlimited power and influence possessed by a holy and righteous one and exercised in a righteous cause must result beneficially toward all who desire to be benefited. Man in his present tate of unrighteousness and imperfection as a rule uses for selfish purposes whatever power or influence he is able to exercise. With a joyful expectancy the saints of the most high God may look forward to one of their heavenly treasures as power and influence to be possessed without limitation, and which will be used unselfishly and in a righteous cause. They will possess this heavenly treasure by virtue of being a part of the Christ, whose Head, subsequent to his resurrection, said: "All power is given unto me in heaven and in earth".—Matthew 28:18.

Viewing from afar off the influence for good possessed and exercised by the Christ, the prophet of the Lord wrote: "There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed". (Daniel 7:14) Because of his loving-kindness, we may be sure that this power will always be exercised for good; but we are doubly assured when we read that "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."—Isaiah 11:4, 5.

That the Lord will share this power and influence with his bride, and that this is one of the heavenly treasures his followers are privileged to lay up while fighting the good fight of faith, we are assured by the Master himself: "To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne;" and "to him will I give power over the nations".—Revelation 3:21; 2:26.

For many centuries past mankind has suffered and continues to groan and travail in pain, waiting until the possessors of heavenly treasure manifest divine power and influence. Great will be the treasure possessed by the Christ, Head and body, in administering blessings to the groaning creation, for which purpose the new creation is brought into existence. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isaiah 42:6, 7.

HOUSES

Men of earth who possess many houses are proud of them and call them after their own names. They treasure these up, but in one hour they may be swept away by shot and shell, or destroyed in a devastating fire. Among the lasting treasures laid up and which will be possessed by the overcoming saints will be the heavenly mansions. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."—John 14:2.

That Christ and his glorified bride will possess a special habitation in heaven there can be no doubt. It would seem unreasonable that the Christ would dwell in a condition to be beheld at all times by all other creatures. But the dignity and the sweet relationship existing between the Bridegroom and bride in the light of this Scripture clearly indicates that they will have a separate place of abiding. That glorious mansion is presided over by the Lord Jesus. He is the head of the house. It was planned by the Father before the foundation of the world and is the dwelling place for which the saints have yearned all along their weary journey. Beautifully has the Psalmist expressed their heart's desire: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple".—Psalm 27:4.

HOME AND FAMILY

God instituted in the earth home and family, and made these sacred to the heart of man. To the good man or woman or child the sweetest spot on earth is home, be it ever so humble. Nevertheless, he who lays up this, an earthly home, as his treasure; who sets his affections thereon to the neglect of the heavenly, finds in time that this, like all other earthly treasures, must pass away. But he who lays up the heavenly treasure of home and family will be happy for evermore. That heavenly family will be composed of Christ Jesus, the head, and 144 000 glorious members of the household, who shall be like their Lord. In the palace of the King, she shall be all glorious and be attended by a company of spirit beings, who themselves have been washed, purified and made white by the merit of the heavenly Lord. Over all this glorious household will be God, the Father, who will have special delight in the members of that happy family. What a wonderful family that will be! Before the foundation of the world God ordained it to his own praise and glory.

That home will be an everlasting habitation. No parting of loved ones will be known there; no heartaches, nor the thought of such. It will be the joy and delight of Jehovah; "for the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell; for I have desired it." (Psalm 132:13, 14) Its perfection and beauty is unexcelled among all the wonders of God's creation, and through it Jehovah will shine forth to the blessing of others of his creatures. "Out of Zion, the perfection of beauty, God hath shined." (Psalm 50:2) "The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Psalm 87:2.

While earthly creatures will never behold with the natural eye the glory, beauty and sweetness of that home, yet they will have a knowledge of it and will rejoice. "Beautiful for situation, the joy of the whole earth, is mount Zion."—Psalm 48:2.

The Christian may have some difficulty in leaving

behind and in sacrificing his earthly treasure and good things. He will have many trials and tribulations while laying up his heavenly treasures, but "forgetting those things which are behind" and looking to the treasures before and faithfully pressing on, he can joyfully sing: Soon I may enter into my heavenly home, not made with hands, eternal in the heavens, there to be forever a member of the happy family of God. And as he faithfully lays up his heavenly treasures, by faith he can more fully realize the sweet words of the Psalmist: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore".—Psalm 16:11.

The Prophet Ezekiel in poetic phrase presents a mental vision of the glories of that heavenly habitation, which constitutes a part of the heavenly treasures laid up by the Christian. He describes the priestly members of that home, the little flock, as the sweet singers of Israel, who will sing praises to Jehovah, magnifying his name and his goodness before all the members of the heavenly throng and for the blessings that flow out from him through the Christ to the millions of earth. In the sacred precincts of that heavenly habitation the priests will have their feasts of love and will rejoice with unspeakable joy as they mark the billions of earth's population offering themselves in consecration and progressing over the highway of holiness, back to perfection, to the glory of the great Creator.

FRIENDS

The word friend possesses a depth of sweetness found in few other words. Jesus used the word to emphasize love. It is, in fact, an expression of love in action. Earthly friendship often proves to be a delusion and a snare. In the world, a noble person prizes a true friend above other earthly possessions. Jonathan and David were examples of true and loyal friendship, but such friendship is a very rare thing among men. It is not infrequent that a person reposes absolute confidence in another as a friend only to suffer bitter disappointment and keen sorrow. He who manifests friendship and loyalty toward you while you are on the crest of the wave of prosperity, but who abandons you when you are beaten by the storms of adversity is not a true friend; in fact, is not a friend at all. He who avows true friendship when you are honored by others and then betrays or denies you when you are suffering persecution and ignominy for righteousness' sake cannot be classed in any sense as a friend. Friendship is an expression of true loyalty. A friend, therefore, is not one who loves you sometimes, but one who loves incessantly. "A friend loveth at all times."—Proverbs 17:17.

While in the world, dealing with the things unstable, we found no satisfying portion. We wandered about in a wilderness in a solitary way, hungering and thirsting for righteousness and finding it not. Our soul fainted within us. Then we cried unto the Lord and Jehovah gently and lovingly drew us to his beloved Son. We learned that Jesus, because of his love, had died for us that we might have life and have it more abundantly, and that we might enjoy the blessings incident to life. We heard his words: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (John 15:13, 14) When we gave our hearts to the Lord and he graciously received us, when we were justified and begotten to the heavenly inheritance, there came that peace of mind which passeth all human understanding. Then were our hearts filled with joy and our tongues could not refrain from singing:

"I've found a friend; O! such a friend!
He loved me ere I knew him;
He drew me with the cords of love,
And thus he bound me to him."

Then for the first time we began to learn the meaning of heavenly treasure; and responding to the Lord's invitation to lay up such treasure, we began by his grace so to do. As we pressed along the narrow way, beset by many adverse conditions and fiery trials, we learned that such conditions and experiences are precedent to receiving the heavenly treasure and that our beloved friend Christ Jesus trod alone that way before us and is now our sympathetic elder Brother, daily and hourly sustaining those who are his true friends; and so we continue our song:

"And 'round my heart still closely twine
Those ties which naught can sever,
For I am his and he is mine,
Forever and forever."

The friendship of Jesus is priceless. Who may have such a one for a friend? "He that loveth with a pure heart and hath grace on his lips will have the king for his friend."—Proverbs 22:11, *Leeser*.

The sweetness of friendship between the Lord's children is often marred by misunderstanding. In fact, much of the suffering among the brethren is due to their misunderstanding of each other. This is due to the imperfection of each one, and so long as we magnify the imperfections of our brethren our relationship will not be as sweet as it might be. But the one who possesses the pure heart condition of real friendship will seek to hide such defects, in response to the Apostle's admonition: "Above all things have fervent [overspreading] love among yourselves, because love hides a multitude of defects". (1 Peter 4:8, *Diaglott*) When all the imperfections have passed away and we are clothed upon with that glorious body, then there will be no more misunderstanding; then each will love the other perfectly and will enjoy forever the precious heavenly treasure of a true, lasting and loyal friendship.

Some of the Lord's dear saints have known each other better and understood each other more fully as they have journeyed the narrow way, and nothing has drawn their hearts so closely together and enabled them to understand so fully their respective traits of character as passing through the same kind of fiery trials together. This is made manifest in that wonderful epistle which St. Paul wrote to the Philippians. Where brethren have been in the same fiery trial and have stood side by side with each other and have seen manifested the true Christlike disposition, it has bound together their hearts in true and lasting friendship, seemingly as nothing else can do. We can well imagine that this spiritual friendship, begun this side the vail, will be specially sweet when perfected in the beauty of holiness and enjoyed in our heavenly home. There it will yield a sweet fragrance to the eternal praise of our King and heavenly Father.

Every one who loves the Lord and his creation loves the beauty of the flowers. Seemingly, in the heavenly kingdom, there will be nothing that will so much take the place of the sweet fragrance the flowers give forth in the earth as the friendship that will exist between the members of that royal family. Especially sweet

will that friendship be that was begun here and cherished among the brethren; and when transplanted into the heavenly soil and atmosphere it will bloom and blossom in unspeakable beauty and fragrance.

What a wonderful heavenly treasure that will be! That true and loyal friendship between the members of the heavenly household will be a manifestation of nobility of character that will call forth the approving smile of our heavenly Father, guaranteeing to each member of the royal priesthood that they shall ever possess the treasure of confidential friendship with Jehovah and our Lord. Such will be one of the rewards of faithfulness; and because of such loyalty, in the ages to come God will show forth the exceeding riches of his grace in his kindness toward us through Christ Jesus, our Lord.

Having in mind this glorious heavenly treasure, let us seek to lay it up; and to do so while traveling the remainder of the journey we will learn to manifest a true, loyal friendship that is known only to those whose inheritance is in the heavenly kingdom.

THE JOYS OF LIFE

The greatest desire of every sane creature is for life everlasting in a state of happiness. Men of earth will gladly sacrifice all their earthly treasure for a little extension of human life. What, then, would not men do in order to possess life everlasting, attended with endless joy! Turning our eyes heavenward, let us see there another great treasure which God has provided and holds in reservation for those who love him supremely. It is life divine, life inherent, an endless, indestructible life. And the one who possesses that treasure will be like unto the Lord Jesus and dwell with him forever. This seems too wonderful for us, but we know it is true because our Father has told us so in his Word. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." (2 Peter 1:3, 4) These precious divine promises are our daily food and drink, sustaining us while we strive to lay up the heavenly treasures. Our true and precious Friend to us says: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life".—John 4:14.

THEMSELVES DECEIVED AND DECEIVING OTHERS

The clergy have told and still tell the people that any one who joins a denominational church and thereafter lives a reasonably decent life is laying up heavenly treasures and is certain to inherit these treasures at the time of death. Many of them have even gone so far as to say that one who dies upon the battlefield, whether or not such an one has made any pretense of faith in Christ, goes directly to heaven. Of course their theory is wholly unsupported by the Scriptures. Their conclusions on this point are just as unreasonable as their doctrine that all the wicked are tormented eternally in hell by fireproof devils. We are glad that the Lord has graciously provided that every one, whether a nominal church member or not, shall have one fair and impartial trial for life. All the dead dying outside of Christ, including those who had no knowledge of him and of Jehovah's plan, must be raised from the dead and given a knowledge of God's gracious arrangement and an opportunity to accept and receive restitution blessings.

One of the rewards granted to the members of the Christ will be the privilege of lifting up and blessing the human race. The ones, however, who are addressed by the Master and by him admonished to lay up heavenly treasures are only those who have believed on the Lord Jesus Christ during the age of sacrifice and who have then made a full and unreserved consecration to do Jehovah's will and who then diligently strive to carry out that covenant by sacrifice even unto death. Such are called to a heavenly calling, to membership in the body of Christ. Their hope for such a place is based upon the exceeding great and precious promises given by Jehovah. To lay up heavenly treasures now, such members conform themselves to the will of God; and his will is ascertained by a careful study of the divine plan. "And every man that hath this hope in him purifieth himself, even as he [the Lord] is pure." (1 John 3:3) To such the Master said: "Be ye perfect even as your Father in heaven is perfect". (Matthew 5:48) This means character perfection like the Lord. Such a character is not developed in a day, nor a week, nor a month, but it is the result of patient and faithful endeavor to conform oneself to the fixed rules that the Lord lays down governing the new creation.

God foreknew and provided for the development of this new creation before the foundation of the world, and "whom he did foreknow, he also did predestinate to be conformed to the image of his Son". (Romans 8:29) It means, then, that those who would lay up heavenly treasures must be the footstep followers of Jesus, joyfully doing the Father's will—those who set their affections on things above and not on things of the earth and then run with patience the race set before them. These are they who give all diligence to make their calling and election sure.

TESTS ESSENTIAL

To lay up heavenly treasure requires labor, faith, knowledge, fortitude, self-control, patience, brotherly-kindness and love. It is expected that these fruits of character-development will increase as the Christian journeys toward his heavenly home. The testing time, however, must come, when each one according to the Lord's gracious arrangement must be put to the test to determine whether or not he has been diligent in laying up the heavenly treasure. Hence we are not to be surprised when the tests come, but rather should expect them and be prepared for them. "Blessed is the man that endureth temptation [testing—a putting to proof]; for when he is tried [tested, and withstands the test] he shall receive the crown of life which the Lord hath promised to them that love him." (James 1:12) It is the overcoming Christian who fights the good fight of faith to the end, manifesting loyalty to the Lord, to his brethern and to the cause of righteousness, that is promised the inheritance of this heavenly treasure. It is to such that the Captain of our salvation addresses himself: "Be thou faithful unto death and I will give thee a crown of life".—Revelation 2:10.

It is true that the Christian while laying up this heavenly treasure must endure sufferings, deprivations, trials and tests; but these are hardly worth comparing with the glories that are to follow. St. Paul was a man of more than ordinary attainments from an earthly standpoint, yet all of these he sacrificed. He was a Christian who suffered more than the ordi-

nary Christian does for the cause of righteousness; and yet he said: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us". (Romans 8:18) "For our light affliction, which is but for a moment [comparatively speaking], worketh for us a far more exceeding and external weight of glory."—2 Cor. 4:17.

It is impossible now to have more than a glimpse of the heavenly treasures and the attending unspeakable joys that shall be the portion of those who possess these treasures as an everlasting heritage. Now, as the eyes of our understanding open wider and wider, we have an increased vision by faith of their wonder and beauty; but when we are made in the likeness of our Lord and Master and view these treasures with unclouded eyes and realize they are actually ours forever, then we shall not only feel infinitely repaid for all the sufferings and hardships we have endured, but our joy will know no bounds and pleasures will be ours for evermore as we dwell in the house of the Lord and continue to acquire knowledge of his marvelous character and behold his beauty through all the ages to come.

A WORD IN EXPLANATION

DEAR BROTHER RUTHERFORD:

Greetings in his dear name. I am taking the liberty of writing you about a matter that has disturbed, to some extent, the minds of some of the dear friends, namely: Is Chiropractic akin to spiritism or occultism? I have just received the following letter from one of the Pilgrim brethren in regard to the rumor that Chiropractic is a form of spiritism. Part of the letter is as follows: (1) Is there anything in Chiropractic that is akin to spiritism or occultism? (2) Does every school of Chiropractic require the student to take such a course as is outlined in the inclosed leaflets before granting a diploma? (3) Do all Chiropractors practice psychism and mentalism? (4) Is it true that the founder of Chiropractic received the knowledge concerning it from the spirits?

In replying I assured the brother that the whole matter was absured. That the school mentioned was not a recognized Chiropractic school, and that neither Hypnotism nor Mentalism nor any other 'Ism had anything to do with Chiropractic. Chiropractic is a mechanical science and is so taught by Chiropractic schools worthy of the name. There are at the present time about a dozen of our brethren in the Palmer school at Davenport, and there are quite a number practicing Chiropractic in different parts of the country, and I am sure that the ones I have met regard our Vow just as sacredly as I do and they would not be mixed up with Chiropractic if it were tainted, in the least, with spiritism. Chiropractic was accidentally discovered by Dr. D. D. Palmer, and has been developed into a wonderful health-giving science by his son, Dr. B. J. Palmer. The fact that some cheap school teaches a course in hypnotism and also tries to teach Chiropractic in connection with it does not contaminate the science, only in the minds of those who do not understand the truth on the subject. Some even believe that those of us who practice Chiropractic are candidates for the second death. This thought is prevalent in quite a number of the classes in the middle states and is at least not doing the friends any good to feel toward fellow-members as some do. I feel like a word from you to the friends would clarify their minds on the subject and thereby be a great blessing.

Rest assured, dear Brother Rutherford, that this matter will bear the "acid test" of investigation, and that this school, of which I am sending the leaflet does not represent the teachings of Chiropractic. I was not aware until I received this letter that this school had added such a branch to their teaching.

Faithfully your brother, W. H. Dunn, D. C.—Ky.

MY DEAR BROTHER RUTHERFORD:

Greetings in the name of our King. My attention has been called recently to a matter which I believe ought to be corrected in the minds of some of the friends. This idea seems to have gained considerable headway in this part of the country, at least, and that is, "Chiropractic" is a form of spiritism. Upon visiting a certain class recently I was surprised when I was asked the question, "Do you think that 'Chiro' has any connection with spiritism?" A little later I learned that several of that place have that idea, and that the business of a brother chiropractor there (who was formerly a pilgrim and is still loyal to the Lord and the Society) is suffering, partially at least, on account of the circulation of this rumor. The rumorists say that a certain ex-pilgrim brother "went out of the truth" on account of Chiropractic. If the brother here referred to did go out of the truth, we knew that it was *self* and not Chiro that put him out.

These two reports have come to me also, viz.; (1) that a certain pilgrim has advised against use of Chiro for reasons stated above; (2) that you yourself have taken the same stand, and this I do not believe.

For myself, I cannot see how this idea could be true. I cannot see any connection between the two. My father, Brother W. D. Pelle, is a Chiropractor as well as an M. D., and two of our elders are Chiropractors. These three brethren are all loyal, faithful followers of the Lamb.

I understand that a certain college in Chicago will not teach Chiropractic unless hypnotism is studied also. There are other subjects also with which hypnotism is required.

Satan is surely busy and is always starting rumors. It pays us to be on guard on all sides against his machinations. He will try to damage anything that will be a blessing to humanity. I believe that Chiropractic is a restitution blessing, and will mean much to the human race yet.

It seems to me that it would be helpful to get the truth of this matter before the friends, and that anyone who is contemplating studying Chiropractic should be warned against this college in Chicago, or any other school that requires such things as this one does.

Your brother and servant in his name, W. LEO PELLE—KY.

IN REPLY

DEAR BROTHER DUNN:

Yours of October 30th to hand. I have no knowledge of chiropractic service except that gained through receiving adjustments or treatments from various practitioners of this profession. I cannot conceive, however, how it could be from the demons. I have heard this from time to time, but I know nothing on which to base it. We can very easily see how those who are under influences of the demons might take up the teaching of Chiropractic in connection with their work. That would not at all prove that the profession itself, or the practice, art, or science, originated with the demons.

Personally I can testify that it has been a great benefit to me at times. It is most reasonable to conclude that any displacement of the vertebrae that would impinge a nerve would cause a disturbance in some part of the system and a proper replacement of the vertebrae, releasing the pressure on the nerve, would permit nature to adjust the difficulty. To my mind that seems both practically and strictly a mechanical science.

I have great faith in you, dear brother, and in your judgment as a practitioner of this science. I likewise know some other brethren who are doing the same thing and I believe they are doing much good. I believe both osteopathic and chiropractic service are reasonable and proper, giving temporary relief to the body, permitting nature to adjust its own difficulties. Of course, each one must determine this matter for himself and I am not writing this to influence anybody else, but personally, I do not believe for a moment that the practice emanates from the demons and I do believe that it accomplishes good.

Any school that has a course of instruction in psychic, or occult, science, so-called, should be ignored by those in the truth, because we know that the major portion of that which passes under the name of psychic research is spiritism or demonism, but there seems to me to be absolutely no connection between psychic research and Chiropractic.

Your brother and servant by his grace, J. F. RUTHERFORD

WEDDING GARMENT AND ROBE OF RIGHTEOUSNESS

Question: Is the "wedding garment" mentioned in Matthew 22:11, 12 (and implied in Canticles 5:3) the same as the "robe of righteousness" mentioned in Isaiah 61:10 and alluded to in Luke 15:22?

Answer: Not exactly. Our wedding garment is *more* than the robe of Christ's righteousness. The wedding garment represents opportunity for participation in the marriage of Christ, and while justification is one of the things necessary to secure that opportunity, the two are not one and the same thing. Along with the *opportunity* for participation goes the *expectation* that, as a result of faithful laying down of life with the Lord, participation with him in his sufferings, we shall be joined to him in glory as his bride. Those who are less appreciative of this opportunity, and consequently less faithful to the Lord and his Word, do not reject the robe of Christ's righteousness, but they do not *use* it for the purpose provided. They do not think of it as offering them participation in the wedding, hence do not think of it as a wedding garment until it is forever too late. They lay aside these nuptial prospects in favor of earthly approbation, ambitions, or emoluments, thinking always that sometime, when it is more convenient, when they get time and feel like it, they will begin making the sacrifices which they know full well are the necessary preliminaries to reigning. Only "if we suffer with him shall we reign with him".

JOSEPH'S TRIBE LEAST HONORABLE?

Question: Are we to understand the fact that Joseph's tribe is mentioned last in the list of Revelation seventh chapter to indicate that tribe's position in respect to honor, that it will be the least in honor?

Answer: Any view which would make Joseph's tribe least honorable would be unsatisfactory. One suggestion as to possible arrangement of the gates is given in "The Finished Mystery", based on the tribal territorial allotments prophesied by Ezekiel. Although these allotments evidently apply to the fleshly tribes during the Millennium, that arrangement is worthy of careful consideration as possibly applying also to the mystic tribes. Then there is another way of viewing the matter: if we assume Judah's gate to be in the northern central position on the mystic walls of the New Jerusalem (a fair assumption because of the seeming identity of the north with justice, the basic principle of God's character and throne) and naming the tribal gates from right to left, Hebrew fashion, we will end up with Joseph on the immediate right of Judah. In such an arrangement Reuben, Judah, and Joseph would grace the northern wall. We have no exact information as to the order or location of the various gates. But it is reasonable to assume that the order given in the text can be followed with safety in the manner suggested.

COVENANT BREAKERS TERMED WICKED

Question: Who are the wicked whom God will destroy, as mentioned in Psalm 145:20?

Answer: The wicked whom God will destroy are the wilfully wicked, those who with sufficient light and knowledge of Jehovah's character and plan to enable them to understand the operation of his principles still prefer wrong and are not amenable to the benign, happifying influences of God's gracious provisions for them and for all mankind. Whether such live in this age or in the age to come makes no difference, except that those who come to full knowledge and responsibility in this age are very few, whereas in the next age "all shall know him, from the least of them to the greatest of them, saith the Lord".

While many now have a general knowledge of God, very few know him personally. Only those who approach him in his appointed way can have any dealings whatever with him. There must be an introduction; or else they cannot have a word with him, nor will he deal with them. Whoever comes to the Father must come through the Son, as our Lord declares. (John 16:6) All who will come in this specified way have the privilege of coming; and all such shall know him, trust in him, and be thoroughly sympathetic with his ends and objects. Moreover, they must lay down their lives in the doing of his will, as did their Advocate and Head. After God has accepted them into his family, then as his children he will talk to them. But unless they become his children, he will have no dealings with them at all.

To the wicked the Lord says: "What hast thou to do to take my words into thy mouth, seeing that thou hatest instruction and castest my words behind thee?" (Psalm 50:16, 17) These words we understand to be addressed to those who have come into covenant relationship with God but who have failed to carry out their part of the contract. In the Scriptures the world of mankind in general is not spoken of as wicked. On the contrary, the world is described as blind, buried in ignorance and superstition, dead in trespasses and sins. The class to whom the Psalmist refers are those who have become children of God through Christ and who have then become wicked—covenant breakers. To illustrate: In the case of the Sodomites, although they were accounted very reprehensible, yet God does not speak of them as the wicked. But in the case of those who have been introduced to the Father, those who have come to a knowledge of the truth and have consecrated their lives to the Lord, it is different. If any such shall live contrary to that knowledge and that consecration they would be classed as the wicked. So we see that it is not the world at large who are denominated the wicked, but only those who have come into the divine relationship and who have proved themselves unworthy to remain therein.

God has no dealings with the world at large; for all mankind are under the death sentence. All the children of Adam go down into death under the sentence pronounced in Eden. Mankind are aliens, strangers from the commonwealth of Israel—outside of every relation which God has made. But he tells his people not only about himself but also about his great plan for the blessing of all the families of the earth. When the due time arrives, when the Spirit and bride say, Come, then all mankind will have the opportunity granted them to come to a knowledge of the truth as it is in Christ Jesus. Then all the blind eyes shall be opened, and all the deaf ears unstopped. Any who are found to be wicked will be destroyed in the second death.

PETER PREACHES AT PENTECOST

— — JANUARY 4.—ACTS 2:14, 22-24, 32-42. — —

THE KEYS OF THE KINGDOM USED BY PETER—JESUS NOT HOLDEN OF DEATH—RAISED IN POWER AND GREAT GLORY—JESUS THE RANSOM PRICE—CHRIST, THE LORD OF GLORY—NO FEAR OR SHAME IN PETER'S PREACHING—SAVOR OF LIFE UNTO LIFE AND OF DEATH UNTO DEATH—REPENTANCE AND BAPTISM FOR TH JEWS—REMISSION OF SINS THROUGH CHRIST; OUR REDEEMER.

"Whosoever shall call on the name of the Lord shall be saved."—Acts 2:21.

PETER had been told by our Lord that he would be given the keys to or the privilege of opening the way into the kingdom of heaven. Many people childishly assume that this promise was intended to announce some position which the Apostle Peter would occupy in the heavenly realm. From this false conception of our Lord's words has come down the legend that Peter's duties in heaven are to open and shut the pearly gates. Even without any other understanding of the passage this interpretation would be largely nullified by the statement of our Lord that it was not within his providence to designate where various members of the body should be located in the heavenly kingdom.—Matthew 20:23.

The simple and evident meaning of our Lord's promise was that Peter was to have the privilege of opening up the way into the church, or kingdom class. This he did for the Jews at Pentecost, and a part of his words constitute the basis for today's lesson. He told them plainly what steps were necessary to gain admission into the church of Christ, into the assembly of consecrated and spirit-begotten believers. Three and one-half years after that time he had the privilege of explaining to the Gentiles the conditions on which entrance into the kingdom class could be gained; for the first Gentile convert was Cornelius. (Acts 10:34-43) These two experiences given to Peter were a special honor and blessing; and they completely fulfilled our Lord's promise that the keys of the kingdom were to be given to him.—Matthew 16:19.

Peter is represented in the fourteenth verse of our lesson as standing up with the eleven. This naturally must mean with the rest of the eleven, since Judas Iscariot was dead by suicide and Paul, his successor, had not yet been chosen of the Lord.

"HEAR YE, ISRAEL"

The Apostle then breaks forth into his sermon, which was a simple and straight-forward exposition of certain elementary truths. Making all due allowance for brevity of report, the Apostle's remarks were evidently direct and hardly capable of being misunderstood by his hearers. Two elements entering into our Lord's death are mentioned by him: (1) the fact that it was in harmony with Jehovah's intention and in harmony with utterances of the Hebrew prophets on that point (Isaiah 53:3-8); (2) the fact that the Jewish rulers were responsible for his death.

He then touched upon what was probably a tender spot in the minds of many of his hearers: he told plainly of the resurrection of our Lord from death. But he did not stop with a mere assertion of the fact; he showed how it was impossible for him to be holden in death. It was not possible, because he had kept the divine will perfectly, and thus, according to divine arrangement and promise, he had accomplished two things: (1) the giving of the ransom price for the human family; (2) the attestation of his own fidelity and his worthiness to high exaltation to the divine nature and glory, "that all men should honor the Son, even as they honor The Father."—John 5:23.

The same justice which had operated for four thousand years against Adam and his race because of transgression was now operative on behalf of Jesus for his deliverance from death, into which he had voluntarily gone as man's redemption price. But it must be borne in mind that our Lord was raised as a new creature. At the river Jordan three and one-half years before his crucifixion he entered into a contract with Jehovah to lay down his perfect human life as a ransom or off-set price for the penalty which had been justly laid against Adam's sin of disobedience. It was God's intention to accept that offer of a substitutionary payment of the death penalty to liberate all the children of Adam, who had been condemned with Adam because they were in his loins. "For since by man came death, by man also the resurrection of the dead." (1 Corinthians 15:21) As a mark of appreciation of our Lord's willingness to die as man's Redeemer and in furtherance of the divine purpose in providing man with an effective king, as well as savior, God begat Jesus to a new nature, the divine nature; he started in him a new life which eventuated at the time of his resurrection in his glorious exaltation "far above all principality, and power, and might, and dominion, and every name that is named."—Ephesians 1:21.

HIS HUMAN LIFE AN ASSET

On Calvary our Lord ceased for ever to *experience* his human life. But since he had committed no sin he still had a right to apply or to dispense the right to life and the blessings which would normally belong to a perfect human being. He did not, would not, and will not again live on the human plane; for if he did he would nullify the ransom price which must remain on account in satisfaction of Adam's transgression, *if* mankind are to receive the promised blessings. (Genesis 12:3) At his resurrection, therefore, our Lord was a glorious new creature, "the express image of [the Father's] person," having "all power in heaven and in earth." (Hebrews 1:3; Matthew 28:18) Furthermore our Lord will not again experience the human life because it would limit him in the proper exercise of his responsibilities as Prophet, Priest, and King over all the earth for a thousand years, to bring to men the actual blessings which his ransom sacrifice guaranteed them.

When we come to see matters from the divine standpoint and arrangement we can well rejoice that the Father's character is unchangeable, and our Lord's resurrection becomes an evidence, or, as the Apostle says, an "assurance", of the carrying out of every feature of the divine plan, all of which center in our Lord Jesus and are made dependent upon his faithfulness unto death, even the death of the cross. (Acts 17:31) Our Lord as a new creature had done no sin and while it was necessary for man's redemption that his human life be not again taken up, no such restrictions could apply to him as a new being, whom God purposed to exalt to his own right hand.

Coming to the narrative of our Lord's resurrection from the standpoint above set forth, realizing that all of our hopes of life eternal are dependent upon him, we come to it with much more and much deeper interest than we could have if it were approached from any other standpoint or theory. And we are to remember that the followers of Jesus were Jews and that the heathen philosophies had not yet made great inroads upon the people to mislead them into thinking that the dead are not dead. As a people they believed the dead were dead, and placed their hopes in a resurrection, though they looked upon that resurrection as being in the distant future.

Our Lord was the firstfruit of them that slept, and following him throughout this Gospel age have been chosen his faithful members who are to constitute his church and mystic body. It was God's intention that at the close of the Gospel age and in advance of the mass of mankind these were to be called forth from death in the first resurrection to the glory, honor, exaltation, and opportunities held out for them. They were to be the balance of the "firstfruits".—James 1:18.

WORD CAME IN POWER OF GOD

The meager outlines of the preaching on the day of Pentecost, afforded us by the extracts from Peter's discourse, indicate simplicity, wisdom, and courage, such as we should expect in those who were guided by the holy Spirit. The Apostle first took advantage of the charge of some that the speakers were intoxicated. He showed the unreasonableness of the proposition on the surface and then explained the true meaning of the phenomenon, referring his readers directly to Joel's prophecy. "And upon the servants and the handmaids in those days I will pour out my spirit".—Joel 2:29.

It may be well to note in passing that Joel's prophecy is a double one, and that, probably for the very purpose of hiding the truth until due, it states matters in their reverse order; telling first about the general blessing of the Millennial age *"afterward"*, and telling subsequently about the blessing of the Gospel age, which is confined exclusively to God's servants and handmaidens—*"in those days"*—during the Gospel age, prior to the general outpouring of the spirit which will follow the establishment of the kingdom.

Having gotten the attention of his hearers, many of whom were believers in the prophets—and "waiting for the consolation of Israel", which they promised—the Apostle proceeded to preach Christ unto them. He did not becloud his subject and confuse his hearers by saying: You have heard of great philosophers and great teachers among the Gentiles, and as Jews we have had some great prophets ourselves, one of whom was Jesus; but he came directly to the point he wished to impress, and declared to them that Jesus, the despised Nazarene, of whom, doubtless, the majority had heard something, probably derogatory, was indeed the Messiah; that though he had died he had arisen; and having arisen and ascended on high he had shed forth his power upon these speakers, who were now his representatives and mouthpieces in the world, to declare his mercy.

Neither fear of rulers nor shame in confessing the crucified one to be his Master is the least apparent in the Apostle's language. He fully identified himself with the crucified One, and as plainly declared that the rulers had been wickedly and sinfully responsible for his death, in that they had incited the Roman governor to its accomplishment. He pointed out that this was no mischance, but God's foreknown and prearranged plan—that it was necessary that Messiah should die as the Redeemer of the people, before he could deliver them fully. He pointed out that although it was necessary for Christ to die nevertheless a heavy responsibility, a curse, hung over that nation which had thus, in its wickedness of heart, rejected and crucified God's Son.

LIFE TO SOME; DEATH TO OTHERS

The word of truth, as always, was a savor of life unto life or death unto death. (2 Corinthians 2:16) To many the words were foolishness and had the death odor, and they passed on; but to those deeply interested ones who remained, the Apostle's explanation of matters was forceful, especially as he backed this up by quotations from the prophets, showing that God had foreknown the death of Messiah, and had foretold his resurrection also, and this miraculous outpouring of his spirit, of which they all were witnesses. The record is that many of the hearers were pricked to the heart, conscience-smitten. They noted the aptness of the Apostle's quotations and their application, and the logic of his reasoning; and doubtless in all things they remarked of the apostles what they had previously remarked of our Lord—that the teaching was not like that of the scribes and Pharisees, uncertain, indefinite, but with force, with authority, with distinctness, with conviction of its truth.

And afer this same sort is all the preaching of God's true servants, done under the influence of the holy Spirit. It is illuminating and not confusing. Error is never clear; it is always confused and confusing. Clearness and simplicity, on the contrary, are marks of the truth. For various reasons the old, old story, which the apostles here preached, is considerably neglected in our day by professed ministers of the Gospel of Christ. One reason is that those who attempt to teach realize their own confusion of thought, and need first to be taught of God through his Word, by his holy Spirit, and through such channels as the holy Spirit may use in granting illumination of mind and appreciation of the Word. Another reason is that the nominal churches have in great measure ceased to believe the old, old story, and have accepted instead an evolution theory. Only to a small minority of Christian people, therefore, is the true Gospel precious. The majority more and more have itching ears for something new—a new gospel of education, refinement, culture, wealth. —2 Timothy 4:3, 4.

TRUTH FINDS ITS MARK

As the Apostle clinched one feature after another of his argument, and showed how completely Jesus had fulfilled the declaration of the prophets in respect to his life, his teachings, his miracles, his death, his resurrection, and the holy Spirit now poured out upon his followers, conviction of the truth was forced upon the minds of many of his hearers, and they cried out: "Men and brethren, what shall we do?"—is there any mercy for us, seeing we are members of this nation, whose rulers have thus despised God's grace, and crucified his Son and special Messenger to us?

This was exactly the condition of heart which Peter desired to awaken. He wisely realized that people must see the provision for their forgiveness and rescue before they will lay hold upon salvation. He would not begin by tendering mercy, but by showing the right, the truth, in contradistinction to the wrong. But now that his hearers were in the right condition of heart, the Apostle did not seek to terrify them, but promptly told them that they were God's favored people, and that if they would come to the repentant condition of heart they would be accepted of the Lord, even as the other believers were already accepted; and that they, too, would have the blessing of the holy Spirit and its gifts. There is a pattern in this preaching which all of the Lord's royal priesthood should take note of and practice as they have opportunity to dispense the good tidings. Instead of ranting, they should use logic, reason, and Scriptural quotations: and those convicted, and seeking to know the way, should not be terrorized, but should be promptly assisted and guided in the Lord's way, and assured of his mercy.

The Apostle was fully justified in telling his hearers that the promises were still theirs as a people; for it was clearly declared by the Lord, through the prophet, that Christ should be cut off in the midst of the seventieth symbolic week of Israel's favor, leaving one-half of that seventieth week, viz., three and one-half years, of special favor to Israelites individually, after their national favor had ceased.—Daniel 9:25-27; Matthew 23:37, 38.

REPENT AND BE CONVERTED

Specifically, Peter's answer was that his conscience-stricken hearers should individually repent and be baptized. He did not make the mistake that some are inclined to make, when they suppose that sorrow for a wrong is repentance. Peter perceived that they already were sorry, "perplexed in their hearts." Sorrow is not repentance, but, as the Apostle explains, "Godly sorrow leadeth to repentance." (2 Corinthians 7 :9, 10) Repentance would be the proper fruitage or result of a proper sorrow. Repentance would mean a full retraction of all share in the great national sin of Israel, the rejection and crucifixion of Messiah. It would mean, therefore, an acceptance of Jesus as the Messiah, and the confession of him as such. And this, in turn, would mean that confessing him to be the Son of God, they would become fully submissive to his teachings, become his disciples. Repentance, therefore, rightly understood, meant a great deal, and it means no less today than then. Whoever today refuses to acknowledge Christ as the Messiah, the sent of God—whoever refuses to obey his teachings, to follow him—is unrepentant; no matter how fully he may believe that Jesus of Nazareth was the Messiah, the sent of God, the Redeemer; and even though he sorrow at the record of the sufferings of Christ, he has not come to the point of repentance until he has renounced the sins for which Christ suffered, and become a follower of his teachings. Only such as are thus repentant have part or lot in the household of faith. God's proposition is not to save people in their sins, but to save them from their sins; and during this Gospel age the first condition of acceptance and blessing is that the sinner shall renounce his sin and accept the Lord and the righteousness and harmony with God for which he stands as representative. "He that hath the Son of God hath life, and he that hath not the Son of God hath not life."—1 John 5:12.

REMISSION OF SINS

The persons whom the Apostle addressed were all Jews, and hence he said: *"Be baptized for the remission of your sins."* Baptism is not God's appointed channel for the remission of sins; for, as the Apostle declares, "Without the shedding of blood there is no remission." (Hebrews 9:22) However, the Jewish nation, under God's arrangement through Moses, was accepted of him as a whole, as a nation, and sin-offerings had been made for them all as a nation, and had been accepted, and a covenant had been made called the Law Covenant. Those whom the Apostles addressed, being under the Law Covenant, were under all these favorable conditions, under the blood of the typical sacrifices, typically justified and reconciled; and to them, consequently, God's promises pertained, as they did not pertain to the Gentiles, who had not come under such typical reconciliation through typical sacrifices. The sin which the Apostle wished his hearers emblematically to wash away in baptism was not, therefore, original sin, but was a sin against their Law Covenant, including their national sin in the rejection of the Messiah. With these purged away, with the symbolical washing, they would be back to the standpoint of true Israelites, "Israelites indeed"; and as such they would have every right and privilege belonging to the Israelites, but belonging to members of no other nation.

International Bible Students Association Classes

Lectures and Studies by Traveling Brethren

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Burlington, Wash.	"	9	Aberdeen, Wash.	"	19
Sedro Woolley, Wash.	"	10	Centralia, Wash.	"	20
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Tampa, Fla.	"	9	Key West, Fla.	"	19

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Holyoke, Colo.	"	9	Evansville, Ind.	"	19
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St. Joseph, Mo.	"	13, 14	Louisville, Ky.	"	22

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Columbus, Ohio	"	4	Coshocton, Ohio	"	11
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Crooksville, Ohio	"	7	Pittsburgh, Pa.	"	14

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Chetopa, Kan.	"	5	Okmulgee, Okla.	"	11, 12
Coffeyville, Kan.	"	6	Sapulpa, Okla.	"	13, 14
Nowata, Okla.	"	7	Tulsa, Okla.	"	14, 15

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Montgomery, Ala.	"	5	Marianna, Fla.	"	14
Selma, Ala.	"	7	Monticello, Fla.	"	15, 16
Brewton, Ala.	"	8, 9	Jacksonville, Fla.	"	17

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Albion, Mich.	"	3	Tiffin, Ohio	"	10
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Thebes, Ill.	"	4	Anna, Ill.	"	14, 15
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Avert, Mo.	"	8	Paducah, Ky.	"	18

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Iola, Kan.	"	4	Baxter Springs, Mo.	"	11
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Henderson, N. C.	"	7	Charlotte, N. C.	"	16
High Point, N. C.	"	8	Spartanburg, S. C.	"	17
Welcome, N. C.	"	9	Greer, S. C.	"	18
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Minco, Okla.	"	5	Shattuck, Okla.	"	14
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Providence, R. I.	"	4	S. Coventry, Conn.	"	10
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Kittery, Me.	"	4	Wilton, Me.	"	10
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Spokane, Wash.	"	13, 14	Dayton, Wash.	"	21
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Revere, Wash.	"	16	Yakima, Wash.	"	23

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The WATCH TOWER

and

Herald of Christ's Presence

"Watchman, What of the Night?
The Morning Cometh, and a Night also!" Isa. 21:11-12

VOL. XL SEMI-MONTHLY No. 24

Anno Mundi 6048 — December 15, 1919

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"I will stand upon my watch, and will set my foot upon the Tower, and will watch to see what He will say unto me, and what answer I shall make to them that oppose me."—Habakkuk 2: 1.

Upon the earth distress of nations with perplexity; the sea and the waves (the restless, discontented) roaring; men's hearts failing them for fear and for looking to the things coming upon the earth (society); for the powers of the heavens (ecclesiasticism) shall be shaken. When ye see these things begin to come to pass, then know that the Kingdom of God is at hand. Look up, lift up your heads, rejoice, for your redemption draweth nigh.—Matthew 24:33; Mark 13:29; Luke 21:25-31

THIS JOURNAL AND ITS SACRED MISSION

THIS journal is one of the prime factors or instruments in the system of Bible instruction, or "Seminary Extension", now being presented in all parts of the civilized world by the WATCH TOWER BIBLE & TRACT SOCIETY, chartered A. D. 1884, "For the Promotion of Christian Knowledge". It not only serves as a class room where Bible students may meet in the study of the divine Word but also as a channel of communication through which they may be reached with announcements of the Society's conventions and of the coming of its traveling representatives, styled "Pilgrims", and refreshed with reports of its conventions.

Our "Berean Lessons" are topical rehearsals or reviews of our Society's published STUDIES, most entertainingly arranged, and very helpful to all who would merit the only honorary degree which the Society accords, viz., *Verbi Dei Minister* (V. D. M.), which translated into English is *Minister of God's Word*. Our treatment of the International Sunday School Lessons is specially for the older Bible students and teachers. By some this feature is considered indispensable.

This journal stands firmly for the defense of the only true foundation of the Christian's hope now being so generally repudiated —redemption through the precious blood of "the man Christ Jesus, who gave himself a *ransom* [a corresponding price, a substitute] for all". (1 Peter 1:19; 1 Timothy 2:6) Building up on this sure foundation the gold, silver and precious stones (1 Corinthians 3:11-15; 2 Peter 1:5-11) of the Word of God, its further mission is to "make all see what is the fellowship of the mystery which . . . has been hid in God, . . . to the intent that now might be made known by the church the manifold wisdom of God"—"which in other ages was not made known unto the sons of men as it is now revealed".—Ephesians 3:5-9, 10.

It stands free from all parties, sects and creeds of men, while it seeks more and more to bring its every utterance into fullest subjection to the will of God in Christ, as expressed in the holy Scriptures. It is thus free to declare boldly whatsoever the Lord hath spoken—according to the divine wisdom granted unto us to understand his utterances. Its attitude is not dogmatic, but confident; for we know whereof we affirm, treading with implicit faith upon the sure promises of God. It is held as a trust, to be used only in his service; hence our decisions relative to what may and what may not appear in its columns must be according to our judgment of his good pleasure, the teaching of his Word, for the upbuilding of his people in grace and knowledge. And we not only invite but urge our readers to prove all its utterances by the infallible Word to which reference is constantly made to facilitate such testing.

TO US THE SCRIPTURES CLEARLY TEACH

That the church is "the temple of the living God", peculiarly "his workmanship"; that its construction has been in progress throughout the Gospel age—ever since Christ became the world's Redeemer and the Chief Corner Stone of his temple, through which, when finished, God's blessing shall come "to all people", and they find access to him.—1 Corinthians 3:16, 17; Ephesians 2:20-22; Genesis 28:14; Galatians 3:29.

That meantime the chiseling, shaping, and polishing of consecrated believers in Christ's atonement for sin, progresses; and when the last of these "living stones", "elect and precious," shall have been made ready, the great Master Workman will bring all together in the first resurrection; and the temple shall be filled with his glory, and be the meeting place between God and men throughout the Millennium.—Revelation 15:5-8.

That the basis of hope, for the church and the world, lies in the fact that "Jesus Christ, by the grace of God, tasted death for *every* man," "a ransom for all," and will be "the true light which lighteth *every man that cometh into the world*", "in due time".—Hebrews 2:9; John 1:9; 1 Timothy 2:5, 6.

That the hope of the church is that she may be like her Lord, "see him as he is," be "partakers of the divine nature", and share his glory as his joint-heir.—1 John 3:2; John 17:24; Romans 8:17; 2 Peter 1:4.

That the present mission of the church is the perfecting of the saints for the future work of service; to develop in herself every grace; to be God's witness to the world; and to prepare to be kings and priests in the next age.—Ephesians 4:12; Matthew 24:14; Revelation 1:6; 20:6.

That the hope for the world lies in the blessings of knowledge and opportunity to be brought to *all* by Christ's Millennial kingdom, the restitution of all that was lost in Adam, to all the willing and obedient, at the hands of their Redeemer and his glorified church —when all the wilfully wicked will be *destroyed*.—Acts 3:19-23; Isaiah 35.

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Terms to the Lord's Poor: All Bible students who, by reason of old age or other infirmity or adversity, are unable to pay for this journal, will be supplied free if they send a postal card each May stating their case and requesting such provision. We are not only willing, but anxious, that all such be on our list continually and in touch with the Berean studies.

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LOCAL CONVENTIONS

CHARLOTTE, N. C., December 25-28. Brother Rutherford and at least two pilgrim brethren will be present. Further information may be secured from Oliver Haverstock, 406 South Church St., Charlotte, N. C.

ST. PETERSBURG, FLA., December 25-28. At least two pilgrim brethren will address this convention. Address Mrs. E. F. Wilson, 227 South Fifth St., St. Petersburg, Fla., for further information.

COLUMBUS, OHIO, January 1-4. Three pilgrim brethren will be present at this convention. Address Frank D. White, 147 Winner Avenue, Columbus, Ohio.

PROXY HOLDERS NOTICE

Some of the friends report that they did not receive blank proxies for the approaching election, January 3rd. These proxy blanks were inserted as a supplement in the December 1st issue, and anyone who has failed to receive a blank will be gladly supplied if notification is sent us.

STUDIES IN THE SCRIPTURES

These STUDIES are recommended to students as veritable Bible keys, discussing topically every vital doctrine of the Bible. More than eleven million copies are in circulation, in nineteen languages. Prices are net, postpaid, and barely cover cost of production and handling. Two sizes are issued (in English only): the regular maroon cloth, gold stamped edition on dull finish paper (size 5" x 7½"), and the maroon cloth pocket edition on thin paper (size 4" x 6¼"); both sizes are printed from the same plates, the difference being in the margins; both sizes are provided with an appendix of catechistic questions for convenient class use. Prices for both editions are uniform. The leather bound and fine India paper editions formerly issued are permanently out of stock.

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The WATCH TOWER
AND HERALD OF CHRIST'S PRESENCE

VOL. XL DECEMBER 15, 1919 No. 24

ANNUAL REPORT FOR 1919

"Thou crownest the year with thy goodness."—Psalm 65:11.

WHAT more appropriate thing could Christians do than to make an inventory at the end of the year of the blessings bestowed upon them by the Lord during the year past? It is the time to take a broader and more comprehensive view of our experiences, looking circumspectly at the way we have traveled and considering well which have been the steps that hindered progress and which have been the proper steps, the ones which advanced us in our course, bringing us nearer to the goal. We are one year nearer the kingdom, and we hope that all of us are one year better prepared for the kingdom and for the experiences that lie between us and the consummation of our hopes.

The year 1919 has passed into history and despite the vicissitudes that have beset the church during that period, it has been one freighted with many blessings. Truly the Lord has crowned it with his goodness. The opening days of the year found a number of our brethren languishing behind prison bars under the charge of sedition, but in fact because of their faithfulness in an effort to proclaim the message of the kingdom. Such a condition was not and is not surprising to the footstep followers of the Master when they remember that it has pleased the Lord to permit Satan's instruments to inflict persecution upon his followers throughout the entire age. While for the time the experience may seem distressing, yet in the moments of calm consideration it is realized that the Lord causes all things to work together for good to those who love him and are called according to his purpose. Where one member of the body suffers all suffer; and when one rejoices all repoice. This is the spirit manifested by those whose hearts are united closely together in Christ.

MANY FRIENDS SHARED IGNOMINY

True to the spirit of loyalty which marks the church of God, the dear ones remaining on the outside of prison walls slacked not their hands, but with fitting zeal pressed on, advancing the work in the best way they could. That was a time of testing of faith and love, but those who loved the Lord and his cause better than any earthly thing made valiant efforts to advance the message of the kingdom. They manifested a confidence in and love for their incarcerated brethren by reëlecting to office those who went to prison as office-holders of the Society which we all love. And when in the Lord's providence these came forth, it was a season of joyful reunion and a united effort to continue to make proclamation of the glad tidings which ultimately shall come to all.

The work during the year has been greatly impeded by reason of the efforts of the adversary. Although the war ended more than a year ago, still the spreading of the truth is hindered. Here we are reminded of St. Paul's statement that the God of this world blinds the minds of many, lest the light of the glorious gospel of Jesus Christ, who is the image of God, should shine into their hearts. (2 Corinthians 4:4) We attribute, therefore, the hindrance of the proclamation of this message to the blindness of the part of many and to the fact that it is by the Lord's permission. In due time this will be made manifest and all the glory will be given unto him.

Satan is the very personification of darkness and he hates anything that threatens his kingdom. He hates the light of truth because it exposes him and his methods; and to carry out his purposes he has blinded the masses and has many dupes amongst men to oppose every effort made for the advancement of the cause of truth and righteousness. The true followers of the Master, however, are not at all discouraged by such conditions because they are not ignorant of his devices (2 Corinthians 2:11), and they know that the Lord will overrule all these conditions and circumstances is due time to his own glory. They realize that the final conflict is on between the seed of the serpent and the seed of promise and that the battle between the beast and the Lamb will now be fought to a finish, and they know that the Lamb will be triumphant, following which the blessings of the Lord shall be bestowed upon mankind.—Revelation 17:14.

COLPORTEUR WORK

The year opened under very disadvantageous conditions for the colporteurs afield. The reproaches that had been cast upon the Lord's people during the time of the great whirlwind made it quite difficult for the brethren to spread the glad tidings by the printed page. Nevertheless, some of them, brave of heart and with a devotion known only to those whose eyes are fixed on Jesus, went forward in the work. The ranks were thin, however, and at the beginning of the year there were only about 150 engaged in the colporteur service. About the first of May the number began to increase and at the close of the fiscal year there were 507 colporteurs devoting all their time to the service and 150 sharpshooters. Notwithstanding the many conditions to retard this work, the colporteurs during the year have put out 139,974 books and we hope that these have brought gladness to many hearts. The number of books distributed is greatly reduced by the inability of the printers and manufacturers to furnish us books, due to strikes and labor conditions. Nevertheless, the colporteurs enjoyed a wonderful privilege in the service; for in addition to placing in the hands of truth-hungry people the printed message, an opportunity was afforded for personal conversation, calling their attention to the great events now transpiring in the earth and giving them some idea of their meaning, and suggesting to them the presence of the Lord's kingdom.

VOLUNTEER WORK

Since the organization of this Society it has been the custom to distribute free of charge a large number of papers containing the message of the divine plan, and all the friends who have felt so disposed have been invited to participate in this work; hence it has been called the volunteer work. The adversary, of course, has put everything possible in the way of this work and by his subtle influence has blinded many good people of the world to the real purpose and object of this work, making them believe that it is for some sinister propaganda purpose. Readers of THE WATCH TOWER know, however, that the purpose of the free distribution of literature is to aid other people in getting some knowledge of God's wonderful plan for the blessing of humankind. The Society has never engaged in propaganda work; it has not sought to get anybody to join it. Its sole purpose is to preach the glad tidings of great joy which ultimately shall come to all.

Social and political conditions during the year made this branch of the work very difficult for those engaging in it. Notwithstanding, during the year the volunteers distributed free booklet tracts to the number of 900,000. A special edition of the NATIONAL LABOR TRIBUNE was arranged for and issued, carrying two full pages of the message of truth; and these were distributed freely throughout the country to the number of 6,000,000. In the early part of the year the friends determined upon a general campaign in the way of distribution of a tract giving a brief résumé of the trial of our brethren who were incarcerated, together with a petition, inviting all order-loving people who desired to do so to sign this petition asking for their release. These tracts, to the number of 4,000,000, were spread throughout the country and in less than a month approximately a million persons signed the petition asking for the release of the brethren, which petition, however, was not presented, for the reason that they were released by the court before an opportunity to present it was afforded.

In many towns and cities of the United States efforts have been made to prevent any volunteer work by the passing of ordinances making it next to impossible. Believing it to be our duty to put forth every possible effort to witness to the Lord's kingdom and not to slack our hand because we see the door closing, and in view of the fact that there was such systematic effort against the volunteer work, arrangements were made for the use of a magazine, which readers of THE WATCH TOWER know as

THE GOLDEN AGE

Arrangements are made with this magazine to carry in each issue a department devoted to some feature of the divine plan, the purpose being to explain current events in the light of divine prophecy and thus to enable the people in this hour of great stress and sorrow to learn something about the incoming kingdom of Messiah which will ultimately bless and comfort all the groaning creation.

THE WATCH TOWER is advised that some of the friends have been in a measure disappointed concerning THE GOLDEN AGE work. First they thought the magazine should have a better cover; that the one provided appeared too commonplace. In this connection we would suggest that just at the time the publication of THE GOLDEN AGE started there was a printers' strike in Greater New York. Only a few days before, a contract had been made for the publication of THE GOLDEN AGE and the men who were operating the presses which take the kind of paper and cover used in it did not go on strike. It thus seemed providential that the character of cover and paper had been selected, for the reason that had any other been selected it would have been impossible to start the magazine at all. Thus the Lord seemed to favor the infant publication.

It seems that this is a time for the fulfillment, at least in a measure, of St. Paul's words: "Ye have need of patience [cheerful endurance], that, after ye have done the will of God, ye might receive the promise". (Hebrews 10:36) Surely the conditions now prevailing are trying to the patience of every one and the opportunities afforded for each one of the Lord's people to have his patience thoroughly tried and tested are many. Friends in some parts report that they have been discouraged in their attempt to carry on THE GOLDEN AGE work. To such we would like to say: "Cast not away your confidence;" the time is here now for the testing of your patience and doubtless the Lord is permitting each one to have a test in the outset to determine whether he will slack his hand or whether he will press on, doing with his might what his hands find to do and leaving the increase entirely with the Lord.

"SHALL HIMSELF BE WATERED"

One of the great advantages of engaging in any part of the Lord's service—the chief advantage, in fact—is the blessing and benefit derived by the Christian. It enables him to keep busy. "An idle brain is the devil's workshop." Hence the Apostle Peter admonishes us to "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour". One of the great advantages in this work is the personal contact the friends have with the people, calling their attention to the magazine and telling them something about the Lord's kingdom so near at hand. It strengthens the one who is doing the work and comforts the hearts of those who are sad. The chief purpose, therefore, is not to get subscriptions, but a witnessing to the Truth and a developing of the Christian. However, each one is anxious to get just as much of the message of truth into the hands of as many people as possible. We feel quite sure that after the test of the patience of his people, the Lord's blessing will be especially upon those who cheerfully endure and that the blessing will be made quite manifest.

Now let us consider the fact that never before has a magazine in such a short time developed such a large subscription list as THE GOLDEN AGE. Never before has a magazine for the benefit of the public carried so much truth concerning the divine plan. Never before has there been a magazine that afforded an opportunity for so many people to engage in the work of comforting the sad by proclaiming the glad tidings. In view of the condition of stress in the world, we consider it nothing short of miraculous that the magazine has made the wonderful progress it has up to this time. We encourage the dear brethren everywhere to continue their activities in thus giving witness to God's gracious goodness in providing the blessings for the people which are near at hand. Let us remember that all of the consecrated this side the

vail are but a little army bearing the banner of truth to witness to the world, and let us be faithful in giving that witness with a pure and joyful heart. The report from THE GOLDEN AGE shows a subscription list that exceeds our expectations and the daily increase is very marked.

PILGRIM SERVICE

The Lord has graciously arranged and permitted the continuation of the Pilgrim service through the year. These dear brethren have traveled up and down the country, meeting with the classes and encouraging them and addressing the public from time to time. During the year there have been engaged in the Pilgrim service constantly brethren to the number of 86, besides many others who could take only Sunday meetings, being required to engage in secular employment during the week. The regular Pilgrims visited 6,330 towns and cities, traveling a total of 506,860 miles. They addressed 867 public meetings, the total attendance at which was 107,893. They also held 10,398 class or parlor meetings, with a total attendance of 479,311.

During the latter months of the year there has been a greatly increased interest and a larger attendance at the public meetings, and the Society is encouraged to press on further with this branch of the service. The public seems eager to know something about the times in which we are living and the meaning of all these wonderful phenomena. It is a great comfort to the hearts of many people to hear the message, "Millions Now Living Will Never Die," which the Lord's people can confidently announce, knowing that many of the generation now upon the earth shall not pass away, but live on until the Lord's kingdom is fully established. They have in mind the words of the Master that 'were not the days of tribulation shortened there would be no flesh saved, but that for the elect's sake much flesh will be saved'; and that thus these millions will be brought through the time of trouble and have the opportunity of accepting the blessings of life under the terms of the New Covenant. Thus it is a great privilege and a great joy to the Pilgrim brethren to announce these blessings coming to the people. We urge the classes to make special arrangements for Sunday public meetings on occasion of Pilgrim visits, providing a first class hall and thoroughly advertising the lectures.

CONVENTIONS

During the year there have been held under the auspices of the Society more than forty local conventions. It has long been recognized that these gatherings serve to build up the saints in the most holy faith and enable them to keep their minds fixed upon the general convention of the church of the firstborns, to which all are looking forward who have entered the race for the prize of the high calling.

For some time the Society had not held a general convention in the United States; and it was determined in July last that such a convention should be held and efforts looking to a proper place and suitable arrangements were put forth. Finally, Cedar Point, Ohio, was selected as the place, and while little more than thirty days' time was given for announcement, the attendance far exceeded the expectations of every one. It was thought that possibly 2,500 of the friends might attend. We are advised by the railroad people that they sold for that convention about 7,500 tickets. In addition to that a large number came by boat, automobile and other private conveyances; so it can be safely said that when the attendance was at high tide there were fully 7,000 persons present. Never had such a convention been witnessed by any in present truth; never such a harmonious spirit and keen desire to be a blessing one to another. It is a convention that will always be remembered by those who attended. Beautiful for situation, the surroundings ideal, entirely removed from the influences of the world—here the Lord's saints for seven days engaged in sweet fellowship together and in listening to discourses on the divine plan from various viewpoints. It was a time of wonderful refreshment and great blessing to all who were there. Indeed, it was good to be there, suggesting to one that such fellowship is a foretaste of the homecoming of the Lord's people, for which they are longing and waiting.

The little city of Sandusky lies just across the bay from Cedar Point and a large number of the brethren attending the convention were domiciled in private homes there. The convention resulted in such an interest in the truth in that town that a class has been organized there. We are advised that about sixty attend regularly; and thus the Lord used his people to witness to others to make glad their hearts.

FOREIGN FIELD

The world war hindered the work in foreign countries as well as in America. In Canada a branch office was opened for the purpose of serving the Canadian friends and the Lord's blessing has been very markedly upon it. Although no volunteer work has been permitted, the friends have met often together and have encouraged each other by personal correspondence, holding meetings and witnessing to the public. Ten years ago it sounded strange to hear one relate from the platform that a time once was when it was made a crime to have in one's possession a Bible. A condition finding its parallel only in the dark ages now exists and for some time has existed in Canada. A censorship was put on our literature upon the pretext that it was necessary during the war; and notwithstanding the armistice was signed more than a year ago, Bible students are still being arrested in Canada for having in their possession Bible literature. Only a short time ago a brother was arrested and thrown in jail because he had in his possession a hymn book which our Society has used for several years, containing hymns that all Christian people have used for many years. In one place a number of the brethren were haled into court because they had in their possession the Berean Bible. Their Bibles, hymn books, and even the memoranda they had written out in the study of their lesson, were taken from them and each one, without any opportunity for being heard, was summarily punished by a heavy fine.

Of course we are not complaining, because we realize that the Lord has power to prevent all these things, but he is permitting the adversary and his instruments to take their own course until his time to act. "Vengeance is mine; I will repay, saith the Lord." So we can confidently leave all these things in the hands of the Lord, knowing he will cause them all to work out in due time to his own glory and to the good of his people.

In Germany the persecution of the Bible Students began on the theory that they were anti-German and they were severely dealt with. After the fall of the autocratic government of Germany there has been a

great turning to the truth and now where meetings were once attended by a hundred or more, from 800 to 1000 come regularly on Sunday afternoons. There never has been such a demand for the STUDIES IN THE SCRIPTURES in Germany as at the present time, and it is impossible to supply the demand. A letter from Germany reports that following the fall of the autocracy, the legislative body of Saxony had publicly read in its session THE BIBLE STUDENTS' MONTHLY containing the article on "The Fall of Babylon", and that this paper was freely distributed throughout all Germany. The people have been greatly humbled by the war and their hearts are an open field for the message of consolation that comes only from the Lord's Word.

In Russia it has been impossible for years to make any public proclamation of the truth because of the great opposition of the state church. Since its fall there has been a freedom of religious worship and a great turning toward the truth. We are pleased to announce that a branch of the Society will soon be in operation in Warsaw and a large quantity of books and literature will be available there for the spread of the glad tidings in that benighted and sin-cursed country. We should remember that it has been a matter of history from the time of our Lord that the truth progresses only under adverse circumstances. It has pleased the Lord to permit his people to develop in adversity. And all now should rejoice in the closing days of this old order to be privileged to have the opportunity of announcing the incoming of the new and glorious order of our Lord—his kingdom of righteousness and peace.

Reports from Switzerland and from France show a marked increase in the turning of the people to the truth. In fact, everywhere the war, the sorrow, and the trouble have made the people's hearts more susceptible to the consoling message of the kingdom. From far away India comes the information of increasing interest; likewise from the Netherlands, Australia and South Africa. From every part of the field come encouraging reports that the Lord is opening the way for a wider proclamation of the kingdom message. We would understand, therefore, that while the harvest *period* of forty years closed in 1918, since then there has been a gleaning work, in which the Lord has been here and there gathering out some of his wheat and at the same time he has had proclaimed the day of his vengeance and the announcement of Messiah's reign at hand. What a blessed and wonderful privilege it is for the Lord's people to engage in this work. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!"—Isaiah 52:7.

FINANCIAL

It has pleased the Lord to bless the Society from a financial standpoint during the year. As is well known by the readers of THE WATCH TOWER, the Society has never solicited any funds, no collections are ever taken at meetings, the money being provided entirely by the voluntary donations of those who are interested in the proclamation of the message of the Lord's kingdom. The year opened with a deficit, as shown by the last annual report, in the sum of $4,252.57. We give below a brief summary of the receipts and disbursements, showing the financial condition of the Society at the close of the present fiscal year.

Receipts—"Good Hopes"	$183,003.63	
Deficit from last year		$ 4,252.57
Free literature—tracts, pamphlets, etc.		37,912.77
Pilgrim service and conventions		28,710.81
Sent to foreign branches		35,703.20
Incidentals (including storage rentals, moving of office to Brooklyn, auto truck, show case, etc.		16,043.42
Office and Family expenses (including rents for office and office workers in Pittsburgh)		44,674.26
		$167,297.03
Balance on hand		15,706.60
	$183,003.63	$183,003.63

Incoming mail, total	95,478
Outgoing mail, "	75,719

BETHEL RESTORED

The Bethel Home is a spot dear to all of the saints on earth. The name Bethel means the house of God. It was founded by that wise and faithful messenger of Laodicea, our dear Brother Russell, as the home from which the message of truth was to be sent forth. In the autumn of 1918 it was dismantled and stood vacant for some time. Many a heart turned longingly toward Bethel, praying that if it might be the Lord's will it would be restored, so that his people in this land might have one place to which they could look as a temporary resting place in the earth.

The Lord opened the way to restore it and after a few months' strenuous effort it is with pleasure that we are able now to announce that the Bethel has been refurnished and the offices moved into it. The decorations throughout have been changed, symbolizing the incoming age. While most of the furniture is plain, yet comfortable, the drawing-room and parlors have been neatly and comfortably furnished. Some might find occasion to criticize the expenditure of money in furnishing these, but it has been thought not improbable that the Lord would be pleased to preserve this place and that in due time some of the ancient worthies would find here an abiding spot. Whatever is the Lord's will concerning this, of course will be done, but we are happy to report that the offices and home are now all under one roof. In the restoration of Bethel it became necessary to limit the force only to those who are needed and who are actually engaged in the work, because of the limited space; and an effort therefore has been made to organize this force strictly on the lines of efficiency, all realizing that it is a privilege to engage in the Lord's service.

A house-warming, or informal reception, was given to the friends of Greater New York. They were received in the store and shown throughout the house and then assembled in the spacious dining-room where refreshments were served and some devotional services held. It was indeed a happy occasion, all rejoicing the Lord had been pleased to crown this year with his goodness and to bring us to its close with the happy thought that all the way our Savior has led us, and that he leads us still. The year has been one of varied experiences, many trials and many joys, for all of which we are truly grateful to the Lord, knowing that he has the affairs of his people in hand and whatsoever is for their welfare he will permit and overrule for his own glory and their highest good.

In view of the fact that both the office and the home are now at one place, we suggest a change in paragraph two of the Vow as to read: "colaborers at the Brooklyn Bethel and everywhere".

LET BROTHERLY LOVE CONTINUE

"By this shall all men know that ye are my disciples, if ye have love one for the other."—John 13:35.

CHRISTENDOM nominal is estimated at four hundred millions of people and is represented by more than two hundred creeds and organizations. Somewhere in this great mass the Lord's faithful few, styled the "little flock", are to be found; but they can be discerned only with difficulty. We are to look for them everywhere—in all denominations and outside of all. We are to remember that the Lord has not left himself without a witness. But how shall we know these true followers of Jesus of whom it is written: "The Lord knoweth them that are his"? What are some of their characteristics?

Our Redeemer's words give the key suggesting the characteristics for which we should seek, when he says: "Ye are my disciples, if ye have love one for the other". He emphasized this thought, saying, "A new commandment give I unto you, That ye love one another as I have loved you". (John 13:34) Ah! here we get the thought that the church is a blessed brotherhood of all those who not only love God supremely, so that they delight to do his will even at the cost of self-interest, but who also love one another as Christ loved them. He loved them to the extent of laying down his life for them; and they are to have the willingness to lay down their lives for one another. We look in vain for such an organization among men. We perceive various bundles or organizations under various names, all of them professing love but none of them even dreaming of union under such bonds of love as the Master pointed to.

TENDER-HARTEDNESS AND HUMBLE-MINDEDNESS

The Apostle Peter points out that the Lord's followers should love as brethren (1 Peter 3:8, 9), as proper brethren ought to love. He points out to them that this will mean tender-heartedness and humble-mindedness, and forbearing to resent injuries and revilings. He shows that the proper brotherly love would not only submit to all this without retaliation, but, on the contrary, would return a blessing.

Oh, such love! Such a high standard of love! How many of us, how few of us have ever realized the standard of brotherly love that would be appreciated by our Lord, the standard that he demands as a condition of our being his brethren, the standard that he implies in the prayer that he taught us, saying, "Forgive us our trespasses, as we forgive those who trespass against us".

The same Apostle points out that to be of the Lord's true disciples means not only an exercise of faith in God and in the Lord Jesus Christ and in the forgiveness of sins through him, but that it means more than this: "Seeing that ye have purified your souls in your obeying of the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently". (1 Peter 1:22) There it is, dear brethren. We are not only to believe and to receive forgiveness of the Lord, but we receive a knowledge of the truth, a knowledge of his will, and then it is for us to put that knowledge into practise, to weave it into our thoughts and words and doings, to obey it to the extent of an unfeigned love for the brethren. It is to be before our minds as the proper, grand outworking of the truth which the Lord grants to us through his Word, the Bible.

"Blest be the tie that binds
Our hearts in Christian love,

NEW AMBITIONS, DESIRES, LOVES

The truth is designed to sanctify; as our Lord prayed: "Sanctify them through thy truth, thy word is truth". (John 17:17) As this truth gains control of our thoughts and words and doings it will cast out the spirit of selfishness from our desires and create in us new ambitions, desires, and love for the Father, for the brethren, including our elder Brother, Jesus, and this love will gradually become more and more fervent. It will not be merely an outward courtesy, a feigned love, but an inward heart sentiment.

Listen to the Apostle John on this subject: "Marvel not, brethren, if the world hate you". We are not to expect any special sympathy from the world, but rather expect that they will misunderstand us. But we are to expect something different from the brethren, as the Apostle proceeds to show: "We know that we have passed from death unto life because we love the brethren". Whoever, then, does not love the brethren can not be sure that he has passed from the death condition to the life condition of mind and heart. How anxious we should be to have this testimony of the Apostle corroborating our hopes that we are new creatures in Christ, that we have passed from the kingdom of darkness into the kingdom of God's dear Son, and from a condition of condemnation and death to a condition of justification of life!

But the Apostle continues: "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Crucial words these for the brethren! Let us not lose their import, their value; let us test our hearts and ascertain our standing with the Lord by our love or our lack of love for the brethren, as the Apostle by inspiration here directs. But the Apostle is not through with this subject; he caps the climax by saying, "Hereby know we love, because he laid down his life for us, and we ought also to lay down our lives for the brethren". —1 John 3:15, 16.

WHO ARE THE BRETHREN?

If by their fruits we shall know them, there are not many brethren of this kind in the world. The early church showed some noble examples of such brotherhood, Jesus himself being the elder brother who laid down his life on our behalf. The apostles and many in humble stations followed closely in the Master's footsteps and some, we believe, all the way down the centuries, have similarly been found, and some today, we believe, may be found in the denominations and outside of them who have this character-likeness to Christ—but they are few.

The Apostle, speaking of our Lord's feeling toward his faithful church, says that "he is not ashamed to call them brethren". (Hebrews 2:11) Like him they have consecrated their lives to the Father's business, the service of the truth, the service of the brethren. Recognizing that God is now taking out of the world a people for his name, it is their chief concern in life to be colaborers together with God in the finding of this elect class and in assisting them to make their calling and election sure. Neither time nor influence nor money is too precious for these to spend in his service. Yes, life itself with them, as with the Master and the apostles, is being gradually used up along this line—"This one thing I do".

PETER AND JOHN HEAL A LAME MAN

— — JANUARY 11.—ACTS 3:1-16. — —

MUTUAL EXPERIENCES OF PETER AND JOHN—COMMUNITY OF INTEREST IN MATTERS SPIRITUAL—A BEGGAR WITH NOBLE QUALITIES —BEGGING THEN AND NOW—VALUE OF TEMPORAL AND SPIRITUAL GIFTS—"MORE BLESSED TO GIVE THAN TO RECEIVE."

"Freely ye have received, freely give."—Matthew 10:8.

PROBABLY it was not long after the day of Pentecost that the events of this lesson transpired. Our last lesson notes the fact that the believers, filled with their new joy, went frequently to the temple for prayer and thanksgiving. This lesson shows us Peter and John attending the temple service at the hour of prayer, three o'clock in the afternoon. These two had been with the Lord and with each other for now several years. Both had been disciples of John the Baptist, and previously they two had been together in the fishing business. They were also specially favored among the twelve, being with Jesus on the Mount of Transfiguration, and in the inner circle in the Garden of Gethsemane. Although Peter was probably the eldest of the disciples, and John probably the youngest, and although their dispositions were quite different in many respects, apparently there was a strong element of harmony between them; they both loved the Lord very intensely and they were both of ardent temperament. It was natural, therefore, that these two should be considerably in each other's company because of special compatibility. While it is well for the stronger brethren to pray with and company with the weaker, sometimes, for the assistance of the latter, it is well also that kindred spirits should come together in communion with each other and with the Lord, as in this case.

AT THE BEAUTIFUL GATE

As the apostles evidently went frequently to the temple, and probably often by the same route, through the "Beautiful Gate," it is more than likely that the lame beggar, who had long been accustomed to that locality, in seeking alms, had seen them almost daily. Indeed, it would not be surprising if a knowledge of the Pentecostal wonders which had converted several thousand, and been "noised abroad," had reached the poor beggar, as well as many others of the religious class, who assembled almost daily at the temple. Quite evidently, therefore, the beggar knew Peter and John in advance of his healing. If so, it would to some extent account for his readiness of faith, by which, accepting the Apostle's word and hand, he was healed.

Why the Apostle Peter on this particular occasion was led to bestow a blessing upon this man we may never know, for it is probable that in that time, when there were no hospitals for the lame and blind, etc., the apostles frequently passed by others as badly crippled and distressed as this one, without proffering aid. It would seem, however, that the man was an "Israelite indeed"—from the way in which he received the Lord's blessing. Otherwise, instead of having a heart overflowing with gratitude and thankfulness, he before would have been in an attitude of discontent, repining at his lot and complaining of divine providence; and in such a frame of mind his attitude after his healing would have been one of complacent satisfaction rather than of gratitude. He would have felt that he had received no more than his due. The connections, therefore, seem to indicate that the Lord's providence, directed the apostles to him specially, on this account. And so it is with those of the Lord's people today who are in a right attitude of heart. They will, whatever their condition, find much to be thankful for, and can trace the Lord's providence and grace in life's affairs, notwithstanding its trials and difficulties. Such people are the objects of God's care, and have the assurance that all things are working together for their good. The Lord's providence may not always bring them physical health and strength, but it will surely bring to such the highest blessings which it brought to the poor cripple of this lesson—a knowledge of the Lord and a share of his *spiritual* favors.

At that time, when there was no provision for the indigent and helpless, alms-begging and alms-giving were entirely proper. It is creditable to the civilization of our day and land, however, that the helpless are provided for at public expense, all property paying a poor or alms tax. It strikes us as being as much wrong to encourage public begging now, as it was right to respond to it at the time mentioned. If the friends of the indigent cannot amply provide for them the public can, and should. And it would be a false pride which would ignore these provisions and not blush to seek others of our initiative and choice.

SUCH AS I HAVE I GIVE

The Apostle said: "Silver and gold have I none". We can hardly suppose that he intended this statement to be taken literally, for in the preceding verses we have the record that considerable property was sold, and the proceeds laid at the apostles' feet, put at their disposal. But this evidently the apostles considered as belonging to the Lord and not to themselves—as trust funds. We assume, therefore, that the Apostle meant, Silver and gold we have none to give you, but we have something better to give you, something which God intended we should dispense. And undoubtedly what the apostles gave was more valuable than money.

So it is today; we are unable to respond as liberally as we would like to the requests which sometimes come to us for financial aid. The means which the Lord has put into our hands we understand him to intend us to transform in the main into spiritual food and clothing and strength and help, for the sin-sick and lame and for the error-blinded; and accordingly we are sometimes compelled to say, Silver and gold we have little to give; but of the spiritual blessings we are willing to give liberally, without money and without price.

Our Lord's words were, "The poor ye have always with you; but me ye have not always". In seeking to be helpful to brethren in the church and to the unfortunate world it is well that all should cultivate a largeness of heart; and yet it is well also to remember that in the cases of many of the Lord's children adversity has evidently been of the Lord's intention, to bring to them blessings which they would not be prepared to receive in any other manner. We are to endeavor to be helpful to each other, while seeking not to conflict with the operations of divine providence, and the learning of important lessons by those whose welfare we seek. We should never forget the Apostle's inspired words.—2 Thessalonians 3:10.

GOOD FOR FRIEND AND FOE

"It is more blessed to give than to receive". Undoubtedly every child of God has realized the truthfulness of this; God is ever a bountiful giver, and his people, in proportion as they cultivate this quality, generosity, are therefore cultivating a grand, God-like quality. "Do good and lend, hoping for nothing again [no reward]; and ye shall be children of the Highest". (Luke 6:35) If we cannot always give much money, or if we cannot give as much as we would like to give to those who are in need, we may always, like Peter, give something. We cannot, like him, give health and strength miraculously, since we are not embued with those apostolic powers; but we can give a word of encouragement, a kindly look, a helping hand over difficulties; and these will often be more valuable than money, and sometimes more appreciated. Even an "enemy" should be fed, if hungry; but neither friend nor foe should be encouraged in indolence, nor in wastefulness.

We notice how distinctly Peter acknowledged the source of his power, and how he was not ashamed of any feature of divine truth. He boldy declared his miracle to be in the name of "Jesus of Nazareth". He did not say, 'In the name of Jesus, the greatest of all Jews, the highly esteemed friend of Joseph of Arimathea, and of Nicodemus, one of your influential rulers'; but, ignoring all such human weaknesses, he plainly declared that it was Jesus the Nazarene, the despised one, whose power had healed. We find some of the Lord's people today far less courageous than Peter; inclined rather to feel ashamed of the truth and ashamed of the agencies God used in its dissemination; for fear that these would be a reflection against it. We should rather follow the Apostle's course, and be very courageous and ready to affirm publicly whatever we find possessing *divine sanction*. Whatever agencies God may make use of in connection with his service we may be sure that he has some purpose, some object in view, and that his purposes will best be accomplished by plain, candid, truthful statements, like Peter's.

THE BOLDNESS OF PETER AND JOHN

— — JANUARY 18.—ACTS 4:8-21. — —

THE FIRST PERSECUTION—PETER, JOHN AND THE FORMER CRIPPLE ARRESTED—IN WARD OVER NIGHT—BROUGHT BEFORE THE SANHEDRIN —PETER'S DEFENSE—THE SANHEDRIN PERPLEXED—THE APOSTLES FORBIDDEN TO PREACH THE TRUTH—THEIR MARVELOUS COURAGE REALLY AUTHORIZED BY THE LAW—THE SANHEDRIN OVERSTEPPED ITS AUTHORITY—WONDERFUL RESULTS FOLLOWED THE APOSTLES' WITNESS OF THE RESURRECTION OF JESUS.

"Stand fast in the faith, quit you like men, be strong."—1 *Corinthians* 16:13.

THE commotion caused by the healing of the cripple by Peter and John, and the gathering of the crowd of worshipers to whom they preached, brought upon the apostles a new difficulty. The priests, whose ministries were more or less interrupted by the disturbance, felt a grievance against those who thus attracted attention away from themselves and their services; and the officers of the Temple, whose duty it was to preserve order, were also disturbed. These, coming upon the preaching apostles and the interested multitude, arrested the three men who were the cause of such a commotion, in order that the matter might be inquired into. It was toward evening, and therefore too late to gather the members of the Sanhedrin. The three who had been witnessing for God and for Christ were put in ward, in the prison—not as felons, but for trial.

It would have been possible for the imprisoned men to view their situation from the standpoint of unbelief, and to say to themselves and to each other: 'God did not approve our work, and hence has permitted us to be thus arrested and imprisoned. Now we know not what the result will be on the morrow; for those who crucified our Lord may crucify us also.' Or they might have reasoned still otherwise and have said to each other: 'After all, what right have we to think that God has anything to do with these matters? We are like other men, and have merely found some new way in which natural law operates in the healing of the sick. God evidently is not concerned in this work; for if he were, surely he would not have permitted us to come into these straits while we were seeking to serve him and to declare the good tidings.' But we may safely assume that the thoughts and the words of the prisoners took a totally different direction. Full of faith they no doubt said to themselves: 'We know not in what way God may intend to use this which seems to be a disadvantage to us and an interruption to his work. Doubtless, however, he will use it in some manner to forward his cause and to reach more of his people with his truth.'

As a matter of fact the Lord evidently intended through this seeming calamity to bring to the apostles a still grander opportunity of testifying to the truth on the next day, of preaching to a class that they might never again have opportunity to reach—the priestly class, the ruling class, represented in the Sanhedrin and those who would gather at its sessions. When the Sanhedrin opened the next morning, among its seventy members, representatives of the most influential classes in Jerusalem, were Annas the high priest and Caiaphas his son, both of whom had about two months previous presided in the trial of the Master himself. Nevertheless the apostles were evidently not at all dismayed by the dignity of the court, the Lord fulfilling to them his promise, "Ye shall be brought before kings and governors for my sake, for a testimony against them and the Gentiles; but when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that hour what ye shall speak." (Matthew 10:18,19) That Peter, the spokesman for the three, was supernaturally assisted, is implied in the narrative. "He was filled with the holy Spirit."

THE REAL OBJECT OF THE TRIAL

It is not amiss here to notice that the Jewish party which most particularly persecuted our Lord was the sect of the Pharisees, the holiness people of that time, basing their opposition upon our Lord's public declarations of their hypocrisies, the Sadducees taking less interest in the persecution. But on the contrary, in the Acts of the Apostles, the persecutions of the church seem to have been largely at the hands of the Sadducees. The Sadducees should scarcely be considered a religious party; for they denied the resurrection of the dead and also the existence of spirit beings, and hence believed principally in a religion for the present life merely. They were the policy men, the opportunists of that time. They favored harmony with the Roman Empire, and might indeed be termed the politicians of the Jewish nation. History says that the high priest and his family, and those principally in influence, were Sadducees. It is evident, therefore, that the preaching of the resurrection of Jesus, and of some spiritual power by which he could work through the apostles to the healing of the man born lame, would be an irritation to the Sadducees; for it was directly in conflict with their belief and teachings.

Indeed, it is worthy of notice, here and in subsequent lessons, that one of the main features of the Gospel which apostles preached was the doctrine of the resurrection—that Christ had risen from the dead, and that through him in due time not only believers should be raised from the tomb but ultimately all the world of mankind should be released from death, in order that each and all might have a full share in the judgment or trial for life everlasting, which had been secured by the ransom sacrifice of Christ. No wonder, then, that the Sadducees especially resented this new doctrine, which antagonized their views and to some extent supported their religious opponents, the Pharisees.

It may at first seem peculiar that a court trial should be held in respect to the healing of a cripple. However, the object of the trial evidently was to condemn the apostles, if possible, for having practised necromancy, sorcery, the black art. For, according to the law, a witch or a wizard or a necromancer, a spirit medium, was to be put to death.—Leviticus 20:27; Deuteronomy 18:9-12.

THE APOSTLE PETER'S DEFENSE

When we remember that the apostles were illiterate fishermen, unaccustomed to public speaking and to contact with the great and learned, we may well be amazed at their courage and at the straight-forward presentation of the Gospel given by Peter. It astonished the Sanhedrin also. They wished to arraign the apostles, not for the good of healing the lame man, but rather for their preaching of Jesus as the Messiah. If Peter had been filled with fear he would not have spoken as he did to this court. If he had been filled with the spirit of egotism and boastfulness he would have spoken unwisely, rashly, no doubt. But filled as he was with the holy Spirit, the spirit of meekness, patience, gentleness, long-suffering, brotherly kindness, and guided in his words by this spirit, he made an address which is beautiful both for its simplicity, its directness and its meek boldness.

The Apostle's opening sentence had in it, possibly, a gentle irony respecting a trial for a good deed; but as on previous occasions he immediately proceeded to disclaim for himself and his associate, John, any power, any authority, in connection with the matter and to declare that the miracle was performed in the name, by the authority, by the power, of Jesus of Nazareth. Once again he was not ashamed to own that the One he acknowledged was contemptuously called the Nazarene, nor to say that he was a follower of the One who was crucified as a malefactor. While telling the plain truth that this very Sanhedrin had caused the death of Jesus, he stated the matter without bitterness or acrimony. He allowed the fact that God had raised up Jesus from the dead to stand as the proof that they had erred in their condemnation of the Master. Then without parleying the question he proceeded to assure his hearers that this Jesus, whom they had despised and rejected, had nevertheless been owned of God as the chief corner stone of the great temple which God purposes to build. He thus referred their minds to a Messianic Psalm (118:22) familiar to them, pointing out its fulfillment in Christ, and declared. "Neither is there salvation in any other". This expression, "the salvation," to his hearers would have the sense of 'the salvation for which we Jews as a nation have been waiting and longing, a national salvation, and an individual salvation in the kingdom of God'.

THE PERPLEXITY OF THE COURT

If there was a force, a sting, to his hearers in these words, it was because the members of the Sanhedrin were so seriously in the wrong. How fortunate it would have been for them if they had been humble-hearted, like those who heard the Apostle on the day of Pentecost! Then they also would have cried out in consternation: "Men and brethren, what shall we do!" But alas! education, honor of men, high station, often put the possessors of these at a disadvantage. The members of the Sanhedrin were rich, not only financially and intellectually, but in honors of men and in education. To them forcefully belonged the words of Jesus, "Woe unto you rich!"—you are at a disadvantage. Pride, honor of men, self-conceit, hinder many such from receiving the simple message of the kingdom. Thus we perceive that there are compensations in the divine arrangement, and that in some

respects poverty is a blessing in disguise. Hence the assurances of the Word that not any rich, not many great, not many noble, not many learned, would be among the chosen of the Lord or would receive positions in the bride class and in the heavenly kingdom.—1 Corinthians 1:26-29.

Perceiving the boldness of Peter and John, and noting that they were unlearned and ignorant, the Sanhedrin marveled, and "took knowledge of them that they had been with Jesus". Ah, yes. Of Jesus also some one had said: "How knoweth this man letters, having never learned?"—in any of our schools. (John 7:15) They knew of his power with the people through the Spirit of the Lord and of his straight-forward presentation of the truth. They recognized these men as of the same character, filled with the spirit of Jesus. And to this very day this is true of the followers of our Lord. As the Apostle wrote: "God hath not given us the spirit of fear, but of power and of love and of a sound mind." (2 Timothy 1:7) All of the Lord's people should remember this point and should cultivate such a spirit and be copies of our Lord Jesus and of the faithful apostles, so that of all of them the people might take knowledge that they have been with Jesus and have learned of him.

But let no one forget that there is only one way of coming into relationship with God—through the Lord Jesus Christ. As the Apostle Peter indicates in this discourse, "There is none other name under heaven given among men whereby we must be saved". We must have faith in Jesus. We must understand that he died for the sin of the world. We must make a personal acceptance of him as our Savior. We must consecrate our little all to follow faithfully in his footsteps, even unto death. On these conditions we become his disciples, learners in the school of Christ, and having been begotten of the holy Spirit, we are privileged to show forth more and more his praises and to let our light shine before men, than they, seeing our good works and our likeness to the Master, may glorify God on our behalf.

COURAGE IN PREACHING THE GOSPEL

The Sanhedrin was perplexed as it perceived that the disciples had so strong a case and had really turned the tables upon that body, charging its members before the people of being the true culprits, murderers of the Son of God, the Messiah. As they looked at the man who had been healed, they perceived that a great miracle had been performed. They could say nothing. So they put forth the apostles from their midst, in order that they might discuss the case privately. They could not deny the miracle, and they were afraid of what it would lead to if talk of this kind about Jesus and about their being his murderers should spread among the people to any degree. They thought best to let the disciples go, charging them, threatening them, not to preach any more in the name of Jesus. Then was shown the marvelous courage of the Apostles. They replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

The Bible directs the followers of Jesus to be subject to the powers that be. (Romans 13:1-7; 1 Peter 2:13-17) But while seeking to be thus law-abiding in every respect, Christians are to recognize that there is a still higher law and a still higher ruler, and they are to be subject to the worldly powers only in the absence of a contrary admonition from the higher power, from God. Through Jesus God had commanded the disciples to be the divine mouthpieces to preach the Gospel message that the death of Jesus was efficacious for the cancellation of sins, and that he who was slain was bye and bye to come and set up his kingdom and to bless all the world by releasing mankind from the bondage of sin and death. They were also to invite all who had faith to believe this message to associate themselves as disciples of Jesus, loyal and faithful to the Prince of that kingdom which is not yet set up. By such faithfulness they would manifest their faith and their loyalty to God; and on account of this they were promised a share with Messiah in the kingdom which we would establish for the blessing of all the families of the earth.

It was therefore the duty of the apostles, as it is the duty of all the followers of Jesus, to make known the Gospel message wherever there are hearing ears, and not to fear what man may do, although it would be our duty not to offend against the laws by holding a meeting where the crowds would interfere with traffic or otherwise be in conflict with legal regulations. The apostles were not interfering with the regulations of the Jewish law in speaking in public, as they did in the Temple. Their courage was really authorized by the law; and the Sanhedrin, in forbidding them to speak, went beyond its bounds.

The church, young in faith, had no doubt been greatly distressed by the imprisonment of the leading disciples; and when these were released, then a general meeting was held for the rejoicing and praise to God, thanking the Lord for the courage given the apostles, for the promises of his Word and for the miracle which had led up to all this. As a consequence, we read, all were encouraged to speak the Word of God with boldness; and "with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all".

PETER STANDS UP FOR TRUTH AND HONESTY

— — JANUARY 25.—ACTS 5:1-11. — —

AN ATTEMPT TO DECEIVE GOD—COMMUNISM IN THE EARLY CHURCH—DIVINE METHOD OF KEEPING THE INFANT CHURCH FREE FROM HYPOCRITES—DECEPTION PUNISHED WITH DEATH—THE PRINCIPLE THUS ILLUSTRATED—LESSONS FOR THE CHURCH OF TODAY—HONESTY OF HEART ESSENTIAL TO DIVINE APPROVAL.

"Lying lips are an abomination to Jehovah; but they that deal truly are his delight."—Proverbs 12:22.

WHILE men slept the enemy came and sowed tares, our Lord's parable explains. (Matthew 13:24-30, 36-43) After the apostles fell asleep in death the adversary had a comparatively free hand in the sowing of the seeds of error, and as a result cultivated in the church the tare class. But at the time of our lesson, shortly after Pentecost, circumstances were different. The apostles were still in the church, and exercised the special powers of the holy Spirit conferred upon them, as the Lord's representatives, for the establishment of the church, sowing only the good seed and hindering the adversary from sowing the tares and developing hypocrites in it. Our lesson today illustrates the method by which the Lord through the apostles kept the infant church free from hypocrites.

As previously suggested, a partial community of interest among believers was early established. A number of the faithful had already sold possessions and contributed to the general fund. Joses was one of these, whose case is particularly cited. (Acts 4:36, 37) He was one of the noble brethren whose generosity and helpfulness was generally recognized in the church, so that among the believers he received a new name, Barnabas, which signifies "son of consolation", or son of comfort and helpfulness.

Although there was nothing compulsory upon any in respect to this selling of goods and giving to the common treasury, the very fact that those who did so were highly esteemed in the church would naturally become a snare to some who, without the real spirit of helpfulness and sacrifice, would appreciate and desire to have the approbation of the brethren. Ananias and Sapphira, his wife, were of this class, desirous of the approval of the church, yet deficient in the real spirit of sacrifice. They had a property which they determined to sell; and in order to pass before the believers as saints of the same kind as Barnabas, they pretended to give to the general fund the full amount received for the property. Secretly, however, they had agreed to retain part of the sale money for future contingencies, yet would pass as sacrificers to the full amount.

The wrong of their course is manifest. As the Apostle Peter declared, the property was their own, and after they had sold it they still had the right to do so as they pleased with the proceeds. But they should have been honest about the matter; and if they wished to give a tenth, a half or even all of the amount, it was a matter of their own business alone. No one would have the least right to find fault with them or to criticise them. The entire wrong consisted in the

deception practised, the palming off of a part of the price as the whole, for the purpose of deceiving the church and of gaining applause for an amount of sacrifice more than they had made. In this, and in this alone, consisted the sin for which they both died.

CONSECRATION NOT A MEANINGLESS FORM

The record is that "great fear came upon all the company", great reverence for God and for the apostles, his representatives. Not only to those who had already espoused the Lord's cause, but also to all who for some time thereafter would identify themselves with the church, this would mean that any who were insincere would best make no pretensions to discipleship. Quite probably the influence of this event lasted for a considerable time—during the lives of the apostles. Since their death, however, any number of hypocrites have come into the church, indeed, have been coaxed and dragged in to swell the numbers; and God has been pleased to permit the many false assumptions and false pretenses of these "tares" to go unpunished and unchallenged. (Matthew 13:30) This does not mean a change on God's part as respects such characters, but rather that the case of Ananias and Sapphira was made a special one to serve as a lesson in the church. Likewise, the first offense of Sabbath-breaking was punished with death (Numbers 15:32-36), although Sabbath-breaking was not similarly punished subsequently under the law. We are not to think of Ananias and Sapphira as being sinners above others of their class, because summary punishment was meted out to them.

Those who believe that eternal torment is the punishment for sin must, to be logical, suppose that Ananias and Sapphira passed on to torments at the hands of devils, from which they have since been suffering. Such must wonder that many who are equally hypocritical in nominal churches of today, as far as human judgment can discern, go unpunished, and are encouraged by their spiritual leaders to hope for a share in the best the future has to give.

From our standpoint, the Bible standpoint, these two deceivers received no other punishment than the loss of the present life. As they were not of the "wheat" class at all, and had not become partakers of the holy Spirit, but deceived themselves, as they attempted to deceive others, their conduct did not affect their cases everlastingly, but merely as respects the present existence. They were made an illustration of a principle; they served as ensamples for the instruction of the church. In the loss of present life they received the full penalty of their deception. As respects the future life, an opportunity for which the Lord Jesus has purchased for all mankind, it will in due time be thrown open to them and to the whole world, to be accepted or rejected, under terms of clear knowledge and obedience. They are still heirs to a share of those blessings which will come to the world after the spirit-begotten church shall have been glorified and shall have begun the work of blessing all the families of the earth.

HONESTY THE QUALITY APPROVED OF GOD

The particulars of the lesson require no further detailing. We merely note the fact that the Apostle Peter evidently had the gift of discerning spirits (1 Corinthians 12:10), and that God fortified the knowledge granted him, as evidence or proof of his apostleship. We proceed next to consider some of the lessons which may properly be learned from this incident of the past by the Lord's people of today. The chief of these is that God desires "truth in the inward parts", in the heart; and that any who have not this quality of candor, honesty, truthfulness, cannot be pleasing to God, and therefore cannot share in the glories shortly to be dispensed to the elect class of the Gospel age.—Psalm 51:6.

As we look at ourselves we come to realize how imperfect are all the members of the fallen race. And when we consider God's perfection we can conceive of only one quality which the fallen creature could possibly possess that would meet with divine approval, even when viewed through the merit of Christ's atonement. That one quality is honesty. The true Christian must in honesty confess his own shortcoming, his own deficiencies. He must in honesty acknowledge that his sufficiency is of God through Christ, and not of himself. He must honestly strive for the standard set before him in the Gospel. He must honestly admit that he cannot do the things that he would. He must candidly and fully accept the righteousness of God in Christ Jesus as the covering for his blemishes. We are inclined to the belief that the greatest sin in the church, even among the consecrated believers, is the sin of dishonesty, the sin of which divine disapproval is so excellently illustrated in the case of Ananias and Sapphira.

We have no desire to distort or to make matters appear worse than they really are, but from our standpoint the nominal church teems and overflows with just such hypocrites self-deceived to some extent. These are the tares, or imitation wheat. Do not all who claim to be Christians profess to be following in the footsteps of Jesus, to bear his name, to be "the church which is his body", and to take up his cross and follow him? Yet how few of the nominal whole have or have ever had any thought of so doing! By their profession they declare that they have sold their earthly possessions, their earthly interests; that they have sacrificed these and have presented the whole matter as a loving gift and sacrifice to the Lord. Yet in reality they have done nothing of the kind. Never for a moment have they thought of even as much liberality to the Lord's cause, keeping as proportionately little to themselves, as did Ananias and Sapphira.

HYPOCRISY EVEN IN THE PULPIT

We cannot judge the heart, and will not attempt to do so. We cannot even always tell which are grains of "wheat" and which "tares", but out of their own mouths we may judge those who profess to be "wheat". Some professing this and occupying very high places in the church, even as ministers of the Gospel, tell us plainly, not only by their actions but also at times by their words, that in pretending to sell out their interests and to turn over the entire proceeds in consecration to the Lord's service, they have grossly falsified. Some of them tell us that they do not even believe the things which they vowed they would preach. They thus tell us that they have been dishonest with men and with themselves in respect to the things of God. Truly this is a serious, a dreadful condition. The church of today, instead of being free from deceivers, has them in its very highest positions of trust and honor, as representatives of the Lord, purporting to be his mouthpieces.

This is an individual matter still, as it was in the days of the apostles. Each individual of the Lord's people must answer for his own course, to the Lord himself. It therefore behooves all who are seeking divine approval to see that they are not influenced by prevalent disposition to hypocrisy, but that they deal with the Lord in purity and honesty of heart. Having covenanted to give to God and his service their all, they should see to it that they keep nothing back, but consider their time, their influence, their means, their lives, fully devoted to the Lord, and that they use these as his, as they believe he would have them used—as stewards. Whoever is honest with himself will be honest with God and also with his fellow men. As Shakespeare expresses it:

> **"To thine own self be true;**
> **And it must follow, as the night the day,**
> **Thou canst not then be false to any man."**

Our Golden Text is quite to the point and requires no comment. We perhaps should, however, guard some against a mistaken view of truthfulness. Some persons of large conscientiousness fail to balance that subject properly, and reach the conclusion that they are bound to answer every question that may be asked them, telling all that they know upon any subject. This is a mistaken view. We are not bound by any laws of honesty to tell all that we know in all cases. Some people ask questions which they have no right to ask, questions about things which are not their proper business. Such persons should not be encouraged; their queries should not be satisfied. Nor is it necessary to truthfulness that we should say to them in so many words: 'You are busybodies. Your questions are impertinent, and I will not answer them.' On the contrary a soft answer will be better, an answer which will tell them as much or as little as suits convenience, permitting them to draw the conclusion that for some reason unmentioned you would not care to give a full statement of the facts. An exception to this rule would be a case in which the keeping back of the information would be to the injury of the inquirer. Then, love for our neighbor should prompt the giving of the information; perhaps, indeed, the volunteering of it without being asked, especially if it be concerning a matter of which you have not merely an opinion but actual knowledge, without the revealing of which he would suffer some injury to his temporal or spiritual interests.

THE GOSPEL A MESSAGE OF JOY

"Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord."—Luke 2: 10, 11.

ONE of the most powerful agencies at work in influencing human conduct and affairs during the last six thousand years is fear. Fear is an acknowledgment of weakness: it is an admission to one's self of one's inability to understand or to cope with extraordinary situations as they arise. Our first record of fear in man's heart was when the disobedient Adam hid himself in the darksome bowers of the garden of Eden, hoping, apparently, to avoid a meeting with his Maker, or at least to defer it to the furthest possible limit. He knew that he was a sinner and that his willful sin had sundered for him the tender ties which had bound him to his only Master.

Satan has sought to play upon this human tendency to fear. In all the world we see this disposition manifest. A very large portion of the rites of pagan religions is inspired by fear. The poor heathen agonize themselves to appease the supposed wrath of their deities; and these tragic performances bear testimony to the fact that they recognize themselves to be far from perfect. Satan has sought to pollute and pervert the religion of Christ in that he has misrepresented the character of Jehovah, seeking to make him out as a heartless tyrant possessed of little else than power and intelligence. He has foisted the view upon mankind that God has prepared and caused to be created a place, the capacity of which is sufficient to hold the vast majority of the human family; that he has provided that place with interminable and unremittant heat, and into which burning, fiery caldron he purposes to cast the poor fallen members of the human race, where throughout all the reverberating æons of eternity they would be called upon to experience the most excruciating pain and to writhe in unendurable anguish, which must ever be endured. Satan has even done all he could to encourage the thought that there is no hope of escape from this terrible condemnation—except for the elect few.

When we recognize the activities of Satan and his iniquitous influences in the forming of human opinion, and when we remember the fact that man *is* a sinner and *is* estranged from God, it is not to be wondered at that the shepherds on the hills of Judæa feared when so extraordinary a sight as the appearance of an angelic being was suddenly presented to them. But the angel delayed not to calm their fears by saying, "Fear not"—I have no message of disaster but one of good—"for, behold, I bring you good tidings of great joy, which shall be to all people". The word here translated *good tidings* is elsewhere in the New Testament, and in fact generally, translated *gospel*. The thought is the same in either case; for gospel means good news.

JOY FOR ALL THE PEOPLE

This good message was made even more acceptable by the fact that it was announced as being for all people. Surely any blessing from God, even though its application be for but a limited group of his creatures, is an occasion for joy. But if the message of good news is so broad in its scope as to take in all people the occasion for joy is all the more intense.

This broad message conveys much peace and joy because it implies that somehow, at some time, not stated by the celestial messenger, the curse which has been upon the world will be dispelled and divine favor will bring its benign fruition of life. (Psalm 30: 5) For more than four thousand years prior to the giving of this message mankind had languished under the Adamic sentence of death. Year after year, century after century, thousands upon thousands, millions upon millions, of mankind had gone down into the tomb. The pagan nations were without God and without hope in the world. But Israel had been looking for the Messiah for more than eighteen hundred years. Nevertheless, he had not come until that moment when the angels announced his birth. All they had before that time was anticipation. But now the angels brought the happy news that the long-looked-for Messiah was born in the city of David, Bethlehem.

A SAVIOR, CHRIST THE LORD

The word Christ means anointed and corresponds to the Hebrew word Messiah, the term by which the long-promised Seed of Abraham was known. It was he who should bless all the families of the earth. (Genesis 12: 3, 22: 15-18) At the time of our Lord's birth, however, he was the Savior only in a prophetic sense. He was a savior in the sense that his work of salvation lay before him, and not behind him. He was not yet the Christ of glory, because first he must be tested and must demonstrate his loyalty to Jehovah, even under the most humiliating circumstances. And even when he had finished his trial time on Calvary he was not the world's Lord in the grand sense that was to follow. After he had risen from the dead and when all power in heaven and in earth was his, when it could be said of him that "he upholds all things by the word of his power", then the real grandeur and scope of his office began to be manifest.

Holy men of old, speaking under the inspiration and guidance of the holy spirit, had foretold that a great one, an anointed one, should come and be king of the Jews. It was even shown that he would be king over the whole world. This great King had been pictured in the office of Melchisedic, King of Salem, Priest of the Most High God. (Psalm 110: 4) In all probability the shepherds on the star-lit hills around Bethlehem were familiar with these things long promised to Israel.

THE BASIS OF THE REJOICING

It was a message of joy conveyed to mankind through the shepherds in that it implied a return of divine favor to the world. In the beginning God had cursed the earth, not in the sense of swearing at mankind nor manifesting weakness, but in the sense of blighting the race. He had declared that man must die. (Genesis 2: 17; 3: 17-19) As a result of that curse pronounced in Eden all the sickness, all the crying, and all the dying which has ever happened in the world, came. But God, who had justly placed the curse upon man, had planned that in due time the former things should pass away and that thereafter there should be no more sorrowing, sickness, suffering, or death.

There is no intimation in these words of the popular theory fostered and nurtured by ecclesiastical organizations to the effect that there is bad tidings of great misery for nearly all members of the Adamic race. On the contrary, it was a message of great joy to all peoples, all nationalities, just as God had promised long ago to Abraham, declaring, "By myself have I sworn . . . In thy seed shall all the nations of the earth be blessed".

As it was night time when the angels came and as the message was delivered to those who were alert and watching, so the good news of God's oncoming favor for mankind has come during the dark night of sin and death. All have not known of it, all have not been illuminated by the celestial lightnings of truth, but only those who were watching and who had the courage to listen to the good message. God's messengers, or angels, have not all been brilliant to man's eye, but to the extent that they have held the torch of truth they have had the heavenly illumination, even though, outwardly, they have been very inconspicuous and humble.

"Yet with the woes of sin and strife
The world has suffered long;
Beneath the angel-strain have rolled
Two thousand years of wrong;
And men, at war with men, hear not
The love-song which they bring:
Oh! hush the noise, ye men of strife,
And hear the angels sing!"

"For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years
Comes round the age of gold;
When Peace shall over all the earth
Its ancient splendors fling,
And the whole world send back the song
Which now the angels sing."

YOUR "GOOD HOPES" FOR 1920

(The plan here proposed we designate "good hopes", because nothing is actually promised; only your generous hopes are expressed, based upon your future prospects as they now appear to you. The plan has proved not only so beneficial to the cause of truth, but also so blessed to the hopers, for some years past, that we can commend it to all as Scriptural and good. Those who desire to make use of this plan can fill out both of these memoranda. One should be kept for refreshment of your memory, the other mailed to us.)

TO THE

WATCH TOWER BIBLE & TRACT SOCIETY

Dear Friends: I have read with interest of the openings for the STUDIES and for educational and evangelistic work work both in this country and in foreign lands. I need not tell you that I am interested in the spread of the glad tidings concerning the breadths and lengths and depths and heights of redeeming love as expressed for us in God's great plan of the ages.

I am anxious to use myself, my every power and talent, my voice, my time, my money, my influence, my all to give to others this knowledge, which has so greatly blessed, cheered and comforted my own heart and placed my feet firmly upon the rock Christ Jesus.

I have considered carefully, and praying to be instructed, how to use my various talents more to my Redeemer's glory and for the service of his people—those blinded by human tradition who are, nevertheless, hungering for "the good word of God", and those also who are naked, not having on the robe of Christ's righteousness, the unjustified, who stand, at best, in the filthy rags of their own righteousness. I have decided that so far as my money talent goes, I will follow the rule so clearly laid down for us by the great Apostle Paul (1 Corinthians 16:2), and will lay aside on the first day of each week, according to my thankful appreciation of the Lord's blessings during the preceding week. Out of this fund I wish to contribute to the several parts of the Lord's work in the earth as that work is now in operation or as it may need to be performed throughout the year. Such special applications of my contribution as I desire to have made are mentioned on the reverse side of this sheet.

Of course, I cannot in advance judge or state particularly what the Lord's bounty may enable me to set apart weekly, and hence you will understand the sum indicated to be merely my conjecture or hope, based upon present prospects. It shall be my purpose to contribute more than I here specify; and should I not succeed in doing as well, the Lord will know my heart, and you will know of my endeavors.

My only object in specifying in advance what I hope to be able to do in this cause is to enable those in charge of the work of publishing and translating literature, conducting evangelistic meetings, etc., to form estimates, lay plans, make contracts, etc., with some idea of what I will at least try to do in the exercise of this, my highly appreciated privilege.

My present judgment is that during the coming year, by self-denial and cross-bearing, I shall be able to lay aside on the first day of each week for home and foreign mission work (*to assist in translating the* SCRIPTURE STUDIES into foreign languages, and in meeting the expenses of brethren sent out as lecturers to preach the divine plan of salvation, and in general to be expended as the officers of the Society may deem best), the amount of..... .....per week.

All or any portion of my donation may be applied as subscription price for THE WATCH TOWER sent to the Lord's poor or others, as the Society's officers may deem advisable.

That the work be not hindered, I will endeavor to send you what I shall have laid aside for this cause at the close of each quarter year. I will secure an express or postal money order, or bank draft, as I may find most convenient, and will address the letter to

WATCH TOWER BIBLE & TRACT SOCIETY

124 Columbia Heights, Brooklyn, N. Y., U. S. A.

or, 34 Craven Terrace, Lancaster Gate, London W. 2, England; 495 Collins St., Melbourne, Australia; 123 Plein St., Cape Town, South Africa.

(*Name*) .....

(*Post Office*) .....

(*State or Province*)..... (*Country, if Foreign*).....

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WATCH TOWER SUBSCRIPTIONS

The friends who contribute to the "Good Hopes" (described on the reverse side of this sheet) at times desire to send THE WATCH TOWER to friends who are not yet interested enough to subscribe for themselves, or to deeply interested friends who are too poor to subscribe and backward about accepting our *Lord's Poor* offer. They are invited to give us such addresses below, the expense to be deducted from their donations. Give full name and address in each instance, and write very plainly, please, mentioning the length of the subscription, using 1, ½, ¼ to represent full year, half year, and quarter year:

Names	*Length*

WATCH TOWER SUBSCRIPTION RENEWALS

Most of our subscriptions end with the year, so we take this opportunity to remark that we shall be glad to hear *promptly* from such as desire the visits of THE WATCH TOWER to be continued. The *Lord's Poor* friends have been requested to send their applications in May. When names are dropped and afterward renewed it makes us unnecessary trouble. When desiring to know date of expiration look on your TOWER wrapper. The date is given in the lower left hand portion of the printed label.

A PRIVILEGE AND A SERVICE

We are convinced that THE WATCH TOWER lists do not contain the names of all those who are deeply interested in its teachings. The total is small enough, surely, and we are not content that the name of any should be missing. We believe that all who are in the "narrow way" would be stimulated and encouraged by its semi-monthly appearance on their reading tables, reminding them afresh of those things which the world, the flesh, and the devil continually tend to crowd out of mind and heart.

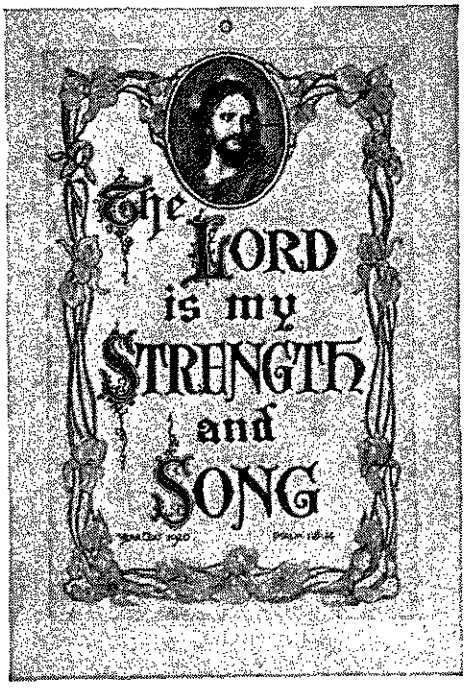
In times past we have required that all who desired THE WATCH TOWER on credit or free under the "Lord's Poor" arrangement, should make *personal* application; but now we request *every* subscriber to inquire among those whom he knows to be interested in present truth and to obtain the consent of all such to send in their subscriptions either on *credit* or *free*, as the circumstances may necessitate. Those who receive our journal on credit may at any future time request that the debt be cancelled and we will cheerfully comply. We desire that as nearly as possible THE WATCH TOWER lists shall represent all deeply interested in its message.

CREATION DRAMA SCENARIOS

These Scenarios constitute a condensed statement of the divine plan of the ages, profusely illustrated; much information in little space. The ninety-six short, pithy lectures of The Photo-Drama of Creation are supplied in two bindings and three styles: red cloth (red edges), in English, Armenian, Dano-Norwegian, Finnish, German, Greek, Italian, Polish, Slovak, Spanish, Russian, and Swedish, 85c; *De Luxe**, maroon cloth, embossed in four colors, gold edges, English only, $1.25; paper bound edition in English, Armenian, Dano-Norwegian, Finnish, German, Greek, Polish, Slovak, Russian, and Swedish. 35c. All these prices include carriage charges.

* De Luxe edition will be out of stock for about two months.

YEAR MOTTO FOR 1920



These richly colored, but not gaudy, motto cards are of our own design and manufacture. Produced by the lithographic offset process in eight colors, and embossing, they present an extraordinary appearance of elegance and beauty, well suited to the rare and exalted character of the text which the card carries—"The Lord is my *strength* and *song*".—Psalm 118:14.

By producing them in large quantities we are able to sell them lower than our other mottoes of the same size. Our object is to encourage the embellishment of the homes of the Lord's people with faith-stimulating and courage-inspiring texts, tastefully prepared. The mottoes are printed on sturdy lithographic board, 9" x 14", and punched for convenient hanging.

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The uncertain condition of the motto market makes it practically impossible for us to advise in advance just how many or what kind of mottoes we will be able to enclose in each package. But for those who care to employ our judgment in making up the assortments we promise good value for the money—better value, we confidently believe, than is obtainable in mottoes anywhere else in the country. We furnish the following assortments; prices include prepayment of carriage by us:

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Packet MC (assorted)	1.50
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We have two sizes, the smaller 5½" x 8½", and the larger 8½" x 10¾"; each adorned with appropriate scenic views in colors and embellished with helpful Scripture texts. Calendar pad is attached in such a manner that each month can be torn off when it has fulfilled its purpose. Each size is provided with delicately tinted ribbon or cord, for hanging.

Prices for *smaller size* 15c each, or $1.50 per dozen, postpaid: $5.00 for 50, carriage charges collect; for the *larger size*, 25c each, or $2.25 per dozen, postpaid; $8.50 for 50, carriage charges collect.

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BROTHER R. H. BARBER

Sanford, Fla.	Dec.	16	Jacksonville, Fla.	Dec.	28
Miami, Fla.	"	18	Brunswick, Ga.	"	29
Key West, Fla.	"	19	Fitzgerald, Ga.	"	30
Miami, Fla.	"	20, 23	McRae, Ga.	"	31
Lakeland, Fla.	"	24	Eastman, Ga.	Jan.	1
St. Petersburg, Fla.	"	25-27	Rentz, Ga.	"	2

BROTHER B. H. BOYD

Paden, Okla.	Dec.	16	Comanche, Okla.	Dec.	23
Chandler, Okla.	"	18	Lawton, Okla.	"	24
Edmond, Okla.	"	19	Oklahoma City, Okla.	"	25, 26
Minco, Okla.	"	20	Harrah, Okla.	"	27
Chickasha, Okla.	"	21	McLoud, Okla.	"	28, 29
Marlow, Okla.	"	22	Shawnee, Okla.	"	30

BROTHER E. F. CRIST

Caro, Mich.	Dec.	16	Woodland, Mich.	Dec.	23
Midland, Mich.	"	17	Muskegon, Mich.	"	24
Alma, Mich.	"	18	Grand Rapids, Mich.	"	25
Wheeler, Mich.	"	19	Sparta, Mich.	"	26
Lansing, Mich.	"	20, 21	Kalamazoo, Mich.	"	28
Charlotte, Mich.	"	22	South Haven, Mich.	"	29

BROTHER A. J. ESHLEMAN

Jacksonville, Fla.	Dec.	18	Avon Park, Fla.	Dec.	30
Arredondo, Fla.	"	21	Lakeland, Fla.	"	31
Williston, Fla.	"	22	Punta Gorda, Fla.	Jan.	1
Tarpon Springs, Fla.	"	23	Arcadia, Fla.	"	2
St. Petersburg, Fla.	"	25-28	Sarasota, Fla.	"	3
Tampa, Fla.	"	29	Tampa, Fla.	"	4

BROTHER M. L. HERR

Suffolk, Va.	Dec.	16, 17	Charlotte, N. C.	Dec.	25-28
Newport News, Va.	"	18	Spartanburg, S. C.	"	29
Norfolk, Va.	"	19-21	Greenville, S. C.	"	30
Raleigh, N. C.	"	22	Westminster, S. C.	"	31
Gastonia City, N. C.	"	23	Athens, Ga.	Jan.	1, 2
Shelby, N. C.	"	24	Willard, Ga.	"	3

BROTHER G. S. KENDALL

Fristoe, Ky.	Dec.	17	Judsonia, Ark.	Dec.	25
Paducah, Ky.	"	18	Batesville, Ark.	"	26, 27
Mayfield, Ky.	"	19	Little Rock, Ark.	"	28
Memphis, Tenn.	"	20, 21	Ward, Ark.	"	29
Helena, Ark.	"	22	Rosebud, Ark.	"	30, 31
Kensett, Ark.	"	23, 24	Little Rock, Ark.	Jan.	1

BROTHER S. MORTON

Charlotte, N. C.	Dec.	16	Augusta, Ga.	"	23
Spartanburg, S. C.	"	17	Charlotte, N. C.	"	25 28
Greer, S. C.	"	18	Hickory, N. C.	"	29
Westminster, S. C.	"	19	Asheville, N. C.	"	30
Union Point, Ga.	"	21	Hendersonville, N. C.	"	31
Thomson, Ga.	"	22	Brasstown, N. C.	Jan.	1, 2

BROTHER W. H. PICKERING

Woodward, Okla.	Dec.	17, 18	Topeka, Kan.	Dec.	25
Wichita, Kan.	"	19	Atchison, Kan.	"	26
Topeka, Kan.	"	20	Leavenworth, Kan.	"	27
Clay Center, Kan.	"	21	Kansas City, Mo.	Dec.	28
Riley, Kan.	"	22	Freeman, Mo.	"	30
Marysville, Kan.	"	23, 24	Chilhowee, Mo.	"	31

BROTHER V. C. RICE

Mountain Grove, Mo.	Dec.	16	Memphis, Tenn.	Dec.	24, 25
South Fork, Mo.	"	18	Jackson, Miss.	"	26, 27
Moody, Mo.	"	19	Vicksburg, Miss.	"	28
Thayer, Mo.	"	21	Monroe, La.	"	29
Jonesboro, Ark.	"	22	Kelly, La.	"	30
Gilmore, Ark.	"	23	Verda, La.	"	31

BROTHER R. L. ROBIE

Deep River, Conn.	Dec.	16	Port Jervis, N. Y.	Dec.	29
New Haven, Conn.	"	17	Eldred, N. Y.	"	30
Bridgeport, Conn.	"	18	Liberty, N. Y.	"	31
South Norwalk, Conn.	"	19	Peckville, Pa.	Jan.	1, 2
Stamford, Conn.	"	21	Carbondale, Pa.	"	4
Brooklyn, N. Y.	"	28	Scranton, Pa.	"	4

BROTHER E. D. SEXTON

Portland, Me.	Dec.	16	Newport, R. I.	Dec.	21
Springvale, Me.	"	17	Providence, R. I.	"	22
Lynn, Mass.	"	18	Westerly, R. I.	"	23
Taunton, Mass.	"	19	Washington, D. C.	"	28
New Bedford, Mass.	"	20	Hagerstown, Md.	"	29
Fall River, Mass.	"	21	Cumberland, Md.	"	30

BROTHER W. J. THORN

Childress, Tex.	Dec.	17, 18	Alvarado, Tex.	Dec.	26
Dalhart, Tex.	"	19	Cleburne, Tex.	"	27
Hooker, Okla.	"	21	Waco, Tex.	"	28
Dalhart, Tex.	"	22	Hillsboro, Tex.	"	29
Amarillo, Tex.	"	24	Athens, Tex.	"	30
Fort Worth, Tex.	"	25	Murchison, Tex.	"	31

BROTHER T. H. THORNTON

Lonaconing, Md.	Dec.	15	Leaksville, N. C.	Dec.	22
Rock Enon Sp'gs, Va.	"	16	Greensboro, N. C.	"	23
Boyce, Va.	"	17	Charlotte, N. C.	"	25-28
Grottoes, Va.	"	18	Winston-Salem, N. C.	"	29
Waynesboro, Va.	"	19	Roanoke, Va.	"	30
Roanoke, Va.	"	21	East Radford, Va.	"	31

BROTHER D. TOOLE

Santa Rosa, Cal.	Dec.	20	Pasadena, Cal.	Dec.	29
San Jose, Cal.	"	21	Alhambra, Cal.	"	30
Paso Robles, Cal.	"	22	Lawndale, Cal.	"	31
Santa Maria, Cal.	"	23	Long Beach, Cal.	Jan.	1
Los Angeles, Cal.	"	25, 28	Santa Ana, Cal.	"	2
Santa Barbara, Cal.	"	26	Oceanside, Cal.	"	3

BROTHER S. H. TOUTJIAN

Mesa, Wash.	Dec.	23	Stanwood, Wash.	Jan.	3
Yakima, Wash.	"	24	Seattle, Wash.	"	4
Ellensburg, Wash.	"	25	Puyallup, Wash.	"	5
Tacoma, Wash.	"	26	Olympia, Wash.	"	6
Everett, Wash.	"	28-31	Aberdeen, Wash.	"	7
Burlington, Wash.	Jan.	2	Centralia, Wash.	"	8

BROTHER J. A. BAEUERLEIN

Elizabeth, N. J. Dec. 21 — Linfield, Pa. Dec. 28

BROTHER E. W. BETLER

Portchester, N. Y. Dec. 21 — Paterson, N. J. Dec. 28

BROTHER L. T. COHEN

Bayonne, N. J. Dec. 21 — Bridgeport, Conn. Dec. 28

BROTHER E. J. COWARD

Benton, Pa. Dec. 21 — Hamburg, N. J. Dec. 28

BROTHER E. L. DOCKEY

New Britain, Conn. Dec. 21 — Allentown, Pa. Dec. 28

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East Stroudsburg, Pa. Dec. 21 — Valley Stream, N. Y. Dec. 28

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BROTHER G. H. FISHER

Wilmington, Del. Dec. 21 — Scranton, Pa. Dec. 28

BROTHER H. E. HAZLETT

Johnstown N. Y. Dec. 21 — Atlantic City, N. J. Dec. 28

BROTHER W. F. HUDGINGS

Granville, N. Y. Dec 21 — Kingston, N. Y. Dec 28

BROTHER J. H. HOEVELER

Cromwell, Conn. Dec 21 — Kunkletown, Pa. Dec. 28

BROTHER R. J. MARTIN

Harrisburg, Pa. Dec. 21 — Cleveland, Ohio. Dec. 28

BROTHER C. E. MYERS

Passaic, N. J. Dec. 21 — North Bergen, N. J. Dec. 28

BROTHER H. H. RIEMER

Brooklyn, N. Y. Dec. 21 — Holtsville, N. Y. Dec. 28

BROTHER F. H. ROBISON

Reading, Pa. Dec 21 — Philadelphia, Pa. Dec. 28

BROTHER H. A. SEKLEMIAN

Millville, N. J. Dec. 21 — Long Branch, N. J. Dec. 28

BROTHER W. E. VAN AMBURGH

Washington, D. C. Dec. 21 — Waterbury, Conn. Dec. 28

BROTHER R. VAN HYNING

Dover, N. J. Dec. 21 — Taunton, Mass. Dec. 28

BROTHER C. A. WISE

Cleveland, Ohio. Dec. 21 — Bridgeton, N. J. Dec. 28

BROTHER C. H. ZOOK

South Norwalk, Conn. Dec. 21 — Hartford, Conn. Dec. 28

Conventions to be addressed by Brother J. F. Rutherford

Norfolk, Va.	Dec.	21	Spartanburg, S. C.	Dec.	29
Charlotte, N. C.	Dec.	28	Columbus, Ohio.	Jan.	4

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Study XIII: "Parental Obligations of New Creation"

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Week of Jan. 11	Q. 56-61	Week of Jan. 25	Q. 1-8

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